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FOR "THE FRIEND."

Incidents and Reflections.—No. 234.

A REFUGE IN TROUBLE.

From the *Christian Cynosure* we copy the following touching narrative of one of the experiences of Stephen M. Edgill, a member of a Congregational Church at St. Louis:

"Ten years ago I met this man in St. Louis. He was a layman in Pilgrim church, which had then a great building, but only little more than one hundred members. Earlier, when the church was in its infancy, he used, himself, to carry bundles of kindlings and baskets of coal to the chapel, and fill the lamps, to save the feeble flock the cost of a sexton. I had not been long out of the seminary, and with others can never forget his helpful way with young ministers who sometimes stood in Pilgrim pulpit. I had heard of his benevolence, sometimes amounting to tens of thousands in a single year, of his modest, unobtrusive way of helping the poor and needy, of his pure life unspotted by the world, of his business integrity, the motto of the commercial centre where he had lived for almost half a century. But one incident in his life is more to me than all else that may be said of him, now that he is gone. His pastor, Dr. Goodell, was in Europe, his family away, and his associates in business, occupied. At such a time I received a pressing invitation to come and see him alone in his room. When we were seated, the doors being closed and the curtains drawn, he said:

"'You know the troubles in the business world?'

"'Yes.'

"'Did it ever occur to you that while so many others are going down, I might fail?'

"'No.'

"'Please look over these papers.'

"We spent over an hour on this. At its close he said:

"'Now you see how it is. I have been helping these men in other cities, carrying them to save their credit, as I hoped. They have failed or at least suspended payment. They have my money. Stocks have gone down to almost nothing. I cannot see beyond the next five days. It may not be utter ruin but it looks like it now.'

"Though usually a man of few words, he talked for a long time about these fearful possibilities—of that dreadful, ill-matched pair, old age and want. At last he said:

"'You know that I have each year set aside one-tenth of my income for the Lord, and given it freely. You know that I have often gone beyond that. I thought I was sincere in it but God may have seen pride and selfishness, where I suspected it not.'

"There I interrupted him. I could not bear to hear that. I knew it was not so, for a purer, humbler man I had not known. But he went on: 'When I was converted, I said, Now I cannot speak in meeting as others can. I cannot pray as others do, I have no such talent, but I will make money for the Lord and pray in secret. I will stand in my place and do what I can. But see how it has come out—and—'

"All this time he had restrained his feeling and held back the tears, but when he only half mentioned the name of the loved one, the light of his home, he broke down and wept aloud.

"'But what is to be done, what can I do?'

"'Pray.'

"And there with the stocks and notes and accounts before us we knelt down, and as did Hezekiah of old, this man spread it all out before heaven and talked to God about it as a child talks to its mother. I never heard such a prayer before, and perhaps shall never again. Then we were silent for a long time. When he arose his face was as the face of an angel. Jacob had met his Lord at the Jabbok and prevailed. God had sent his angel of peace. His tears were falling like rain but they were tears of joy now.

"'I do not know just how, but it is surely coming out all right,' he said.

"It was my turn then, and I proposed a praise-meeting.

"He read a psalm from the Bible which he kept always in his desk.

"Now, one may have what theories he chooses about special answer to prayer. We shall not quarrel about that. We know that prayer is often answered out of the line of the request; answered in a wiser and better way than the petitioner knew how to ask. In three days the whole situation of this man's business affairs had changed. Those he had trusted did not fail. Stocks went up instead of down, and within a year everything with my friend was as prosperous as ever.

"Would you like to know the passage that he read that day? It was the 46th Psalm:

"'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High.'"

The *Churchman* publishes a letter from an Indian clergyman at White Earth, Minnesota, which contains an interesting incident respecting an Indian named Benjamin Hollowell. The letter says:

"I am glad to hear a good testimony of our

humble Benjamin Hollowell, who bears such a good Christian character among his own Christian and heathen brethren. It was he that saved his people when starvation stared them in the face, and in the midst of the winter, when hunting was impossible on account of the deep snow. His heathen brethren came to his humble wigwam in a mocking way, calling upon him to call upon his Christian God and to save them from starvation and from utter destruction. This was after the heathen had failed receiving help and food from their heathen gods. For several days and nights the beating of their drums had been carried on with its full equipments without any answer; like the prophets of Baal they totally failed.

"Hence failing they went to call upon this poor man. In the evening he called together his Christian friends and family and exhorted his brethren to ask God to have pity on them, to save them from starvation. After a hymn all united in fervent prayer—for one or two days they had nothing to eat—very early the next morning after another prayer, he took his snow shoes and went out hunting. Like Elijah's faith he was confident that the Great Spirit would give him food. After wandering about in the mountains he became exhausted and sat down on the bank of a large lake—he started to go and take a drink of water when he saw an opening near the shore; looking down into the opening to his astonishment he saw a moving mass of fishes, of all sizes. He took his tomahawk and cut a hole a few feet from the opening, and to his astonishment it was the same—thousands of moving fishes.

"He took a drink and kneeled down to thank God for his great mercy to his starving people; he took the fish, all he could carry. When near at home he met one of the heathen men who called out with a loud voice, 'My friends, my friends, here is a Christian man loaded down with something, may be the bark of a tree!' He put his fish near the door of his wigwam. Men, women and children came to see what it was: 'Fish, fish, fish!' was the loud cry. Very early in the morning both heathen and Christian Indians started out after the fishes—for several weeks, day after day, the fish were brought over to the wigwams. There were about two hundred heathen and twenty Christian Indians. They often talk about this great blessing, and the heathen afterwards never spoke lightly of Benjamin Hollowell's God, but respect Him greatly."

A correspondent of the *Episcopal Recorder*, who had sailed in a steamer from New York to Jacksonville, under the command of Capt. L. W. Pennington, relates the following chapter in the worthy captain's experiences, which occurred some years before.

In 1882 he sailed from New York on a Fourth day of the week, in command of the steamer "Morro Castle," bound for Charleston. His account says:—

"As soon as the steamer was out of the har-

bor, a fog set in and continued until Friday morning. The whistle was blown continually in order to prevent collision. About 4 o'clock Friday morning, while the fog was still dense, the captain stepped out of his room into the pilot-house. He was anxious about the position of the ship, having seen nothing since they left New York harbor, and was fatigued from want of sleep. All at once an impression came upon his mind, which he knew was of the Lord. These words came to him: 'Why this anxiety of mind about your ship and passengers, when you have a God to go to?'

"Four o'clock being the hour of change of watch, the first and second officers were just then both in the pilot-house. The captain told them both to remain there until he came back. He then entered his room again and knelt in prayer, and asked the Lord to remove the fog so that he might go on his way in safety and get rest. The assurance came that it would be done. The captain returned to the pilot-house, and told the officers that there would be clear weather in a few minutes. The first officer replied: 'Captain, I don't think so. There is no wind nor change in the weather in any way. I don't believe it will clear away until the sun comes up and burns off the fog.'

"The captain said: 'I have been to my room in prayer, and have had the assurance that it would be done; and I now tell you, so that you may know when it takes place, that it is of the Lord.'

"He then told the second officer that he could go to his room—he was now off duty. Instead of doing so, the second officer went to the forward deck, and in an undertone, commenced to scoff. Overhearing him, the captain warned him, saying, 'Knowing as much as I do about God, I would not dare to make the remark that you have just uttered.'

"Instantly, without any previous flash, lightning came down from the heavens, and so frightened the second officer that he stooped to the deck with fear.

"This was followed by the disappearance of the fog, and the light-house on Cape Hatteras was in sight about eighteen miles away. This occurred within a few minutes after the captain had said the fog would disappear.

"The first officer remarked, 'what faith!'

"This first officer is now first officer on the 'Iroquois.' Another passenger and myself questioned him about this incident. In all essential particulars, he corroborated the captain. He thought that it was about fifteen minutes after the captain's assurance that the fog would be lifted, when it suddenly disappeared. He has great respect for his chief, and regards him as one who has power with God." J. W.

Dr. Haygood on the Negro Question.—Whatever political theory men form or oppose; whatever their speculative opinions about the origin of races; whatever their notions concerning color or caste; whatever their relations heretofore to slavery and what went along with it, this is absolutely certain: No question involving the rights and wrongs of men, civilized or savage, white or black, was ever yet settled so that it would stay settled by any system of mere repression. And to those who believe in Jesus Christ, it is equally certain that nothing can be rightly settled that is not settled in harmony with the Sermon on the Mount. If there be a Divine Providence, no good man need be afraid to do right to-day; nay, he will fear only doing wrong.

Joshua Evans.

(Continued from page 410, vol. 63.)

1796. Sixth Mo. 10th.—We crossed the river Susquehanna near Unadilla; enquiring for a Friend's house we had heard of—it being also near night, and receiving no account of him—it seemed a discouraging circumstance in a wilderness place; but going a little further on, we obtained lodging; and were informed he lived about fifteen miles distant.

The following day, about noon, we reached to Green Hall's. Having now travelled near 160 miles through a remarkable road for difficulties, I have no cause to murmur, feeling the Lord to be near, as a kind Master.

On the 12th we had a meeting at this house; and in the afternoon, another in a school-house, which were considerable gatherings, and might be called seasons wherein Divine Goodness was dispensed. The solid and quiet sitting of the people was comforting to me to behold.

13th.—Had a meeting at Zeb'n Smith's, by the Unadilla River, among a people who were much unacquainted with Friends. There was an appearance of much tenderness in these meetings: and my heart was affected on hearing of the cries of some of the poor for want of bread. It seems they have an extortionate teacher, or priest, to maintain; and a great scarcity of grain here. Some have been (they say,) several days without bread; also, some who went 30 miles to buy, and brought the corn home on their backs. We called at one place where was a woman and three children, besides one at her breast; whose husband was out seeking bread. She said they had been two days without, and knew not when he would return. It was almost more than I could bear to hear of, and observe the situation of these poor children. That called the house they sheltered in, was a few logs put up, and brush thrown on the top. When it rained they suffered much, having to stand or sit the whole night, sometimes in the wet and without fire.

14th.—Had a meeting in a place called Shenang, at T. Lion's, about five miles west of the Unadilla River, among a people not acquainted with Friends. The gathering was so large, I wondered where all the people came from. In the afternoon, another at Green Hall's. These were favored seasons; in the last especially, the hearts of many were melted into tenderness. With respect to G. Hall and Lydia his wife, I had reason to believe (if they were faithful,) the Lord would prepare them for usefulness in this wilderness country.

16th.—We now took leave of our friends of this place, in much nearness; it seemed hard for them to part with us; and travelled through a rough way to Otego. Here I met with some of my kinsfolk and acquaintance, and we were kindly received by a son of John Sleepers. The next day had a pretty large meeting, to good satisfaction, in a new barn of B. Sleepers. The day following, at the same place, we had one with those who professed, or had a Friendly education; which ended to my comfort and theirs also. We found them in a tried spot; some who had come hither to settle, appearing in measure Friend-like, had conducted in a shameful, dishonest way, rather drunken, and disposers of goods which were sent here damaged and of small value; endeavoring to cheat and take advantage of poor people, etc. Such had left a stink behind them, and caused the way of Truth to be evilly spoken of, to the grief of some tender-spirited little ones.

FOR "THE FRIEND."

O, the mischief and wrongs some traders are guilty of—profess what they may—who send into those new countries old shop goods, not easily to be sold in more populous places; in this manner defrauding and oppressing poor people and new settlers! Will not the cry of these corrupt deeds reach the ears of Heaven's King, and call for a scourge on the workers of such iniquity? Having been an eye-witness and mourner on these accounts, or having cause to believe the truth of such complaints, I think shall not stand clear in my duty without making and leaving remarks as things occur.

On First-day, the 19th, had a solid, quiet meeting in the barn above mentioned, which I thought ended to the honor of Truth. This was supposed to be the largest gathering ever known in these parts.

20th.—Visited several families, and had a meeting in S. Sleepers' grist mill; pretty large, but long in gathering; which hurt the service; it ended well. The people for quiet, orderly sitting, were remarkable.

21st.—We went to see some families, two of which were my eldest sister's daughters; they live at Otego. Also had a meeting about eight miles up the creek, at Nicho's Coggeshal's; remarked for a time of favor. A deacon of the Baptist Society, at the conclusion, said he could say, Amen, to the testimony which was preached that not a word had been spoken but what he united with; and although he was old, he never had been at a Friends' Meeting before. I then returned to my beloved friends, near Otego, named John Brightman, John Matthewson and Isaac Carr, who had families, with others there who I think deserve the notice of Friends. These have suffered much by the misconduct of some (as before hinted,) who proved dishonest and as stumbling-blocks to tender enquirers.

23rd.—We had a farewell meeting in Sleepers' barn; satisfactory. This being a time near our parting, we visited other families. Some with tears expressed their sorrow at our leaving them. Here are some tender-spirited little ones who felt near and dear, whose condition for reasons aforesaid hath been trying.

24th.—I was this day in a low state of mind. Rode to Cooperstown, on the east side of Otego, a spot beautiful for situation. Here, unexpectedly, we were kindly received by Wm. Cooper, then Judge of the Court, and his sister; although strangers. He queried whether I stood in need of money, and if I did, he was willing to supply me, he said. Also, unknown to me, he wrote an order, that if at any time whilst in these northern parts, I should have occasion, I might draw on him, which he would cheerfully answer.

Finding the roads very difficult here, I sold my wagon, and some other things, and provided myself to ride on my mare, with the kind assistance of Judge Cooper and his sister; having cause to remember them both. We had a solid good meeting at this place, which to some was a tendering season.

The 25th, in the morning, we left Cooperstown, and travelled near fifty miles to Duane's Bush. This was as trying as my nature could well bear. Towards the latter part we came to a family of poor Irish people. Here we got down to rest ourselves and horses a little, it being very warm weather, and I much fatigued. Here, though not at all agreeable, I thought we must stay that night; yet were, after resting awhile, favored to reach Walton Briggs', our desired place.

The next day, had two pretty large meetings held in a barn at Duane's Bush; one of which

was a favored time; the other more exercising; the minds of the people being outward.

27th.—We had a meeting at W. Briggs', in a new framed house, which was large, and ended well; the people appearing solid. We have no cause to murmur; we want for nothing. The Lord being good, and doth marvelously open the way; unto whom be all glory and praise forever, amen!

We now propose to go up the Mohock River; but how far, we cannot say. This W. Briggs is a friendly man; he lives near that river.

I have been fearful on the account of some who seem likely to acquire a large share of outward wealth; whether it will not choke the good seed in their minds, except great care is taken to keep humble.

28th.—This day we rode about 25 miles to Thomas Almey's; and the next, had a smallish meeting in his barn; yet very quiet. The people were strangers to our meetings and manner of worship, as there never had been a meeting of the kind here before; and I believe this did not cause any dishonor to the Truth. I am now in a poor state of health, but with kind friends, resting a little; and feel my mind very calm; resigned to the Divine will.

Seventh Mo. 1st.—Travelling near 50 miles towards Whitstown, pretty comfortably, we reached that place on the 2nd, before noon. There I was with my neighbor, J. Cooper, and other Friends, appointed to visit the Indians; and finding freedom to join them, we went in company that afternoon to an Indian settlement called Brotherton. I understand the number of these Indians is about 200. They have cows, horses, oxen, etc.; hold, as yet, a tract of good land, about ten thousand acres, and have a yearly income paid by New York Government of \$2,000, for lands sold thereto.

We were comfortably entertained by an Indian named George Crosley. This is a kind family, speaking our language, and we find their daughter can read and write pretty well.

As I have from my young years been friendly disposed toward the native owners of our American lands, and especially since religion began to have place in my mind, have been often concerned on account of the wrongs and unfair dealings of my brethren, the white settlers of different ranks, with traders, etc., which have, I fear, taken place in too many instances, to the great injury of the poor Indians; I have therefore thought it right to leave some remarks to posterity, here (and in other parts of my simple notes), of my sentiments which have occurred on this subject.

(To be continued.)

FOR "THE FRIEND."

Brown's Mills.

When at Glassboro, on our return from a visit to the marl pits of the West Jersey Company, as described in THE FRIEND a week ago, we looked over the window-glass factory of Warrick & Co. Ordinary window-glass is a double silicate of lime and soda—the three ingredients of which it is made, are sand (silica), lime and salt-cake (which contains the soda). I was told that the sand used at the establishment was obtained only a few miles distant. Beds of this white, or glass-sand, are met with in various parts of Southern New Jersey, outside of the limits of the marl districts. They belong to a more recent geological formation than the Cretaceous described in two previous articles, and are considered by Cook, the State Geologist of New Jersey, as belonging to a more

recent deposit, which he calls the *tertiary*. The tertiary covers all of the southern part of New Jersey except near the water where it is overlaid by marshes or alluvial soil of still more recent date.

Professor Cook gives the succession of strata in this formation, as revealed by a deep well dug at Winslow some years ago. In this well, five feet of surface earth were first removed; then—

15 feet of blue and black clay;

95 feet of glass sand;

35 feet of hard, black clay;

10 feet of micaceous sand;

Below this were other layers of clay and marl.

The glass sand appears to be a uniform layer over the whole southern end of the State. It is composed of beautifully white, pure quartzose sand, fine, angular and even-grained. Overlying this and all the other beds, is everywhere to be found a layer of drift clay, gravel and sand, usually stained reddish-yellow by oxide of iron. In some places it is almost pure clay, and in other composed almost entirely of sand. Cook says, "It is probable that at the close of the drift period the whole surface was covered with this deposit, and that the underlying sands and clays have been cut into and exposed by the action of rain and streams of water which have washed away the overlying earth."

A visit paid on the first of Seventh Month to the bogs in the neighborhood of Brown's Mills, gave me an opportunity of examining the glass sand, which in the neighborhood of the Rancocas Creek has been swept clean of the overlying drift gravel.

This was an interesting spot for botanical research—for the white sandy soil favors the growth of numerous plants that are less common in other locations. It is the region known as the Pines, because the common Jersey pine finds a congenial home there. At the time of our visit, some of the interesting early-flowering plants had dropped their blossoms. The beds of moss-like *pyxidanthera* had lost their star-like flowers, so abundant and beautiful in the early spring; the white blossoms had fallen from the low bushes of the sand-myrtle (*Leiophyllum buxifolium*); the beautiful lupine blossoms had been succeeded by their seed pods, and these had opened and dropped their seeds, and the curious turkey-beard (*Xerophyllum*), studded the woodland like slender dry sticks, thickly clothed with needle-shaped leaves, but having lost their long spikes of white, lily-shaped flowers. We found, however, a few of them a little belated, which enabled us to imagine the beauty of the plant while still unwithered.

There were, however, many other kinds still in bloom, to delight the eyes of the lover of flowers. One of the most showy of these was the beautiful orchid, *Calopogon pulchellus*, with one leaf springing from the bulbous root, and a slender stem crowned with from two to eight large pink-colored flowers. It was a real pleasure to gaze on these, so abundantly scattered over the damper part of the ground. And in contrast with them, in the same localities, were the bright orange-colored milkwort (*Polygala lutea*), growing still more profusely. I was much interested, also, in the bright-yellow flowers of a species of bladder-wort (*Utricularia*), which rooted in the mud where the water was shallow. Some of the species of this plant swim free, and the thread-like leaves are furnished with numerous little air-bladders which support the plant and keep it from sinking.

The cranberry vines were abundant, and were

in bloom. We found three species of sun-dew (*Drosera*), a curious family of plants, whose leaves are thickly clothed with glandular hairs which secrete a sticky fluid. When a small insect alights on one of these leaves, the adjacent hairs bend over and enclose it in their embrace, pouring out the sticky secretion, which quickly deprives the insect of any power to escape; and it is then partially digested, and made to contribute to the nourishment of the plant.

The pitcher-plant, or side-saddle flower (*Sarracenia purpurea*), was abundant in the bog, with curious, pitcher-shaped leaves, generally half-filled with fluid, and containing numerous insects which have entered the open mouth of the leaf, and been unable to find their way out of this trap: because it is furnished with stiff bristles pointing *inwards*. The purple petals had fallen from the flowers, so that we were too late in the season to see it in its greatest beauty.

J. W.

Steeple Jacks.

The most usual job these adventurous men are called upon to do, is the repairing of chimney shafts. Very often they manage to get to the top of a chimney by means of a kite, measuring 8 or 10 feet by 6 or 8. From each of the four corners of the kite lines run, and they are joined about twelve feet or so away from it. When the steeple-jack's assistants manage to make the kite sail over the chimney's mouth, a man gives a jerk to a line, which has the effect of making the kite fall over, so that the main line lies across the top of the chimney. Then it is an easy matter to attach strong ropes to the original line and fix up blocks and gear, by which chains are drawn up over the mouth of the chimney, and finally a cage from which a man can work.

The kite is used for square chimneys. Ladders are required for repairing a steeple, a spire, or a round chimney. An ordinary ladder of 20 or 30 feet long is placed against the side of the building to be ascended. A man ascends this to the greatest height at which he can conveniently work, and drives into the brick-work an iron pin, tipped with steel, with a ring at the end. This is called a *dog*. Great care is taken to make it thoroughly secure. A block and rope is attached to this, which is used to raise a second ladder: from the upper part of which a second *dog* is inserted. And so the work goes on, till a long string of ladders stretches all the way up the building.

Accidents do not occur so often as one would think. No one is likely to go into this kind of work unless he feels confidence in his nerve. Most steeple-jacks lose their heads after a time. A man may be constantly employed as a steeple-jack for 15 or 20 years, and never all that time feel as though he had any nerves, when suddenly one day he will go all wrong; and though the fit may pass off, it is sure to come on again, and a man is wise to leave off the business as soon as he gets a warning of this kind.—*Chambers's Journal*.

It requires but little serious reflection to show that music and stylish extravagant decorations are, by their wide-spread, unceasing, and insidious tendencies, effecting far more than is commonly traced to them. Is not music a prime decoy to almost every kind of vice? to almost every dangerous haunt, high or low? and what is it generally to strength of mind—and, alas—what to the passions?—*Extract*.

FOR "THE FRIEND."

The Colony of Russian Jews at Rosenhayn, New Jersey.

Several years ago a number of families of Russian Jews were brought to this country, where some of their co-religionists assisted in locating them as an agricultural colony at Rosenhayn, six miles from Vineland, in the lower part of New Jersey. We have read with interest of the Stundists, the Molokans and the Mennonites of Southern Russia, and, within a few years, of a certain Jew of the same religion who, savingly convinced of the fact that Christ, the Messiah, had already come, was earnestly engaged in bringing the glad tidings to his fellows.

The condition of this Rosenhayn settlement, so near to our doors, does not present a very encouraging picture, as delineated in a letter received a short time ago from an American woman living in their immediate neighborhood; yet, as I believe many of our members feel a lively concern for the spiritual well-being of that chosen and greatly favored people, among whom the Son of God appeared in the flesh, the following extract from the account may be of interest as well as awaken sympathy on their behalf:—

"As to the Jews," she writes, "I cannot give a very flattering account in some respects. We have ninety-two families in Rosenhayn who have bought land, and about three-fourths of that number are living on their places. They crowd together very much. A family will live, sleep and cook all in one room. One family of seven persons live in two rooms, and accommodate a goat and chickens besides. There are two or three families in every house, and their sanitary condition is of the worst kind. After they have once occupied a house, it is almost impossible to clean it fit for any one else to live in, and the premises around are greatly littered. They are mostly Russian Jews, and are openly declaiming their antichrist principles; they not only talk it, but act it; and nothing is safe that they can get in their reach. They are a great annoyance to the few people here who love order, etc.

"About one-tenth of the number will do any kind of work they can get; most of the rest prefer to work machines and do tailor-work, which they get from New York in large quantities. They do not associate with other people at all; and, indeed, it is a good thing—for their language is so vile, and their actions so filthy, that what we cannot help seeing of them is disgusting. When one [thus] lives among them, they can see the need of the strict sanitary regulations of their law, and also their need of laws relating to slaughtering their animals; for they are cruel. There is one man here who has killed several fine horses by his abuse, and there are others nearly as bad. One person who had some kittens they did not want, broke their legs and threw them out into the woods; and another put their kittens on the railroad track. Such are their deeds of cruelty.

"There are about seventy families at Beaver Dam, and about 160 at the colony [Rosenhayn], and I suppose they are all alike, from what I can hear. They build nice houses, but for cleanliness they are no better than cattle-pens. As far as gaining a livelihood is concerned, they seem to be able to do right well. Quite a number of them carry on peddling for a living.

*** They do not trust each other at all. One man came down here with considerable money, and he wanted the agent for the land to keep it for him over night, for he was afraid of being robbed before morning if he kept it."

Upon this point of a general lack of trustworthiness, perhaps it might be a little difficult to speak with assurance without a pretty intimate knowledge of persons and motives. My correspondent speaks of the Jews as "a liquor-using people," and that a number of the Americans thereabout do not, in that respect, set them a good example. An endeavor is being made by some interested in temperance, to provide a hall, reading-room, etc., for the benefit of the late immigrants, as well as for the native born: some of the latter being opposed to such attempts to promote sobriety. "We have no secret societies here, and our officers are opposed to them."

I merely state the purpose, without making any definite appeal therefor at this time.

JOSIAH W. LEEDS.

SELECTED.

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour;
But the morning dews must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing failing us once or twice
May come if we try again.

The path that has once been trod
Is never so rough to the feet,
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to its depths be driven
With storm and tempest, we need them all
To render us meet for heaven.

—Josephine Pollard.

SELECTED.

NOT REWARD, BUT GRACE.

No crown, no palms for me!
These are for victors in the fight; but I
Have been the vanquished one in every field.
O Saviour! who hast hope for such revealed,
Low at thy mercy-seat behold me lie.

Turn not thy face away!
Deal not in wrath with thine unworthy child!
Yes, I have sinned, yet there is grace with thee.
Thou givest mercy, pardon full and free,
To fallen wanderers on the desert wild.

No thought of triumph now!
That dream is over. Rest is all I crave;
A little peace, after such deadly strife,
Some leaves of healing from the Tree of Life,—
A glimpse of hope and heaven beyond the grave?

And for what yet remains
Of my sad pilgrimage, grant, O my God!
Meek, humble faith, to suffer and be still;
Meekly to watch thy hand, to do thy will;
Humbly to bow beneath thy chastening rod!

Dark stream of life, rush on
To the eternal ocean full and fast,
If only o'er the waves may fly the dove
Of heavenly peace, and beckon from above,
To where a pardoned soul shall rest at last.

—Translated from the German.

FOR "THE FRIEND."

"After retiring, never think over and plan work; present duty is sleep, and nothing else."—I was pleased to find these words recently on a health calendar—for I think it would be well to remember, that sleep is a duty, and the habit of wakefulness is a dangerous one, both to mind and body.

Elderly persons are said to require less sleep than younger ones; and it is not uncommon for them to wake long before the hour for rising and to be unable to fall asleep again. And there are those whose nerves are enfeebled by long-continued suffering, or other causes, whose throbbing brain cannot be quieted at will, and from whom the needed and longed-for sleep often holds aloof until far into the weary hours. For such should be only tenderest sympathy; but for a person in health, habitually to lie awake after retiring, is certainly not wise. Far better it is, by a steady and persistent effort, to restrain oneself from entering into a train of thought which, if indulged in, so easily keeps sleep at a distance. Are there causes of anxiety, small things and greater ones rushing in upon that quiet hour? He that keepeth these will not slumber; gather them all up, and lay them at his feet; commit thyself to his pardoning love, his watchful keeping; then trustfully compose thyself to sleep.

But a soul unreconciled to God, who knows not the sweetness and rest of trusting in Him, may well say, "I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob." And the habitation that He loves is in the depths of a contrite and believing heart.

E.
NANTUCKET.

[The following article was written by our friend Joseph Morris, of Cardington, Ohio, who is now in his 87th year, but retains his love for the Truth and his zeal for the honor of the good cause. A letter accompanying it is hopeful in its tone, saying that the few professors of the Society of Friends left in his neighborhood see their situation, and appear to relish something better.—Ed.]

FOR "THE FRIEND."

In THE FRIEND of Seventh Mo. 5th, 1890, may be found circumstances and items for the consideration of Friends which doubtless were read with interest by many. The first of which is the "Proceedings of London Yearly Meeting" held Fifth Month 21st, on page 391. Also, "Either for or against the Truth," signed by P. R. Gifford, on page 390; and "A Visit to New England Yearly Meeting," held at Westerly, Rhode Island, on page 389.

The reading of all these articles has been comfortable and edifying to me. The article "Either for or against the Truth" is remarkable for its clearness and comprehensive understanding; and I would mention particularly, the avoidance, as therein stated, of the acceptance of the emotional feelings for the moving of God's Holy Spirit, the acceptance of which I believe once brought me into much sorrow afterwards, and I hope to avoid it in the future.

The signs of the times seem to foretell of much good yet laid up for the members of the Society of Friends, if faith, humility and charity govern our lives to the acceptance of our blessed Lord and Master; which would bring with them all other Christian virtues to the honor of his ever-blessed name.

Seventh Month 8th, 1890.

FOR "THE FRIEND."

Christianity, Historical and Experimental.

with cometh by hearing.—Rom. x: 17.
He shall not speak from himself: Whatsoever He shall hear he shall speak.—Jno. xvi: 13.

Assuredly believing that in the continued progress of that great battle of the militant Church in which the Lord Jesus Christ, the holy Captain of salvation is still subduing all things unto himself, and exposing and baffling the bettling transformations of the wily adversary of souls, there is an as yet ever growing need for distinguishing firmly between the competing claims or characteristic marks of a religion which is truly vital, essential and saving, and those of a profession of religion which is more or less formal, traditional, and delusive, I find myself constrained by a measure of that love of truth which is one in its origin and in its operation with the true love of souls, to offer a few observations thereupon to my fellow-believers in the revelation of Gospel Truth.

While the servile outward bias inherited by our first or lower birth and nature has been graciously condescended to in the outward coming of our Lord into the world, so that there is indeed an educational stage of true religion in which the faith and dependence of the neophyte may be (and as a needful preliminary to any social service in the current illumination of his age, ever must be) in degree "formal" and "traditional," it may need to be borne in mind that his (socially) incipient faith or dependence, is estrained from becoming "delusive" as its subjects ripen for social service in the Truth, only by becoming in them transitional to that faith to themselves before God, which is inseparable from conscious membership in Him who is significantly styled the Only Begotten Son of God.

The "great mystery of godliness" is thus, in its origin as in all its development, involved in the doctrine of that birth "from above" to which all faith in mere church history—even in the history of the Divine Founder and Head of the Church as a man among men, is but preliminary and transitional. "Though we have known Christ after the flesh, yet now know we Him no more," was the testimony of him who elsewhere spoke of having heard "words not lawful to utter," but who had previously declared that "the Son shall be subject to Him who put all things under Him, that God may be all in all." Our Lord is himself "the Way," as well as "the Truth and the Life," and his life and way can prevail in the Church as a continued birth "from above," to the exclusion of every variety of worldly-mindedness, only as they are consciously based, not upon any past history of Christianity, but upon the deep and abiding mystery of the Eternal Spirit through whom our Lord "offered himself without spot unto God," even to the death of the cross.

The worship of history and of ancestry may be styled the highest form of worldly-mindedness. Were any who have once "tasted of the powers of the world to come, unhappily tempted to turn aside from a perfect devotion to "the Way"—from "treading the wine-press alone," and from "resisting unto blood striving against in," while still desirous from any cause of retaining "the form of godliness," nothing would be more natural than that such should be led to magnify the historical and traditional element of their religion at the expense of the mystical and experimental one; to thwart the purpose of Divine grace as regards their own souls by sacrificing the privilege of progress through and beyond education to true edification; and, as

they persist in so postponing all that is indeed permanent, as truly connecting past and future, to the fleeting satisfaction of the present, to find themselves at last members of the woman of Babylon, instead of the Man of Bethlehem. The doctrine of immediate revelation to and through a living church would in the course of such a degeneracy be superseded by that of a "written word" of God (as the mere records of revelation are even now largely styled by the professing churches,) in the rationalistic interpretation of which the retrospective and contentedly (however uncsciously) sectarian or truth-fearing (Rev. xxi. 8) mind would be sure to substitute the commandments of men for the doctrines of God. The perpetuation, and even the multiplication of legal ordinances, would inevitably attend, to the prevention of the universal sacrament of that consecrated life of diversified worship and praise, whose single regard to the manner and matter (John xvi. 13) of Divine communion is essential to the guidance of the church and the world "into all truth." Let us not distrust the record by doubting that God is willing and waiting so to guide us, as fast as we may be elevated to a capacity to apprehend the conditions, method and purposes of that whole creation which He has, in intention, placed under our feet, (Ps. viii. 6), that so, with all needful intelligence and earnestness of devotion, we may faithfully and freely subordinate all minor and narrow purposes or interests, to the grand and comprehensive one of hastening the day when all "the kingdoms of this world," intellectual, political, and social, shall become indeed ecclesiastical, as "the kingdoms of our Lord and his Christ."

R. R.

FOR "THE FRIEND."

"The way of man is not in himself; it is not in man that walketh, to direct his steps."

Mortal man! what is his nature? Corrupt and sinful through disobedience to God, who created him for a purpose of his own glory.—Having lost the Heavenly image in which he was created, naught of good is found in him except by the renewing, restoring love of the Creator. This is fittingly expressed by a certain author who said, "When Adam fell, Righteousness and Truth forsook the earth and fled to Heaven from whence they came, but mercy stood by the poor delinquent and found a ransom."

"Behold, therefore, the goodness and severity of God."—Goodness in not casting away from him; severity in leaving man to himself, when he will not be reclaimed. Wretched indeed is his condition when left to erring self—planning and directing his way along on the dangerous pathway of life without a safe guide; without an Interpreter, life's mysteries to solve. Often he finds himself in difficulty without seeming possibility of escape, except through mercy's door. It is through repentance that a door of escape is found. Is it not truly wise on the part of man, who needs enjoyment, to seek for it in the way in which it is to be found—even a happy free-agency?

What should be the first step in order to benefit a religious nature? Should not wisdom, the principle thing, be sought for in each and every step toward elevation of character suited to high and noble ends? "Behold the fear of the Lord, that is wisdom; and to depart from evil is of good understanding." How great would be the advantage received, if only man was more wise than to trust himself in judgment relating to both temporal and spiritual good. Man, a fallen being, is not fit to be trusted with-

out wisdom from above, which, in all things, is profitable to direct. The prudent can say, with the poet—

"Save me, alike from foolish pride
Or impious discontent;
At aught thy wisdom hath denied,
Or aught thy goodness lent."

The importance of thinking right is too much lost sight of. "Guard well thy thoughts;—thy thoughts are heard in Heaven." How forcibly are we reminded of the necessity to heed the admonition, "Acquaint thyself with God, and be at peace." Say, with the psalmist, "I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob."

P. R. GIFFORD.

PROVIDENCE, Seventh Mo. 13th, 1890.

Natural History, Science, etc.

Homes of Birds.—John Burroughs, in describing a visit to the Kentucky blue-grass region, says in *The Century Magazine*, that some varieties of birds are more common and familiar there than in the Eastern States. "The blue-jay seems to be a garden and orchard bird, and to build about dwellings as familiarly as the robin does with us. There must be dozens of these birds in this part of the country where there is but one in New England. And the brown thrushes (*Thrasher*,) were as common in Illinois along the highways, and almost as familiar, as song sparrows and chippies are with us. That the Western birds should be more tame and familiar than the same species in the East, is curious enough. Is it because the homestead, with its trees and buildings, affords the birds on the great treeless prairies their first and almost only covert?"

Ordeal by Chewing Rice.—A gold watch having been stolen in the East Indies, a native detector was called in to conduct the rice-ordeal process. All the servants of the establishment, some 40 odd in number, were seated in two rows on the ground, in one of the long verandas of the house. A small piece of green plantain leaf was placed in each man's hands. The thief detector then went round with a bowl of pounded rice, like flour, and with a wooden spoon poured a quantity into the open mouth of each servant. The order was given that each man was, within five minutes, to chew the rice flour to a pasty mass, and eject it on his plantain leaf. Most of the men set at work with a will; and long before the five minutes had elapsed, almost every one had got through with the operation, and held the evidence of his innocence in his hands. The favorite servant of the loser of the watch sat with his face almost crimsoned, trying in vain to get the rice flour out of his mouth. His lips were dry, and his glands refused to produce the saliva which was needed to moisten the rice flour. At last the detector's eyes rested on him, and pointing at him he said, solemnly, "There is the thief!" The victim appealed to his master for forgiveness, and going to a well in the garden, produced the gold watch from under a loose brick!

It was an illustration of the influence of mind over the body; the anxiety of the culprit evidently arresting the flow from the salivary glands.

The Nettle.—One of the greatest annoyances in this almost inaccessible region is the poisonous nettle—the stinging tree—(*Laportea moroides*). It is so poisonous that if its beautiful heart-shaped leaves are only put in motion, they cause you

to sneeze. The fruit resembles raspberries in appearance; the leaves are covered with nettles on both sides, and a sting from them gives great pain. It will make a dog howl with all his might, but it has an especially violent effect on horses. They roll themselves as if mad from pain—and if they do not at once receive attention, they will in this way kill themselves, as frequently happens in Northern Queensland.

The natives greatly dread being stung by this nettle, and always avoid it. If you are stung in the hand, you soon feel a pricking pain up the whole arm, and finally in the lymphatic glands of the arm-pit. You sleep restlessly the first night. The pain gradually leaves the arm, but for two or three weeks you have a sense of having burned your hand, if the latter comes in contact with water—for then the pain at once returns where you were stung by the nettle.—*Lamholt's travels in Australia.*

SOME animal tastes are very singular. We heard once of a cat that had a strong liking for figs, and could detect them even when her master had a paper of them in his pocket. Our own dog, a Skye-terrier, used, when the strawberries were ripening, to saunter down the garden in the direction of the beds in the most charmingly innocent way. He would then furtively glance round at the house, and, if he saw no one looking, jump off the path into the midst of the plants and begin his repast; and then presently return in a very shame-faced way, that clearly betokened a conscience ill at ease. We have also known a terrier that would gather the ripe gooseberries, and search under the nut-bushes for any fallen nuts.—*Hulme's Wayside Sketches.*

Chinese Matting.—The last and great crop which I observed was that of a species of juncus, the stems of which are woven into beautiful mats, used by the natives for sleeping upon, for covering the floors of rooms, and for many other useful purposes. This is cultivated in water, somewhat like the rice-plant, and is therefore always planted in the lowest parts of these valleys. At the time of my visit, in the beginning of July, the harvest of this crop had just commenced, and hundreds of natives were busily employed in drying it. The river's banks, uncultivated land, the dry gravelly bed of the river, and every other available spot was taken up with this operation. At grey dawn of morning the sheaves or bundles were taken out of temporary sheds erected for the purpose of keeping off the rain and dew, and shaken thinly over the surface of the ground. In the afternoon, before the sun had sunk very low in the horizon, it was gathered up again into sheaves and placed under cover for night. A watch was then set in each of the sheds; for, however quiet and harmless the people in these parts are, there is no lack of thieves, who are very honest if they have no opportunity to steal. And so the process of winnowing went on day by day, until the whole of the moisture was dried out of the reeds. They were then bound up firmly in round bundles, and either sold in the markets of the country, or taken to Ningpo and other towns where the manufacture of mats is carried on on a large scale.—*Fortune's Travels in China.*

Items.

Children on the Stage.—Eldridge T. Gerry, in an article in the *North American Review*, calls attention to the hardships and evils to which young children are subjected by being employed to take part as performers in theatrical exhibitions. These chil-

dren are usually obtained by contracts with their parents, and after training are exhibited on the stage. These exhibitions are physically injurious. They deprive them of their natural rest, and subject them to unnecessary physical efforts which engender disease.

Such children are deprived of proper opportunities for obtaining education.

Their associations are morally bad. In the plays which they act, they are constantly brought into contact with persons of little morality or virtue. The girls soon lose their modesty, and become bold, forward and impudent. Their downward course usually ends in low dance-houses, concert-saloons, and the early grave, which is the inevitable conclusion of a life of debauchery. The boys, unfitted by their idle life, for useful work, find employment for a time in the lowest class of theatres, and end by becoming thieves or tramps.

Louisiana Lottery.—The Louisiana Lottery is farther than it was last week from a future lease of life. The Legislature has adjourned without passing the bill over the Governor's ringing veto. One House passed it, but the other House failed to do so because of the serious illness of a single member, whose vote was necessary to make the two-thirds majority required. The Legislature's time had expired, and it could do nothing more than denounce the Governor, impeach his constitutional right to veto the bill, and then adjourn. The courts will now have to determine whether or not the Governor had the right of veto. The bill is for the submission of an Amendment to the Constitution, but it is more than that, for it provides for a sort of plebiscite, a trial vote of white voters before submission of the amendment to the people, and it is probable that these additional provisions give to the Governor the right of veto. One of the most remarkable things about the contest over the bill in the Legislature has been the dramatic effects accompanying it. When the Lottery men had at last secured the necessary two-thirds vote, the death of one Senator broke their ranks, and an "anti" was elected in his place. Again the necessary number was secured, and as the vote was about to be taken, one Senator fell to the floor with nervous prostration and had to be carried home. On another day, just before the assembling for decisive action, another member was prostrated in the same manner. On one day, just as Shattuck, the leader of the Lottery ranks began his speech, the heavens grew dark, the thunders drowned the voice of the speaker, and the lightning flashed along the electric wires in the capitol building, extinguishing the lights, and the word went out, "God is fighting the Lottery Company." And after all was said and done, and but one vote was wanted to override the Governor's veto, and preparations had been made to bring the sick Senator on his couch to the capitol, a rain-storm prevented, and the Legislature had to adjourn, unable to do the company's bidding. We know of no such remarkable series of interruptions, seemingly providential, recorded in history, outside the Old Testament.—*The Voice.*

Insuring Lives of Infants.—That special legislation should be necessary in a civilized country to prevent parents from taking the lives of their own children is amazing. Mention has already been made in these columns of the custom which prevails in England among the poorer classes of insuring the lives of their children and then starving them to death or in some other way exposing them to peril in order to get the insurance. For a long time the alarming mortality among this class of children has been attributed to this cause. A bill has been introduced into the House of Lords providing that the insurance which a parent may get on the life of his child shall be limited to the cost of the burial, and that this shall be paid to the undertaker and not to the father. It is difficult to believe that a state of affairs calling for such restrictions actually exists, but when the newspapers call attention to it so frequently, and Parliament seriously proposes legislation for its prevention, one can no longer question the existence and grave character of the evil.—*The Christian Advocate.*

Organ in a Friends' (?) Meeting.—The *Christian Worker* of Seventh Mo. 3rd, has a communication

from a member of Vandalia Monthly Meeting, held Sixth Mo. 14th, which says:—"The organ question has been talked of considerably of late, and the clerk put it to vote whether or not it should be used in our regular church service, and it was almost unanimously, only three voting against it. It was used last Sabbath for the first time, and we can say with truth, praise the Lord. A MEMBER."

Slave Manumission.—Even the Bey of Tunis cannot resist the march of improvement, but has ordered the manumission of all the Negroes in his dominion, by insisting that each employer shall give a certificate of freedom to all who are controlled by him. The world does indeed move, and it is gratifying to note the progress made by civilization. Public opinion even in Tunis is important, and if the native semi-civilized powers in Africa can be led to a better view upon the subject, it must be that the bane of slavery will be lessened upon that darkest continent.

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Joseph Armfield, South Place Hotel, Finsbury, E. C., London, England.
Henry Bell, 62 Quay, Waterford, Ireland.

HUGH MILLER, when working at his trade as a stone-mason, used to say that his was a grand calling, because the routine of it gave to a first-class workman so much time and mental force for silent communion with God. It was in such communion that he laid the foundation of that dignity of character which afterward made him the companion of philosophers and the instructor of princes. It matters little what may be a man's employment in life. The whole life is ennobled and adorned by it, if it is done as in a vision of Christ.—*Selected.*

THE FRIEND.

EIGHTH MONTH 2, 1890.

A few weeks ago we published the result of some examination into the meaning of the Greek words, translated in the New Testament by "baptize," made at the request of a friend in the West.

We felt at the time, that as members of the Society of Friends, we had but little interest in what pertained to a merely outward rite. For, however important the precise meaning of the word might be to those who still practise water-baptism, as throwing some light on the manner in which this ceremony was performed in ancient times, it could have no practical interest to those who fully accept the teaching of John the Baptist—that although he baptized with water, yet Christ's baptism was to be with the Spirit; and who believe with the Apostle, "that in the Christian dispensation, there is but "one Lord, one faith, and one baptism; and that this baptism is not the putting away of the filth of the flesh (a

ceremonial cleansing by the application of outward water); but the answer of a good conscience towards God, by the resurrection [*i. e.* by the revelation or manifestation] of Jesus Christ, (an effectual cleansing by the heart-changing operations of the Spirit of Christ; according to the declaration of Paul to the Corinthians—"Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.")

This one baptism it is essential for all to pass through—for nothing that is impure or unclean can ever enter the holy city, the New Jerusalem which cometh down from God out of Heaven—without holiness no man shall see the Lord. Those who have known this washing of regeneration can have nothing added to them by being dipped into or sprinkled with outward water.

Many of the professors of Christianity have been so accustomed to think of baptism as the outward rite, that whenever allusion is made to it in the Holy Scriptures, they at once associate the idea of water with it. Thus, when Christ commanded his disciples to go forth and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, they infer that He meant that they should apply water to those who received their instructions. But the passage conveys no such idea to those who are fully imbued with the thought that Christ's baptism is a spiritual one. These understand his command to mean, that they must not only teach their hearers sound doctrine, but (through Divine aid) bring them under the influence of the Spirit. To do this, they were commanded to wait until they were endued with power from on high. After this power came upon the Apostles at the day of Pentecost: the sermon of Peter to the multitude who assembled on that occasion was attended with a remarkable convicting power, under which they cried out—"What shall we do?" And it is a blessed truth that the ministry of the Lord's truly anointed servants is still often attended with a measure of the same Heavenly, supernatural, baptizing power.

John the Baptist, in speaking of Christ, said I must decrease and He must increase. Does not this imply, that the spiritual kingdom of Christ was to prevail and take the place of all outward rites such as that of water-baptism, of which John was the representative? Although water-baptism was practised among the early converts from Judaism to Christianity, as a symbol of admission into the Christian community, yet there is no evidence to show that it was ever commanded by Christ as a standing ordinance in his Church. It was one of those symbols which were permitted for a time, like other Jewish rites, but which had no binding force on the church, and might be laid aside, whenever the people were prepared. The Apostle Paul was concerned about the tendency shown in his day to trust in outward rites, and wrote to the Galatians telling them to walk in the Spirit, and admonishing them that in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature. He further says, that Christ sent him not to baptize (with water) but to preach the Gospel.

Robert Barclay, in his Apology, at the conclusion of the Proposition which treat on the so-called ordinances, makes use of this comprehensive language: "We certainly know that the day is dawned, in which God hath arisen, and hath dismissed all those ceremonies and rites, and is only to be worshipped in Spirit, and that He appears to them who wait upon Him; and

that to seek God in these things is, with Mary at the sepulchre, to seek the living among the dead; for we know that He is risen, and revealed in Spirit, leading his children out of these rudiments, that they may walk with Him in his light: to whom be glory forever."

These views have always been held by our Society, and we believe they will never be successfully assailed.

SUMMARY OF EVENTS.

UNITED STATES.—The ability of Secretary Blaine as a Statesman, is maintained by the masterly argument he has given in favor of the American view of the Behring Sea controversy. The British Government is clearly shown to be inconsistent in the position taken by Lord Salisbury.

The Bankruptcy bill was passed by the House of Representatives on the 24th ultimo, by a vote of 117 to 84.

The Committee on District of Columbia has reported favorably to the House the bill prohibiting the advertising of lotteries in Washington City and recommended its passage. The committee estimates that \$1,250,000 are contributed annually by the people of Washington to a certain lottery company, while the return, it says, is "inconsequential."

Senator Frye, on the 25th ultimo, received another letter from Secretary Blaine on the question of reciprocity. After answering the questions contained in Senator Frye's letter, Secretary Blaine says: "It is, I think, a very grave mistake to oppose this reciprocal proposition touching sugar from the fear that it may conflict in some way with the policy of protection. The danger is, I think, wholly in the opposite direction. Let us see what is proposed: Our Government has heretofore collected a heavy duty from sugar, amounting one year in the aggregate to \$58,000,000 and averaging \$50,000,000 per annum for a considerable period. We wish now to cheapen sugar by removing the duty. The value of the sugar we annually consume is enormous. Shall we pay for it all in cash, or shall we seek a reciprocal arrangement by which a large part of it may be paid for in pork and beef and flour, in lumber, salt and iron, shoes and calico, furniture and a thousand other things? In short, shall we pay for it all in cash or try friendly barter in part? I think the latter mode is the highest form of protection, and the best way to promote trade."

Attorney General Dillard of South Dakota has given an opinion that the maintenance of a place where liquor is drunk is a violation of the law and the seller must prove that he is not violating the law.

Careful estimates of the corn crop in Kansas show that it will probably be about 50 per cent. of the crop of last year.

A newly discovered cave in Josephine County, Oregon, is said to be three miles long and to contain several mineral springs.

A tornado struck South Lawrence, a suburb of Lawrence, Massachusetts, about 9.15 o'clock on the morning of the 26th of last month, and cut a pathway over a mile long and 200 feet wide. Eight persons were killed outright, 15 to 20 more seriously injured and as many more slightly hurt. It is estimated that over 500 people were rendered homeless, the 75 or 100 buildings destroyed being mostly dwellings, and the loss is placed at over \$100,000.

The population of the State of New Hampshire, according to Census Supervisor Huse, is 377,000, a gain of over 30,000 in the decade. The complete census in the city of Buffalo shows a population of 255,543. The population of Norfolk, Virginia, according to the census, is 35,454, an increase of 13,488, or 61.4 per cent. since 1880. Of Wilmington, Delaware, the population is 61,388, an increase of 18,910 in ten years. Of Milwaukee, 206,308, an increase of 90,721 in the same period.

A total failure in the honey crop in Iowa is reported, apiarists claiming that there is no honey in the flowers—the clover and buckwheat thus far having yielded nothing.

The Central Park reservoir is now practically filled. The new aqueduct has carried about 50,000,000 gallons of water a day.

Revenue collector Martin, of Philadelphia, announces an increase in sales of beer in this city during the fiscal year ending Sixth Month 30th, amounting to \$217,273.65. The total amount of revenue collected in the district is \$3,336,039.69, an increase of \$298,097.17 over last year. These figures show what a delusion the Brook's license law of Pennsylvania is.

Deaths in this city last week numbered 380; 57 less than during the previous week and 91 less than during the corresponding period last year. Of the foregoing, 221 were males and 159 females; 135 were under one year of age; 44 died of cholera infantum; 40 of consumption; 28 of diseases of the heart; 25 of marasmus; 18 of old age; 16 of whooping cough; 16 of pneumonia; 14 of inflammation of the brain; 14 of inflammation of the stomach and bowels; 13 of inanition; 13 of casualties; 12 of convulsions; 11 of cancer; 10 of diarrhoea; 10 of typhoid fever, and 10 of debility.

Markets, &c.—U. S. 4½s, 103¾; 4s 124; currency 6s, 113 a 123.

COTTON was quiet but steady on a basis of 12½ cts. per pound for middling uplands.

FEED.—Winter bran, choice and fancy, \$15.50 a \$15.75; do. fair to prime, \$14.75 a \$15.25; spring bran, \$14.25 a \$14.75.

FLOUR.—Western and Pennsylvania super, \$2.25 a \$2.75; do. do., extras, \$2.85 a \$3.25; No. 2 winter family, \$3.35 a \$3.75; Pennsylvania, roller process, \$3.85 a \$4.25; Western winter, clear, \$4.00 a \$4.40; do., do., straight, \$4.50 a \$4.80; winter patent, \$4.95 a \$5.25; Minnesota, clear, \$4.00 a \$4.50; do. straight, \$4.50 a \$4.85; do., patent, \$4.85 a \$5.25; do. do., favorite brands higher. Rye flour moved slowly at \$3.25 per barrel for choice.

GRAIN.—No. 2 red wheat, 95½ a 96 cts.

No. 2 mixed corn, 46½ a 47 cts.

No. 2 white oats, 41 a 42 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4¾ cts.; medium, 4½ a 4¾ cts.; fair, 3¾ a 4 cts.; common, 3¾ a 3½ cts.; culls, 2¾ a 3½ cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; culls, 4 a 4½ cts.; lambs, 4½ a 7½ cts.

HOGS.—Good light Western, 5½ a 5¾ cts.; common heavy, 5¼ a 5½ cts.

FOREIGN.—The publication of the Behring Sea correspondence of Lord Salisbury and Blaine, having been cabled to England, has excited a great deal of discussion. Naturally enough the British press take the British side of the question, though some of the most prominent journals speak in high commendation of the American Secretary of State's skill in handling his side of the case.

"The weather this week," says the London correspondent of the New York Times, Seventh-day last, "has been less uniformly miserable than it was last, but the alterations of heat and heavy rains have scarcely been improvements from the point of view of the crops. All the country market towns report gloomy despondency among the farmers, and general advances in the price of breadstuffs. In some places the rise was temporarily forced by the fact that English wheat was exhausted, and that Continental dealers had intercepted foreign cargoes intended for England."

A despatch from Paris, dated Sixth Mo. 28th, says, "The crops throughout the country, except in the section east of the Rhone, have been destroyed by incessant rains. Official reports from the great wheat district of La Blange, state that the crop is rotting. The losses are estimated at 500,000,000 francs. Dealers in grain discount the scarcity, and the price of bread is rising."

The *Grashdanin*, of St. Petersburg, edited by Prince Meetchersky, which is credited with an occasional inspiration by the Czar, says the Russian policy is on the eve of a change which will harmonize the German and Russian policies in the Balkans; that negotiations are coming to a climax, and that the interviews will re-establish clauses in the Berlin treaty which are now violated. The basis of the expected arrangement appears to be the Czar's acceptance of Emperor William's candidate for the Bulgarian throne. Events in Bulgaria, however, may precipitate a revolution and nullify the Emperor's diplomacy before the rulers confer.

It is officially announced that there have been 70 fatal cases of Asiatic cholera in Baku and vicinity. The heat is intense.

The town of Hammerfest, in Norway, has been almost destroyed by fire. The inhabitants have been rendered homeless, and are in a starving condition. Provisions and clothing have been sent from Tromsø to the sufferers.

Hammerfest is the most northern town in Europe, or in the world, it being situated in 70° 39' north latitude, on an island off the northwest coast of Norway. For two months in the year the sun there remains continuously above the horizon. The town has a population of about 2500—the inhabitants being engaged in fishing for a subsistence. The climate is very mild for so high a latitude, the sea not freezing in winter.

The Constitution of the United States of Brazil greatly resembles that of the United States of America, after which it was copied. It provides that the Presi-

dent and Vice President shall be elected indirectly through an electoral college for a term of six years. The members of the Senate will be elected by the State Legislatures for a term of nine years. The members of the Chamber of Representatives will be elected by popular vote, and their term will be three years. There will be a Supreme Federal Tribunal, consisting of 15 Judges, who will be appointed for life. All the old provinces will be transformed into self-governing States. With the exception of persons who cannot read or write, mendicants, privates in the army and the members of religious orders, the right of suffrage will be universal. Religious freedom will be guaranteed, the Church and State will be separated, and civil marriages will be made obligatory.

On Seventh-day, the 26th of Seventh Month, a rebellion broke out in the city of Buenos Ayres. A despatch dated the evening of the 27th, says: "The revolutionary movement continues to spread. The fighting between the Government troops and the revolutionists to-day has been desperate. The Government forces were defeated and 1000 of them were killed or wounded. The navy has joined the revolutionary movement. Insurgent artillery bombarded the Government house and the barracks to-day. A 24 hours' truce has been arranged between the opposing forces. The triumph of the revolutionists appears to be assured."

The Consul of San Salvador in Paris, has received a despatch confirming the report of the defeat of the Guatemalans. The despatch declares that the reports of anarchy in San Salvador are untrue, that the country is completely tranquil, and that the populace is supporting Ezeta.

Reports from the Dominion province of Ontario show that the crops in general promise "fairly well." Hay, except in the extreme east is exceptionally good. Fall wheat has done well in most of the counties where it is much grown. Spring wheat and barley seem to vary much, but may yield fairly in most places. Oats are badly rusted, and peas also seem to suffer from too much dampness. Roots in the west now need rain. The apple crop is generally reported to be a failure.

RECEIPTS.

Received from Rebecca S. Troth, N. J., \$2, vol. 64; from Edwin P. Selwe, Phila., \$2, vol. 64, and for William Jones, N. Y., \$2, vol. 64; from Charles Ballinger, N. J., \$6, being \$2 each for himself, Mark Ballinger, and Mark B. Wills, vol. 64; from George W. Brickell, Kans., \$5, to No. 52, vol. 65; from Anna D. Stackhouse, Pa., \$4, to No. 52, vol. 64; from J. M. Thistlethwaite, Kans., \$3, to No. 52, vol. 64; from Thomas Hartley, O., \$1, to No. 27, vol. 64; from Thomas S. Downing, Pa., \$2, vol. 64; from Addison Hutton, Phila., \$2, vol. 64; from Hannah J. Prickitt, Phila., \$2, vol. 64; from John M. Sheppard, Pa., \$2, vol. 64; from George McNichols, Agent, Io., \$8, being \$2 each for William H. Cook, John Williams, George Standing, and Samuel Wilson, vol. 64; from Samuel Woolman, N. J., \$2, vol. 64, and for Lydia Saunders, \$2, vol. 64; from Zenaide Michener, Phila., \$2, vol. 64; from Edward Sharpless, Phila., \$2, vol. 64; from Lydia Ann Hendrickson, N. J., \$2, vol. 64; from George Vaux, Pa., \$2, vol. 64; from Sabina Hancock, Pa., \$2, vol. 64; for Lydia A. Geiger, Hannah Yerks, and Rebecca S. Haines, Phila., \$2 each, vol. 64; from Susan T. Clement, N. J., \$2, vol. 64; from J. Barclay Hilyard, N. J., for Emeline E. Hilyard, \$2, vol. 64; from Richard E. Ely, Pa., \$2, vol. 64; from Joseph S. Middleton, N. J., \$2, vol. 64; for Sarah Hoopes, Emma D. Hoopes, and Henry Forsythe, Pa., \$2 each, vol. 64; from Priscilla W. Harrington, Fla., \$2, vol. 64; from Lester Chamness, Kans., \$2, vol. 64; from Jane B. Smith, Pa., \$2, vol. 64; from Samuel S. Haines, Phila., \$2, vol. 64, and for Sarah P. Darnell, N. J., \$2, vol. 64; from William George England, N. S., \$2, vol. 64; from Margaret P. Warner, Pa., \$2, vol. 64; from Richard C. Shoemaker, Pa., \$6, being \$2 each for himself, Ezekiel C. Shoemaker, Cal., and Charles T. Lukens, Pa., vol. 64; from Jane De Cou, N. J., \$2, vol. 64, and for Maurice D. Engle, \$2, vol. 64; from Charles A. Lukens, Ill., \$2, vol. 64; from Joshua Jeffers, Pa., \$2, vol. 64; from Elizabeth B. Ash, Pa., \$2, vol. 64; from Hannah Evans, N. J., \$2, vol. 64; from Amy Borton, N. J., \$10, being \$2 each for herself, Emma H. Brown, Charles Edgerton, Thamazine M. Haines, and Henry Darnell, vol. 64; from Charles Grimshaw, Pa., \$2, vol. 64; from Thomas C. Hogue, Pa., \$2, vol. 64; from George W. Brown, Phila., \$2, vol. 64; from Charles Stokes, Agent, N. J., \$10, being \$2 each for Rachel L. Atkinson, Isaac W. Stokes, Joseph H. Haines, Elizabeth T. Engle, and George Lippincott, vol. 64; from Samuel C. Moon, Pa., \$2, vol. 64; from Samuel P. Nicholson, N. J., \$2, vol. 64;

from Mary L. Warrington, N. J., \$2, vol. 64; from Sarah C. Glover, Pa., \$2, vol. 64, and for Lydia Embree, \$2, vol. 64; from Jacob Roberts, Pa., \$2, vol. 64; from William Balderston, Pa., \$2, vol. 64; from John E. Carter, Gtn., \$10, being \$2 each for himself, Shelter for Colored Orphans, W. Phila., Elizabeth Thornton Phila., Benjamin K. Hiatt, Indiana, and Rebecca S. Conard, Pa., vol. 64; from Robert Shoemaker, Phila., \$2, vol. 64; from Joseph W. Gardiner, N. J., \$2, vol. 64; for Mary W. Kirkbride, Phila., and Anne B. Pitfield, N. J., \$2 each, vol. 64; from Emma Jones, Gtn., \$2, vol. 64; from Edward Maris, M. D., Phila., \$6, being \$2 each for himself, William Maris, and George S. Garrett, Pa., vol. 64; from Ephraim Smith, Phila., \$10, being \$2 each for himself, Morris S. Cope, and Elizabeth Hughes, Pa., Joel J. Smith, Io., and Dr. Lindley M. Williams, Cal., vol. 64; from Charles Cooper, Pa., \$2, vol. 64; from Frank M. Normant, Phila., \$2, vol. 64; from Anna Pickering, Phila., \$2, vol. 64; from Alfred H. Moon, Pa., \$2, vol. 64; from E. S. Deats, N. J., \$2, vol. 64; from Edward Comfort, Gtn., \$2, vol. 64, and for James E. Tatnall, Pa., \$2, vol. 64; from Anna V. Edge, Pa., \$10, being \$2 each for Abraham S. Ashbridge, Jacob V. Edge, Joseph Harrison, Rebecca V. Pugh, and Mary Mendenhall, vol. 64; from Catharine M. Wood, N. Y. City, \$2, vol. 64; from S. M. Wickersham, Pa., \$2, vol. 64; from Richard T. Osborn, N. Y., \$2, vol. 64; from Julia L. Townsend, N. Y., \$2, vol. 64; from Henry B. Leeds, Agent, N. J., \$10, being \$2 each for Anna W. Hooton, Sallie A. Kaighn, Isaac Leeds, Henry R. Woodward, and Walter L. Moore, vol. 64; from Susanna F. Sharpless and Thomas Sharpless, Pa., \$2 each, vol. 64; from Samuel H. Headley, Pa., \$2, vol. 64; from Nathaniel Lippincott and Benjamin Lippincott, N. J., \$2 each, vol. 64; from George Russell, Seth Warrington and Joseph Walton, N. J., \$2 each, vol. 64; from Elizabeth Russell, W. Phila., \$2, vol. 64; from Comly B. Shoemaker, Pa., \$2, vol. 64, and for Anna W. Bailey, W. Phila., \$2, vol. 64; from Benjamin Vail, Phila., \$2, vol. 64, and for John Vail, Kans., \$2, vol. 64; from Phebe J. Walter, Pa., \$2, vol. 64; from Alice H. Carter, N. J., \$2, vol. 64, and for Sarah Ellen Carter, O., \$2, vol. 64; from Henry Hall, Pa., \$2, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

A woman Friend desires a position to assist in a Friend's family. Address B, Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Mo. 2d.

Parents and others intending to send children to the school, will please make immediate application to J. G. WILLIAMS, *Supt.*, Westtown, Pa.

DIED, at the residence of her sister, Rebecca S. Troth in Bordentown, N. J., on the 25th of Third Month 1890, ANN REEVE, in the 87th year of her age, a member of Upper Springfield Monthly Meeting of Friends held at Mansfield. She was sensible the time of her departure was near, and passed peacefully and calmly away.

—, on the 20th of Third, 1890, MARTHA N., wife of Seth Warrington, in the 73d year of her age, a beloved member and overseer of Chester Monthly Meeting, N. J. Having in early life submitted to the restraints of the cross of Christ, and through life been concerned to maintain a consistent walk, her Friends have the consoling belief that when the end came she was found with her lamp trimmed and burning, and prepared to enter into everlasting rest.

—, at the residence of her sister, Sarah D. Johnson, in Doylestown, Fourth Month 22nd, 1890, PRISCILLA M. JONES, in the 80th year of her age, a member of the Northern District Monthly Meeting of Friends.

—, in this city, on the 6th of Sixth Month, JAN P. HYATT, in the 97th year of her age, a member of the Northern District Monthly Meeting of Friends. Although so advanced in years, her faculties were remarkably bright.

—, on Fifth Month 24th, 1890, FRANCIS DAVIS, of Ennisworthy, aged 83 years.

—, on the 25th of Sixth Month, 1890, at her residence, Upper Darby, Delaware Co., Pa., ABIGAIL S. widow of the late Edward Garrett, aged 81 years, beloved member of Chester Monthly Meeting.

—, on Seventh Month 8th, 1890, at her residence, Columbus, Burlington County, N. J., RACHEL SATTERTHWAITE, in the 97th year of her age, a member of Upper Springfield Monthly Meeting of Friends.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 235.

SELF-DENIAL.

A Manchester calico printer was, on his wedding day, persuaded by his wife to allow her two half-pints of ale a day as her share. He rather winced under the bargain, for though a drinker himself, he would have preferred a perfectly sober wife. They both worked hard; and he was seldom out of the public house as soon as the factory closed. The wife and husband saw little of each other, except at breakfast; but as he kept things tidy about her, and made the small sum which he allowed her for house-keeping meet the demands upon her, he never complained. She had her daily pint; and he perhaps had his two or three quarts; and neither interfered with the other, except that at odd times she succeeded, by one little gentle artifice or another, to win him home an hour or two earlier at night, and now and then to spend an entire evening in his own house. But these were rare occasions. They had been married a year; and on the morning of the anniversary of their wedding-day the husband looked askance at her neat and comely person with some shade of remorse, as he observed, "Mary, we have had no holiday since we were wed; and, only that I have not a penny in the world, we would take a jaunt to the village to see your mother!" "Would you like to go, John?" asked she, softly, between a smile and a tear, to hear him speak so kindly as in old times: "If you would like to go, John, I will stand treat!" "Thou stand treat!" said he, with half a sneer; "hast got a fortune, wench?" "No," said she: "but I have got the pint of ale." "Got what?" said he. "The pint of ale," was the reply. John did not understand her till the faithful creature reached down an old stocking from under a loose brick up the chimney, and counting out her daily pint of ale, in the shape of three hundred and sixty-five threepences, put £4 11s. 3d. into his hand, exclaiming, "You shall have the holiday, John." John was ashamed, astonished, conscience-smitten and charmed. He would not touch it, but said, "Have you not had your share? Then I will have no more." They kept their wedding-day with the old dame; and the wife's little capital was the nucleus of a series of investments that ultimately swelled into a shop, factory, warehouse, country seat.

A friend who resides at Colora, Maryland, sends me an instance of self-denial, the motive for which seems to have been the love which the man felt for his children, and the desire not to lead them into evil by his example. The narrative says:

"At the time of my coming to Maryland, 49 years ago, among the established families of the neighborhood, of the higher tone of respectability, was that of John Carson. He was a farmer and merchant. In the latter capacity, I sometimes dealt with him, and formed my estimate of his character, as we are prone to do, of those we meet. Before many years his older sons made their appearance at the store, and with one of these I have been acquainted ever since.

"The use of wine, brandy, etc., was then more or less common among the genteel class; it was, of course, 'in moderation.' This son told me a few days ago that his father, when a young man, was in this habit. He continued it for a time, but noticed that the amount required for a 'morning dram' was gradually increasing. This (the older) son could remember this habit of his father. But when the father realized that the son was noticing and imbibing the influence of his example, he was so far impressed with his responsibility as a parent, that he quit the habit at once and forever.

"He had also been addicted to the use of tobacco. He well knew from experience its evil effects, and that he might the better guard his sons against a habit so useless and vile, he quit that also; and," said my informant, "he raised five sons, not one of whom either drinks, or smokes, or uses tobacco, in any way."

A writer in the *Nonconformist and Independent*, mentions with approval a paper in which the writer says, he "believes that if Christianity is to be an unmixed blessing in India, it must be a Christianity on the basis of total abstinence." On this he makes the following comments:

"If he is right, we are face to face with some searching questions. First: Can the missionaries in India insist on total abstinence for their converts and church members, if they are not abstainers themselves? Second: If the missionaries must be abstainers, must not the officials at home, and *all the directors*, also be abstainers? I do not see how the directors could insist upon abstinence for their missionaries while they did not practise it themselves. For the converts would be sure to ask their teachers questions as to the habits of friends at home; and it would be very confusing to be told that they said one thing and did another. It would be still worse if the converts knew that abstinence was forced upon them, and by missionaries, for the good of India, while the friends of missions at home did not practise it for the good of their own country, which suffers more from drink than India. Other considerations force themselves upon one's mind; but the two I have named are so obvious and so vital, that they cannot be passed by."

The Wesleyan Advocate relates the following:

"A young bride of high social position having just moved to the city; where her husband lived, was called upon by one of the leading ladies of a fashionable dancing club, and formally invited to attend its dances, as an introduction into the society of her new home. With beautiful candor and great firmness she thanked the lady and those she represented for their courtesy; but she said:

"I am a Christian—and when I was converted I promised the Lord to abandon the dance and devote myself to his service. Besides, my husband is irreligious and his soul's salvation will depend upon my life. I must work to win him. Then, I dare say, I can find much to do in this city in visiting the poor and the sick, so that I will find employment without going to dances."

"That young wife astounded her worldly-minded visitor, who remarked, after leaving the home: 'I felt as if I had committed a great sin.'"
J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 3.)

1796. Seventh Mo.—It appears that in years back, some of the Indian lands in this Government where I now am, were by them rented to some white people who settled thereon. After thus obtaining possession, it seems those professed Christian white settlers, refused to go off their rented lands; also those who were in stations of Government, supposing or pretending they could not easily remove them, even if the Indians were the sufferers; therefore advised that the lands be sold to the Government; and, to promote a sale, perhaps an offer was made to the Indians, that an interest, though much less than their value, or yearly income, should be paid them in lieu of their lands. Now, to turn the scale, and look at the treatment they have met with heretofore in some places. How do we suppose the white people would remove Indians, if they were to come intruding and settle on the real property of the whites? Would it not be likely that the method of expelling them by sword and gun would be adopted, without endeavoring to convince or show them that the mild spirit of Christianity leads men to do justly, and strictly to observe equity one towards another, in every nation where it prevails? To me it remains a serious cause of real concern that in a country of professing Christians, whose predecessors were permitted to come and settle on a part of the soil, allotted by Divine Providence to native owners, who are our brethren of his creation, who have been renowned both before and since the corruption they imbibed through the fraud and bad example of white men, to be in general kind and hospitable, as well as remarkably punctual to their engagements; that these poor natives, in so many instances, should justly have cause to complain of wrongs, impositions, and unchristian treatment, through breach of contracts, unjustly grasping after and obtaining their lands: besides the great abuse and disadvantage

they have received by the hateful practice of introducing strong liquor, whiskey, etc., among a weak, unguarded and uncivilized people;—and that these complaints should undeniably fix upon men, more knowing and civilized, who, if the Spirit of the religion they profess was attended to, would find it incumbent on them to show forth a very different conduct, or a treatment and disposition much more likely to instruct, civilize, and convert those whom they term a savage and barbarous people.

3rd.—To-day we had two comfortable meetings at Brotherton, attended by many of the Indians, both men and women. This people, or many of them, appeared to have a deep sense of favor. We parted with them in much love, and went to another Indian settlement, called Stockbridge, lodging at the house of a chief called Captain Hendricks.

4th.—The committee having agreed to hold a council with the Stockbridge Indians, I attended also. This was in consequence of Friends' concern for their benefit and advancement in civilized life, and a desire to afford them some assistance by giving them implements, such as axes, hoes, etc. This conference was not so satisfactory as we could desire; these Indians then showing rather a coveting disposition, or looking for larger gifts from Friends than was proper to expect or for them to be supplied with so hastily. Perhaps their expectations had been by some means imprudently raised before our coming to see them.

Before we parted from this council, so called, the Indians were informed that at two hours from that time, I proposed to have a meeting at the same place where we now met them.

In consequence of which notice, a large number of them, men and women, came together. It proved to be an exercising season; language was much wanting; many of them were ignorant in our language; so that an interpreter was made use of; and I felt myself poor at parting.

I understand that the portion of land which these Stockbridge Indians possess, is said to be 23,000 acres, and their number is about three hundred. Also that their yearly income from the Government is \$600—which might yield them more benefit if a considerable part of it went not, or was not spent in, strong drink; which I suppose has manifestly been too often the case.

5th.—Passing through the town of the Tuscarora Tribe (who are but few, or about sixty in number), we went to the settlement of Oneida Indians, where was held a council, so called. Things here were not so pleasant. The Indians seem at times unsteady and fickle; by some means they were not pleased, and the interpreter disordered with strong drink. These circumstances were very trying. But we informed them we were willing to have another meeting, which was proposed, for religious worship in the afternoon.

This happened to be more trying still, for the interpreter was so drunken and poor a creature, I had but little freedom to speak by him, if suitable matter had opened. So that my sorrow was increased on seeing so much drunkenness among Indians.

From hence we returned to Stockbridge, and tarried there again that night. Captain Hendricks seems to be a chief of some consequence and reputation, and his wife a well-behaved woman, so far as I saw.

The Oneidas being the largest of those nations, are computed six hundred in number. The land they hold, called 150,000 acres, and their

income from the Government yearly, five thousand dollars.

6th.—The committee having goods to distribute among the Indians, the business was finished this morning, at Stockbridge; and many, both men and women, coming to take leave, we had a favored opportunity with them, where greater tenderness appeared than in any other season since we came to visit them.

We then went to the place where three Friends propose staying a while among the Oneidas, to instruct them; with whom we had a solid parting season. After this, as many Indians were come together near our departure from the place, my desire was mentioned of sitting under yonder trees a little while, with as many of them, both men and women, as were willing to come together there (showing the place). Upon which, about 150 came; some of whom being painted red, black, etc., seemed to make a frightful show, as they sat on the ground; yet, on the whole, their appearance was then more solid than at the former times when we were with them; so that our parting with the Oneidas was in a way pretty friendly. And yet, as a portion of death and darkness was perceived rather than a pleasant feeling among them on these visits, although perhaps, in their way of civility, their custom of saying *yough*, is to give assent to what they hear delivered to them; yet to me it was unpleasant at this time; and I have my doubts concerning some things.

This afternoon we went on about twelve miles towards the Onondagoes; and having to lodge at an Indian tavern, it seemed to be a poor time; yet I felt my mind quiet, in a good degree, which I esteem a high favor in these times of trial.

The Tuscaroras, hinted of before, live on the Oneidas' land, and have about two hundred acres allotted them; and it is said a proportion of \$4,500, perhaps, annually from the Government. I understand that murdering one another, when involved in drunkenness, frequently happens among Indians in these parts. Oh, that white people may be concerned to conduct so towards them, as not to be found chargeable with guilt on account of the sins of Indians.

8th.—After riding about eighteen miles further, a council (as they call it,) was held among those called Onondago Indians. These seemed not well pleased; as we found they, upon some grounds, had expectations of larger gifts or help from Friends, than they were now likely to obtain. This was trying, again, and my feelings were unpleasant and mournful. O, the necessity of prudence and wise steering, if we propose to be useful to these uncultivated fellow-men.

9th.—We now set forward towards the Cayuga Lake, on a visit to those called Cayuga Indians, living there, who seemed poor and miserable, and like the others, disappointed in their expectations. We found their chiefs were not at home, and that the end of our coming could not be answered to-day; we proposed to-morrow to have a meeting with some white people dwelling near.

10th.—So, it being First-day, we met, and sat comfortably with a little gathering; it being a favored season. Here were some of the scattered little ones, with whom my heart was tenderly affected. In the afternoon we went to meet with the Indians, having spoken to them on the subject the day before; and although none came at the time proposed, we sat down, and I may say I was comforted in our sitting, and concluded we had done well, though these poor creatures were very much ignorant of what we mean by worship.

On the 11th, a few Indians met with us in council, who appeared miserable, and some of them, I thought, then disordered with strong drink. We had but little satisfaction, as they were looking for gifts, etc.

Parting with them, I went from hence down the Cayuga Lake, and crossing the ferry, came to a small village called Geneva, where we lodged at a tavern. From thence, next day, (12th) to Canadoeway; and tarrying awhile at Israel Chapin's (who is the Indian agent), we went on to Nathan Cumstock's, near Mud Creek in the Genesee country.

14th.—At this place we had a meeting in the forenoon, and one in the afternoon, which were pretty large; and solid, favored seasons. Then we went on to Ab'm Lapham's, (15th.) We visited several families at and near Mud Creek. Then to Nathaniel Aldridge's. This seems to be a low, flat country, the water unwholesome, and the place sickly. Some asked me if I was not afraid of being sick; I told them I thought I was not: for I enjoyed a quiet mind, which I esteemed a great blessing—more especially when I am in the Lord's service.

15th.—Next day, at Jona'n Smith's, we had a large and favored meeting, in which much tenderness appeared among both old and young; a comfortable season to many. This was about four miles from Canadoeway.

(To be continued.)

FROM "THE AMERICAN."

A Lakeside Outing.

Having been within the city's bounds for a week,—for me a novel experience that has little merit—it was with the eagerness of a child that I rode a short distance out of town, and turning my back upon the railway station, started, with a few friends, upon an old-time tramp. In the company were a geologist, an engineer, a botanist, an artist, and others who, like myself, professing nothing, were eager to extract the good from everything that came in our way. We filed along the dusty highway, some miles from Toronto, with Lake Ontario as our objective point.

There was not a feature of that ancient highway that differed essentially from the country roads at home. The same trees, wayside weeds, and butterflies met me at every turn; even the crickets creaked in the same key, and the farmers' dogs were equally inquisitive. For more than a mile I am not sure that I saw a bird of any kind. In this respect we are surely better off at home. This absence of novelty was a little disappointing, but I had no right to expect it. Canada has been longer settled than New Jersey, and doubtless many a field we passed was cleared years before the forest was felled along the Delaware.

However this may be, the outlook soon changed for the better, and reaching the upper terrace or ancient shore, the broad and beautiful expanse of Lake Ontario lay before us. From the upper to the lower terrace was but a step, and then, on the very edge of a precipitous cliff, I looked over to see the waves dashing at its foot, and carrying the loose sand and clay steadily into the lake. Clear as crystal and brightly blue the waters as they struck the shore; roly and heavy laden with the sand as they receded. It is little wonder that the cliff is rapidly yielding; there is nothing to protect it even from the gentle ripples of a summer sea. Yet, wherever spared for a short season vegetation came to the rescue, and the yellow-white cliff was dotted with blooming clusters of tansy, golden-rod, eupato-

rium, and mullin, yellow and white, that were too like the background to be conspicuous; but not so the scattered asters, which were large and very blue; more so indeed than any that I saw elsewhere.

The proportion of clay in the cliff differed exceedingly, and where it was greatly in excess of the sand, had withstood the destructive action of wind and wave, and stood out in great pillars, walls, and turrets that suggested, at once, the ruins of ancient lakeside castles.

Leaving the cliff, not because weary of it, but to crowd a week's outing into an hour, the party turned to a deep, shady, and vine-entangled ravine. I was happy. Indifferent to the geology, ably explained by one; to the botany, by another; to the beauty, as extolled by the artist, I found a rustic seat and feasted upon raspberries. To eat is a legitimate pastime of the confirmed Rambler. One's eyes and ears should not monopolize all the good things in Nature; but these again were not neglected, for I stopped eating—when the berries gave out—and toyed with the beautiful seed-pods of the *Actæa*, or baneberry. This I never find near home and so its novelty gave it additional merit, but it needs no extraneous suggestiveness. The deep, coral-red stems and snow-white seed-pods completely captivated my fancy. Bearing this as a prize, I moved slowly over a pathless wild, hearing pine finches, to my delight, and above all other sounds the muffled roar of the lake as it beat upon the narrow beach, nearly two hundred feet below me. At last, I was in a strange country; one that bore not the remotest resemblance to any I had seen before.

There was no time to tarry, however attractive any spot might prove; and next in order, having seen the uplands, was to descend to the foot of the cliff and stroll along the beach. I was assured that fortune favored us, as near by was a well-worn path. Never was a path better described: it was well-worn. Smooth as a toboggan slide, and with few shrubs or sturdy weeds to seize in case of accident, my steps were clogged with fear; each foot weighted with a painful doubt. I hate to run a risk, and fear so strained my nerves, that when the base was reached, every muscle ached through sympathy.

If we limit the localities to sand and water, the lake was an ocean on a small scale, and not a very small scale ether. Sky and water closed in the earth's boundary upon three sides; but the water lacked life. Not a shell, not an insect, not a fish had been tossed upon the sand—nothing but sand. This want was a disappointment, for the gathering of flotsam along our sea-coast is a never-ending source of pleasure. Perhaps, had there been recently a violent storm, I might have been more successful, but probably the water is too cold. On the other hand, it was a comfort to have land and water about one free from every trace of man's interference. Thank goodness, there were no iron piers and hideous rows of booths and bath-houses. For ought one could see, the Indians might have left these shores but yesterday.

Where we now strolled the cliff had been spared for several years, and a rank vegetation covered it from base to top. Squatty willows and dwarf sumachs, golden-rod and chess, a wild grass that recalled the graceful plumes of the *panicum crusgalli* at home; these held the winds at bay, but were likely when next it stormed, to be carried out to sea, and with them tons of the cliff upon which they grew. As so many of the rank growths near-by were heavy with seed, it was and is an unsolved

puzzle, why there should have been a complete absence of birds. Everything that an ornithologist would say seed-eating birds required was here in profusion; yet the birds were not. Already the summer migrants had departed—I found many warblers' and fly-catchers' nests—and the winter birds of the region had not yet appeared. From what I saw this day and afterwards in other localities, I am well convinced that, taking the year through, there is no spot east of the Alleghanies, in the United States, where birds are so abundant as in the valley of the Delaware. I have seen, since my return, more birds of many kinds in one-half hour, at home, than I saw during two weeks rambles in Canada.

I was in no hurry to climb up the cliff, the descent of which was still impressed upon my memory, but the order to march came from the guide and we struggled slowly up the well-worn path. If a brief rest had not been permitted, I should have rebelled; but we were fortunate in this, and never did lake look lovelier than "in the golden lightning of the sunken sun." It was with regret that we turned our faces landward, and crossed prosy fields, and even longed for the bright waters while threading a fragment of Canadian forest. Here, too, silence brooded over nature; not even a chickadee flitted among the branches of the sturdy oaks and maples, nor a woodpecker rattled the rough bark of towering white pines. As we reached the public road, and stopped for supper at an old-time wayside inn, three silent crows passed by, high-overhead. They were flying in a southeasterly direction and I watched them long and wondered if they were bound for the far-off meadows at home, where hundreds of their kind gather daily, as the sun goes down.

CHAS. C. ABBOTT.

Near TRENTON, N. J.

Touching Children in the East.—There are two beliefs—you may, perhaps, call them superstitions—rooted in the Oriental mind; namely, the power of the eye and the power of the touch. We know that many persons have a power of fascinating by the eye, and, riveting their gaze on the subject, can hold them for a time. Hence arose the superstition of the evil eye. The Western stranger must beware of looking too steadily at a child, and especially an infant, or he may soon find himself surrounded by a crowd of infuriated women, who fear he is bewitching their little ones. But side by side with this is a faith in the efficacy of the touch of any holy, wise, or pure person. The old city of Askalon is now in ruins, and grand and wonderful ruins they are; but outside of the old walls is a large Mohammedan village, or rather town. I had gone into a house to see some antiques which were offered for sale, and left outside in the street my young daughter with a native servant. Hearing an unusual commotion without, I hastily left my antiquarian, and found apparently the whole female population of the place, with their babes, crowding round my daughter, while the servant was vehemently gesticulating, and brandishing a stick to keep back the crowd. As soon as we had ascertained the cause of the excitement, I rebuked our man, who, with the pride of an Oriental, esteemed it a degradation for an English lady to notice poor fellahen; and my daughter gladly complied with their demands. They had never seen a Western woman before, for Askalon is quite out of the ordinary traveler's route; and, wonder-stricken by the sight of the smiling fair-skinned, light-haired girl, perfectly at home on her side-saddle (another won-

der to them), they were sure that her touch would bring blessing to their little ones. When she began by taking a child in her arms and kissing it, they explained that there was no need for that; the touch of her fingers were quite enough. The babes in arms were touched on the cheek, and the little toddling ones on their head. The ceremony over, we remounted and rode off, amidst the blessings and grateful looks of these simple women. *Salem aleekum* ("Peace be with you") was ejaculated on all sides, and responded to by *Ali selma* ("On thee be peace"). Where could we have found or seen a more vivid illustration of the Gospel narrative, "They brought young children to him, that he should touch them; and his disciples rebuked those that brought them?"—*H. B. Tristram, in S. S. Times.*

FOR "THE FRIEND."

It is Finished.

When our blessed Lord bowed his head and gave utterance to these words, what meaning did they convey to us? Was it not simply this, that to us the door was now open? The debt, as George Fox expresses it, was paid. Through sin the right to the tree of life has been forfeited, but now through the Divine sacrifice of the Son of God it is made possible for us to enter in and feed upon the Bread of Life. The language to us is, "Ye are not your own, ye are bought with a price." Therefore we are to "glorify God in our bodies, which are his." Let us ever remember that we are his by purchase through the shed blood of our Redeemer, but that this fact does not of itself recreate our individual souls. We must of ourselves and for ourselves lay hold upon him to secure salvation. We are his by creation, his by purchase, and we can become his by adoption. We must receive Him unto our individual lives in order to be his in that day when He cometh to make up his jewels. "These are they who have come out of great tribulation, who have washed their robes in the blood of the Lamb."

Let none mistake the meaning of "It is finished." Much is said now in this age of the world about our resting on the finished work of Christ. Much as I want to glorify my Redeemer for this blessing of his own finished work for us without us, yet this is by no means all. It is true we can rest in the finished work of our blessed Lord so far as the efficacy of that Divine sacrifice is concerned; his finished work for us by which salvation becomes to us a possibility; but the work within us, of the Holy Spirit, in turning us to righteousness and creating us anew in Him, and leading us in the highway of holiness afterward, is another work. It is a necessary thing. True belief in that finished work and life of our Holy Redeemer leads to our being made willing to submit to the turning and overturning hand of Him who briugeth light out of darkness and createth a right spirit within us.

We must let the King of Glory come in and set up his kingdom in our hearts, to will and to do of his own good pleasure. And we should by our life and converse give evidence to the world that we are indeed not our own but his who hath washed us in his most precious blood. "It is finished," does not mean there remains nothing for us to do. We are emphatically told to seek the kingdom of God and his righteousness; knock and it shall be opened, ask and ye shall receive; all of which imply deep spiritual prayer for right guidance, and that we may draw water from the wells of salvation.

The Holy Spirit shows to the heart of man its barren condition *without Him*, and gives it a sense of need, begets true prayer, and when this aching heart cries out for deliverance, "God be merciful to me a sinner," the answer comes to those who lay hold in faith, "I will heal thy backsliding," "I will remember thy sins no more."

The heart is then filled with love, all past sin is washed away in the blood of the Lamb. Having come to the fountain open for sin and uncleanness and felt its cleansing power, we can rejoice in Him who hath become our light and our salvation. The morning beams of the Son of Righteousness have shed their glorious light upon that heart and the "mists have cleared away," darkness is dispelled, and the true light now shineth. With this there comes a living peace; the peace of God that passeth all understanding is shed abroad in our hearts and minds, keeping us in the love of God through Christ Jesus. "My peace," said our Saviour, *I give unto you, my peace I leave with you, not as the world giveth give I unto you.*"

The same thing is meant when He said, in speaking of his own sheep, "My sheep know my voice and they follow *me*, for they know not the voice of the stranger." "*I give unto them eternal life.*"

This is surely the new life which is granted unto those who believe on his name, to those who live and walk in the calm assurance of faith.

I know there is much said in the Christian world of to-day which would lead many to rest in a *mere acknowledgment* of the life, death and resurrection of our Lord; a *firm intellectual* belief in the atonement, etc. Is this *accepting* the Lord Jesus in the way of his coming? Surely He requires more, FAR more than this, that we may have a VITAL UNION with Him.

Yea, verily, there MUST be a *complete and radical* change, a *forsaking of sin*, in order to obtain mercy and grace to help. If we do this, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Let none of us, then, take up a rest short of the true rest, but let us *lay hold* upon ETERNAL LIFE. Let us be in earnest and we shall receive the blessing.

J. H. Y.

THE consequences of a single sin are frequently so far-reaching and damaging in their character, that our whole subsequent life will be affected by it. Repentance on our part, and forgiveness on God's, may not entirely bring back the old status; for, while the guilt of sin and the eternal punishment of sin have been remitted, yet lovely innocence has vanished, and the temporal sufferings, coming in a long train in consequence of sin, will have to be borne. The wound is healed; the life-long and disfiguring scar remains. Many an old man finds his days to be still embittered by those things that have persistently followed in the trail of the sins of his youth. David lost tremendously in self-respect, in tranquillity, in reputation, in parental influence, in a kingly power to elevate his people to good, through his single sin; and some of these consequences followed him, and brought him trouble after trouble, up to the day of his death. So, then, it does not pay to sin. Though remission of sin, and of eternal punishment, are possible when true repentance is possible, yet, even where the soul is again at perfect peace with God, the still remaining outer consequences may follow us as closely as our shadow, to the very grave.—S. S. Times.

FOR "THE FRIEND."

The Teachings of the Spirit of God and Spirit of Man.

No man can redeem his brother, or give to God a ransom for him. But many of us might, if we would give our hearts up more unreservedly to God and to the teachings of his Spirit within, be made instrumental, either by tongue or pen, or both, in teaching transgressors the right way, or in turning sinners to Him, who is the only way, the truth and the life, and who said, "Learn of me, for I am meek and lowly in heart." So while I do not believe in all the activity that is so highly prized by a large portion of the professors of Christianity, yet I do not think that the Christian's life is a life of idleness. But I ardently crave that the word of the Lord may have free course and be glorified. But above all things, let it be the word of the Lord, and not the word or words of man, for I believe these are abundantly glorified and multiplied, of late, to the exaltation of self, but causing the ways of Zion to mourn. We must be meek and lowly in heart, and of a teachable spirit ourselves, and be taught of the Lord in the silence of all flesh, before we are prepared to teach transgressors the right way and convert sinners to God. We must know the way ourselves, before we can availingly teach it to others. And the promise is, that all the Lord's children shall be taught of the Lord, and great shall be their peace. While such as compass themselves about with sparks of their own kindling, and speak from that teaching for doctrine, the commandments of men, shall lie down in sorrow, and not feel that peace, which flows as a river to such as do his commandments.

So here permit me to express a fear, which I have had for several years, and of late with increasing weight, which is that a large portion of the professors of the Christian religion, including our once highly favored and spiritually-minded Society, are under a sad and, I fear, a fatal mistake, about the propelling power that is now so vehemently pushing this new and popular religion forward in many places. Is it the power of God or is it only the power of man? Is there not danger now with us, like there was in Paul's day, concerning the Jewish religion, of having a zeal of God, but not according to the knowledge of Him, whom to know spiritually, is life eternal. Have we not many who are too ignorant of God's righteousness, but are busily going about to establish their own righteousness, without sufficiently submitting themselves to the righteousness of God? So there is danger of our taking the teachings of man, under the spirit of man, and being led off far from the paths of self-denial. But if we have not gone too far ahead of our guide, and if we have an ear to hear what the Spirit saith unto the churches, we might hear a voice behind us, saying, "This is the way, walk ye in it when we turn to the right or to the left." But I believe that outward instrumental helps are good in their places. And that the man of God would not be thoroughly furnished to all good works without them. But I do not believe they should be depended upon to the exclusion of the more sure words of teaching, which is near to all the children of God, and which teaches as never man taught. This is what the beloved disciple John calls the unction from the Holy One, and the anointing, as he calls it in another place, which, as it abides in us and we in it, will teach us all things necessary to salvation, for it is truth and no lie. And as we abide under this inward teaching of the Holy Spirit,

we shall no longer have absolute need for every man to teach his neighbor, and every man his brother, saying, "Know the Lord, for all may know Him from the least to the greatest, by his spirit that dwells in them, for it is a more sure word of prophecy or teaching than any outward thing, and as we are obedient unto it and its teachings, God will be merciful to our unrighteousness, and our sins and iniquities will He remember no more against us, and great will be our peace, both here, while we stay on earth, and hereafter.

DAVID HUDDLESTON.

DUBLIN, IND., Seventh Mo. 7th, 1890.

FOR "THE FRIEND."

Primitive Christianity Revived.

"Thus saith the Lord, stand ye in the ways, and seek and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls."

Ancient Quakerism being, as the writer believes, primitive Christianity revived, we might well-nigh with as much propriety and truthfulness say, that the religion of the New Testament or the doctrines and precepts of Christ and his Apostles, had had their day, and hence to be passed from, as that of the principles and testimonies upheld from the beginning by our Religious Society.

George Fox and his coadjutors were instrumental, through power from on high, in framing a code or digest of doctrines and testimonies in accordance with the teachings of Holy Scripture, known as Quaker principles, which were designed to be as enduring as the Society itself. Men may and do change, but principles founded on the Eternal Truth, are not susceptible of change. For being fruits of "that blessed principle of light and life of Christ," as William Penn terms it, "which, he continues, "we profess and direct all men to, as the great instrument and agent of man's conversion to God," it is not in the power of man or the lapse of time to impair or overthrow them.

It is greatly to be hoped that not one of our members, our young Friends particularly, will give heed to, or rely upon any such fallacy as that the Society has fulfilled its mission; which seems much like seeking to make the cross of Christ, so far as such are concerned, of non-effect, or the offence thereof to cease. The way to Heaven is as unchangeable as its Divine Original, being no wide gate and broad-way thoroughfare, nor one of ease and smoothness, to be reached with railroad speed and facility; but, on the contrary, "a new and living way," which Jesus, our crucified Saviour, has consecrated for us, through the veil, that is to say, his flesh; "a way which no fowl knoweth; a way that leads out of the spirit of the world into passive submission to the Government of Christ, and into faithful obedience to his will revealed with power by his Holy Spirit in the secret of the heart. This will tend to bring a within us, into Christian subjugation to Him who "casteth down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Is it not one of the great deceiver's temptations in this day, to cause some to seek to appear to entertain large and liberal views; to prompt such to call in question ancient usages and long established principles and testimonies, with good old ways and paths; and thus to make themselves seem wiser than their forefathers in the Truth? If such are fancied attainments in the eyes of particular class of the community, and especially of some young men, would that they could but see

hemselves as others—once so beguiled—see them, self-opinionated and puffed up with head knowledge; could these but know how they belittle themselves, and show forth their own inexperience if not ignorance, they would surely seek to humble themselves as in the dust before the spirits of those departed worthies, who were as lights and an honor to their age and generation, as well as to all succeeding time.

John Barclay thus characterizes some in his lay, of whom he wrote: "They are in the seat of the scornful," "Subtle poison is under their tongue." And from apprehensions lest the young friend to whom he was writing might be moved by the crooked, twisting arguments such might bring, he adds: "My advice to thee is, avoid such company, shun such associates, trust not thyself to dispute with them; thou wilt not be likely to get good by it, nor do them good, but to receive harm in ways little suspected." May not this be a seasonable caution to young minds and hearts now who secretly desire to be led and preserved in the lowly abiding place of the dutiful Christian?

Over all, it is truly pleasant and encouraging to know, that all are not such. That here are those, both among the elder and the younger class, who are asking for the old paths, who desire to be firm and consistent upholders, true and faithful exponents in all their ways before men, of ancient Quakerism—its doctrines and testimonies, its principles and practices—without diminution or compromise.

WHEN the peasant obtains freedom, and sets up a democratic republic, he finds that that only means that he must turn about and do again voluntarily as an intelligent citizen, what he did before under human compulsion. When he gets self-government, he finds that it still means *government*; only that now it is turned into personal discipline instead of being governmental compulsion. If he gets his personal liberty, then civil liberty is nothing but a guaranty that, in doing his best to learn the laws of right living, and to obey them, to the end that his life may be a success, no one else shall be allowed to interfere with him, or to demand a share in the product of his efforts. That is what the function of the State is; and if it does more or less, it fails of its function.—*Prof. Serrinex, in Indep.*

Friends After a Fight.—A fine Newfoundland dog and a mastiff had a fight over a bone, or some other trifling matter. They were fighting on a bridge, and being blind with rage, as is often the case, over they went into the water. The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundland dog; he was as much at home in the water as a seal. But not so with poor Bruce. He struggled and tried his best to swim, but made little headway. Old Bravo, the Newfoundland, had reached the land, and turned to look at his old enemy. He saw plainly that his strength was failing, and that he was likely to drown. So, what should he do but plunge in, seize him gently by the collar and, keeping his nose above water, tow him safely into port.

It was curious to see the dogs look at each other as soon as they shook their wet coats. Their glances said plainly as words: "We will never quarrel any more."—*North Carolina Presbyterian.*

PREFER a peaceable life with moderate gains, to great advantages with irregularity.

RELIGION.

SELECTED.

'Tis this, my friend, that streaks our morning bright;
'Tis this that gilds the horror of our night,—
When wealth forsakes us, and when friends are few;
When friends are faithless, or when foes pursue;
'Tis this that wards the blow, or stills the smart,
Disarms affliction, or repels the dart;
Within the breast bids purest raptures rise,
And smiling conscience spread her cloudless skies.

LINES

Suggested by an Illustration of Agnosticism versus Christian Realization.

Two butterflies, of beauteous wing,
Above the flowers soft fluttering,
Questioned if any really knew
That in the blossoms honey grew.

The while they raised their doubting word,
There came a brilliant humming-bird,
And dipping in a flower-cup,
He drew the precious nectar up.

Oh, fool and slow of heart! to stay,
Quibbling the fleeting time away,
When earnest, wise research forsooth
Would soon reveal the Blessed Truth.

—F. Burge Griswold.

SELECTED.

AT FOURSORE YEARS.

[The following sonnet was addressed by Oliver Wendell Holmes, two years ago, to John G. Whittier.]

Friend, whom thy fourscore winters leave more dear
Than when life's roseate summer on thy cheek
Burned in the flush of manhood's manliest year,
Lonely, how lonely! is the snowy peak
Thy feet have reached, and mine have climbed so near!
Close on thy footsteps mid the landscape drear
I stretched my hand thine answering grasp to seek,
Warm with the love no rippling rhymes can speak.
Look backwards! From thy lofty height survey
Thy years of toil, of peaceful victories won,
Of dreams made real, largest hopes outrun!
Look forward! Brighter than earth's morning ray
Streams the pure light of heaven's unsetting sun,
The all-unclouded dawn of life's immortal day.

SELECTED.

THE DAILY CROSS.

Who fain would follow Jesus,
A daily cross must bear
With never-ceasing patience,
With watchfulness and prayer;
And, morning after morning,
Must tread the upward way,
That leads through pain and conflict
To love's eternal day.

Who fain would follow Jesus,
The Master's life must heed;
Must spend himself for others,
And hear when others plead;
Must lift the little children
In arms of blessing up,
And oft to sorrow's pallid lip
Hold sweet companion's cup.

Who fain would follow Jesus,
He cannot step aside
In scorn of weakness tempted,
In loftiness and pride.
For who would follow Jesus
Must mingle in the throng,
And aid when hunger waileth,
And stoop to right the wrong.

Who fain would follow Jesus,
Through strife and shame and death,
Will sit with him at length on high—
And this Messiah saith.
The daily cross, my brothers,
And then the crown and palm;
Here, loss and many a trial;
There, heaven's unending psalm.

E. M. Sangster, in S. S. Times.

BROOKLYN, N. Y.

ALL Friends, take heed of jars and strife, for that is it will lead from the good in you; therefore let it not harbor in your bosom, lest it eat out the good in you.—G. Fox.

Natural History, Science, etc.

Edible Birds'-Nests.—These are the nests of a species of swallow, and are obtained from the islands off the Coast of Annam. They are the product of the salivary secretions of the swallow. They are gathered in the spring, summer and autumn. Two nests of the first quality weigh one ounce, and are worth at the place of production five Mexican dollars at current value in Annam. Those of the second quality are worth little more than half as much. The summer gathering is entirely of nests of the second quality. They are smaller and less compact. It requires four of these to make an ounce, which is worth two Mexican dollars. The autumn harvest is still less valuable. The nests are scarce and not highly esteemed. It requires seven to make an ounce, which is not worth more than \$1.20 to \$1.40. Experts express the opinion that this third gathering should be dispensed with, since it is worth so little and there is danger of destroying the eggs. Nearly all the nests are sold to the Chinese living in the cities of Annam and Tonquin, or sent to the Chinese ports. Only the Chinese and some high mandarins of the Court of Hue, who prefer the Chinese *cuisine*, can afford the luxury. They are eaten by the Chinese cooked with flesh or with sugar, having first been cleaned of all extraneous substances by a liberal application of hot water. When cooked with fowl or game, fruit of the water-lily is added. Chinese physicians prescribe them as a sovereign remedy for diseases of the lungs, asthma, disordered digestion and most other maladies. If they have curative qualities of the kind mentioned, they probably share them with other alimentary substances containing more or less gelatine. The good qualities of the nests are estimated, no doubt in proportion to the price. It is certain that, as an article of diet, they have made little impression on Western nations.

How Deer Act in a Snowstorm.—From a gentleman recently down from the mountains, the Marysville *Appeal* learns of the strange experiences of various sorts of wild animals, during the past winter.

Deer, when caught in a blinding snowstorm, huddle together and tramp round and round in a circle, beating down the soft snow, so that when a very heavy fall occurs during say twelve hours, they find themselves in a snow-pen, with walls above them; and if they commence to tramp on top of several feet of snow during a storm, they often find themselves in a corral of snow, with a wall surrounding them to a height of 10 or 12 feet, when the storm clears off, being virtually imprisoned in a snowy prison pen, from which escape is impossible until the spring-thaw of the season.

There lives an old miner on Canyon Creek, in Sierra County, several miles above Brandy City, who was taking a stroll near his cabin last winter, after one of the heavy snows, when he came across one of these deer-pens in the snow, and there imprisoned were seventeen deer of various sizes. They were in a circular pen of snow, with walls fifteen feet high. Upon the man's appearance, the deer became quite excited, and huddled together and dodged from one side of the pen to the other. However, as hunger came upon them, they became more docile, and the frequent visits of the miner, with boughs and buds from adjoining trees, which he threw into the pen as food, caused the deer to become regular pets, and to watch for the visits of their protector. After awhile, the

man placed a ladder in the pit, and spent a great deal of time in handling his pets. Occasionally he would take one out for food, as meat became scarce, and in this way used up several of the deer, but the *Appeal* is told that he has most of the deer yet, in a state of domestication. It is said he has a deer ranch in his mountain-home, much after the fashion of a cattle ranch on a small scale.

The *Appeal* is also informed that a similar band of deer was found in one of those deadly snow-pits near Washington, Nevada County, and was likewise rescued. The streets of Downieville were enlivened last winter by the appearance of deer which were driven from the deep snows of the mountains down to the river towns by starvation, and domesticated by kindness and food. As the snow has been disappearing, many carcasses of deer have been found where they have perished in the deadly snow corral. The heavy and sudden snows of the past winter have caused fearful mortality among the deer which did not escape to lower altitudes.

Children in France.—The population of France is stationary. The reason is in the statistics of families. Out of over ten million households, there are over two millions in which there are no children; two and a half millions with only one; two and a half millions with two, and one and a half million with three. Late marriages and small families are the explanation of the decadence of France.

Comets.—The comet discovered by Barnard, at the Lick Observatory on September 2d, 1888, and known as Comet I, 1889, because it was the first comet to pass perihelion in 1889, is becoming an object of interest from the fact that it has already been observed for a longer time than any other comet ever known. Hitherto the great comet of 1811 has held the record with a period of observation of seventeen months. Barnard's comet has already been observed for twenty-one months. Barnard reports it as still easily observable with the twelve-inch equatorial of the Lick Observatory, and thinks that with the great thirty-six inch instrument it can easily be followed until next September, two full years from its discovery. On account of its remoteness from both the earth and the sun, the comet has never been a conspicuous one; its perihelion distance was nearly 170,000,000 of miles, and it never came within 100,000,000 of miles from the earth. It is now well out in the region of the remoter asteroids, and not far within the orbit of Jupiter. It must be in reality a comet of quite unusual magnitude, to be seen so far. It is worth mentioning, in this connection, that Brorsen's comet, which was due this spring, has failed to put in an appearance, although carefully looked for by the most experienced comet-hunters, with the help of an elaborate ephemeris computed by Lamp. The question at once arises, What has happened to it? Is it a case of perturbation by encounter with some asteroid or other unknown body, or has it simply lost the power of shining, as seems to have been the case with Biela's comet?—*Independent*.

How Celluloid is Made.—While everybody has heard of, or seen, or used celluloid, only a few know what it is composed of, or how it is made. The following is a description of the process carried on in a factory near Paris for the production of celluloid: A roll of paper is slowly unwound, and at the same time saturated with a mixture of five parts of sulphuric acid and two parts of nitric acid, which falls upon the paper in a fine spray. This changes the cel-

lulose of the paper into propylin gun cotton. The excess of the acid having been expelled by pressure, the paper is washed with plenty of water until all traces of the acid have been removed. It is then reduced to a pulp, and passes to the bleaching trough.

Most of the water having been got rid of by means of a strainer, the pulp is mixed with 20 to 40 per cent. of its weight in camphor, and the mixture is thoroughly triturated under mill-stones. The necessary coloring having been added in the form of powder, a second mixing and grinding follows. The finely divided pulp is then spread out in thin layers on slabs, and from twenty to twenty-five of these layers are placed in a hydraulic press, separated from one another by some sheets of thick blotting-paper, and are subjected to a pressure of 150 atmospheres, until all traces of moisture have been got rid of. The matter is then passed between rollers heated to 140° and 150° Fahr., whence it issues in the form of elastic sheets.

Poisonous Milk.—Forty persons in Waterbury, Conn., have been ill from typhoid fever, the result of using infected milk from a dairy farm. City Engineer Well, a member of the Board of Health, is among those who have died. The *New York Times* says he was a practical sanitarian, to whom the city was indebted for its system of sewers; yet he was drinking milk from a farm a few miles away where the farmer himself was ill of typhoid fever, and whence an employé had been taken to the Waterbury City Hospital to die of the same malady. Families that make much use of milk should know its origin and treatment before using it.

Items.

Dollinger on Luther.—The *Independent* states that the Ultramontane adversaries of Dr. Dollinger have, since his death, republished an article on the great German Reformer, written by him in 1851, while he belonged to the strictest party in the Roman Catholic Church. In this little book, Dollinger, by a singular method of quotations from the Reformer's works, presented a remarkable caricature of Luther's life and work. In his later years, his views in regard to Luther were greatly changed. However, this change of conviction on the part of Dollinger has not prevented the Ultramontanes from republishing, after his death, his brochure on Luther, and by throwing it on the market for the nominal price of ten cents, to scatter it broadcast over the land. But the answer has speedily followed in the wake of the attack. Immediately after the first publication of Dollinger's brochure, the famous Erlangen theologian, Hofman, published a reply which in its character and contents is still the best that has been issued against the historical fabrication of the Jesuitic school within the Roman Catholic Church. Applying stringently and strictly and in most cases verbatim the method employed by Dollinger in the case of Luther, to the writings of St. Paul, he showed that the resultant picture was of a necessity as much a caricature of the great Apostle's life and work as was Dollinger's portrait of the Reformer. This pamphlet of Hofmann has now also been republished by Professor Kolde, of Erlangen, who by way of appendix has added a number of citations from Dollinger's later works showing his changed attitude toward the Reformation of the sixteenth century.

A Baccalaureate Address.—In the course of an address to the senior class of Lafayette College, at Easton, Pa., President Knox said: "It would be folly for me to try to tell you what lies before you in this life. Youth is buoyant, and I wish for you the happy and prosperous careers you naturally anticipate. My hope is that tidings of success in your different callings will be horn to us constantly. But it matters little whether this shall be so or not, if first you seek the kingdom of God in its right-

eousness, for then all things needful for you shall be added. You will live lives of godliness which have the promise not only of this world, but also of that which is to come. This is my concern for you to-day, not merely that you shall win the respect of men, nor that you shall obtain the prize of earth; what the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be found in having Christ formed within us. God has but one method by which to save men, the cross of Christ. He can have only one, for the cross of Christ means death to evil, life to good. There is no other way to salvation but that. That in itself is, and alone is, salvation. Out of Christ it is woe to the man who dares to pass his days in the midst of privilege which you and I enjoy so richly.

You have heard, perhaps in weary iteration, that it is a fearful thing to die. Let me say not this, but that it is a fearful thing to live, having received the kingdom that cannot be moved, without interest, without identification with it. Go forth, then, from these halls living men, because crucified with Christ, and be the lives you live in the flesh lives of faith in the Son of God, who loved you and gave Himself for you. In this way let your profiting appear and all shall be well with you, whether you arise to earth's eminences or dwell in its lone valleys. And so I dismiss you, with deep solicitude with earnest interest, with most affectionate regard, committing you to the loving care of the God and Father of our Lord Jesus Christ who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy. The Lord bless you and keep you, the Lord make his face shine upon you and give you peace, the Lord lift up his countenance upon you and be gracious unto you."

The Removal of the Utes.—There are good reasons for the belief that the bill providing for the removal of the Ute Indians from Colorado to Utah will not be considered during the present session of Congress, and there are many reasons for congratulation in connection with this prospect. It certainly will do no harm to have plenty of time for the consideration of this proposition, and if, as now appears, the bill will operate simply for the advantage of a real estate syndicate which desires to get possession of the Ute lands, there is the best of reasons for defeating it.

Unquestionably there are some people in Colorado who wish the Utes removed, but it is noticeable that the movements thus far have been engineered by speculators who are desirous of getting possession of the rich farming lands of the Utes. The proposed measure, however, if it were carried into effect, would be a violation of the Government policy toward the Indian, as it would take the Utes from their present arable lands, upon which they can and do support themselves, and remove them to a virtual wilderness. The Colorado ringsters argue that the Utes will be benefitted by the removal, they then will be placed contiguous to the Navajos, who, they claim, are a civilized and progressive people. Mr. Herbert Welsh, the President of the Indian Rights Association, has made a crushing reply to this argument. To satisfy himself, he has visited the Navajos, and finds that they are not any sense a civilized people, and that, while they are self-supporting, they are not as civilized as the Utes themselves. Mr. Welsh thus disposes of the argument:

"The argument that the contact of an uncivilized people with a civilized, under proper conditions, will promote the civilization of the lower race is undoubtedly sound, and in this instance if the facts assumed were real facts, the argument for the removal of the Utes in the absence of other reasons for their retention of their present reservation would be a good one; but if, as the friends of removal contend, contact with the Navajos will help to civilize the Utes, why will not contact with the citizens of Colorado have a much more potent influence in that direction? On the theory of those who advance this argument we can only assume that they believe the Navajos to be more civilized than those white communities which at present surround the Ute Reservation. This argument is of the nature of the boomerang."

Mr. Welsh is sound on the merits of the question. The Utes are progressing rapidly towards civilization. They are peaceable and orderly, industrious and self-supporting. To take them away from their lands and send them off to a region which is not able would not only be a violation of the Government's policy, but an act of spoliation in the interest of a real estate ring which would be a disgraceful outrage.—*The Chicago Tribune*.

Training for Ministers.—Is it progress? George Fox declared, and the Society in this country still maintains in its official capacity, that it is not needed to go to Oxford or Cambridge—i. e., to be prepared—to preach the gospel. The *Christian World* informs us that “the second Sunday in June was set apart as ‘Children’s Day’ within the bounds of the Western Yearly Meeting, U. S., and a collection was taken for the education of young men and women who feel called to preach the Gospel.” Education, training, culture, are all good and proper in their right place and time. Friends have largely succeeded in keeping them there. Probably, Thomas Tillotson and Stephen Grellet, in striking contrast regarding education, were equally gifted as ministers of the Gospel. Quakerism will scarcely bear such a weight as a special education and training for the ministry. If Western Friends go in for that, say—or, it might be more correct to say others—will find that they will leave Quakerism, or Quakerism will leave them, for, like oil and water, they cannot very well mix.—*British Friend*.

ALL that speak abroad, see that it be in the life and power and seed of God, that will edify the body; and not with a brittle, peevish, hasty, selfish mind. That must speak which edifies the body in love.—*G. Fox*.

A Coal Dealer’s Heart.—A coal dealer in the suburbs, was called upon at his office by a poor, hard-working woman and requested to send a basket of coal to her home. “We do not deliver so small a quantity,” was the merchant’s reply: “It is our invariable rule never to deliver less than a quarter of a ton.” “But I cannot pay for so much,” was the pitiful confession, “and I have left my little children at home in a fireless room. What am I to do?” “Well,” returned the dealer, a kindlier light gleaming in his eye, “I can not depart from my rules as to the quantity.” Then, turning to his clerk, he continued: “John, have a quarter of a ton of coal sent to the woman’s address as soon as possible.” “But I cannot pay for so much,” she expostulated. “I already understand that you can’t, so I will charge it to the children. Give yourself no more uneasiness about the debt. Good morning.”—*Boston Budget*.

Worldly Conformity.—Dr. James W. Alexander wrote to a friend: “As I grow older as a parent, my views are changing fast, as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of our persons, and even ministers. “The door at which those influences enter which countervail parental instruction and example, I am persuaded, is yielding to the ways of a good society. By dress, books and amusements, an atmosphere is formed which is not at all of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, resisting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of a religious world around us. “Surely, the way in which we commonly go

is not the way of self-denial, and sacrifice, and cross-bearing, which the New Testament talks of. ‘Then is the offence of the cross ceased.’ Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them.”—*The (Boston) Christian*.

OUR Yearly Meeting, in 1795, declared its judgment in the following minute of advice: “We are concerned that the management of our Christian discipline be not committed to hands unclean, particularly of such who allow undue liberties in their own children and families. ‘If a man,’ said the apostle, ‘know not how to rule his own house, how shall he take care of the church of God?’”

It has been a cause of sorrow to observe that, in some meetings, those are occasionally appointed to stations or employed in services, who make no appearance of being Friends, and whose manner of life is not in accordance with our distinguishing doctrines and testimonies. Herein the precious cause, we are called to uphold and promote, must suffer.—*Report of Committee to Yearly Meeting in 1874*.

THE FRIEND.

EIGHTH MONTH 9, 1890.

A few weeks ago, a letter was received from a Friend in Indiana, inquiring as to the authenticity of a report, that when William Penn had been recently convinced of Friends’ principles, he inquired of George Fox as to what he should do about wearing a sword, which, like most men of his station in life, he, at that time, carried at his side as a part of a full-dress suit. The report states that George Fox told him to wear it as long as he could with an easy mind, but that soon after it was laid aside.

We have made inquiry, respecting this incident, of several persons who are familiar with the early writings of the Society of Friends, but have not met with any authority for it, save tradition. Samuel Janney introduces it into his life of William Penn, but his account is founded on tradition, and not on documentary evidence. We believe that it rests on tradition alone.

It is by no means impossible, that some such conversation may have taken place. If William Penn did make the inquiry, that act would indicate a feeling of uneasiness or doubt on his part, as to the propriety of wearing such an appendage; and George Fox might safely conclude that the Divine Power, which was operating on his mind, and to which he had already begun to yield submission, would lead him onward in the path which it was the Lord’s will he should travel, and that it was not necessary for his fellow servants to give him directions in matters of detail.

The only solid foundation on which we can build in religion, is personal conviction by the Holy Spirit, not on invitation or the persuasion of others. And yet we must not lose sight of the principle, that a degree of authority justly belongs to some, who are commissioned to exhort and reprove and counsel, and that others may seriously err in refusing to follow their advice—because their advice is the voice of the Spirit speaking through them.

As above stated, we cannot answer the ques-

tion whether such an occurrence ever took place—or is it important for us to know.

We have received from George C. Williamson, of Guildford, England, a reprint of an article entitled, “The Guildford Friends and their history: A glance at the days of persecution.” It gives a narrative of the purchase of the property used for meetings and burial purposes at Guildford—of the different sets of trustees who have held the title—of visits to the place of noted Friends, such as George Fox, William Penn, and Job Scott; together with incidents in the lives and sufferings for conscience’s sake of some of the members of that Meeting.

It is a valuable contribution to the local history of Guildford, and not without interest to persons elsewhere.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a reduction of \$395,257 during Seventh Month; cash in the Treasury, \$708,142,957. The following items, heretofore reported under head of “interest-bearing debt,” will no longer appear in the debt statement under that head: Bonds issued to Pacific roads, \$64,623,512; navy pension fund, \$14,000,000; total, \$78,623,512; and, for purposes of comparison, they are also omitted from the totals reported in this statement for the Sixth Month, 1890. Under the head of “Debt bearing no interest,” there is included the sum of \$54,207,975.75, the balance of the fund on deposit with the Treasurer of the United States for the redemption of notes of national banks “failed,” “in liquidation,” and “reducing circulation,” covered into the Treasury, under the provisions of the act of Congress of Seventh Mo. 14th, 1890, and the available cash in the Treasury Seventh Mo. 31st, 1890, is increased by a corresponding amount.

Representative Sanford, of New York, has introduced in the House a resolution relative to Secretary Blaine’s reciprocity suggestion, declaring that action touching the subject of the duties upon sugar and molasses should be postponed until the next Congress, and requesting the President to cause negotiations to be entered into with Spain and the South and Central American republics relative to reciprocal arrangements of trade.

On the 29th ultimo, President Harrison sent a special message to Congress, recommending that additional power be granted to the Post Office Department to close the mails against Lottery companies. The President says that “the National Capital has become a sub-headquarters” of one of the most obnoxious and mischievous of the lottery companies, and that “its numerous agents and attorneys are conducting here (in Washington) a business involving probably a greater use of the mails than any legitimate business enterprise in the District of Columbia.”

Accompanying the message is a letter from Postmaster Wanamaker who says:—“This vast business is terribly demoralizing to the postal service. The postal employé readily assumes that a letter directed to the lottery company contains money—that it is in the mails in violation of the spirit of the law; that its loss would be difficult to trace, and that an attempt to punish the offender who shall abstract it will more likely fail than prosecutions of an ordinary character. Hence the temptation to purloin it is exceptionally great.”

The conferences on the Original Package bill have agreed to report to the respective Houses the Senate bill on this subject. That bill reads as follows:

That all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory for use, consumption, sale or storage, shall, on arrival in such State or Territory (or remaining therein), be subjected to the operation and effect of the laws of such State and Territory, enacted in the exercise of the police power, to the same extent, and in the same manner as though such liquor or liquors had been produced in such State or Territory; and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

Ernest Theodore, a prominent tea importer from Hain Row, China, arrived at Chicago on the 29th ult., and in the course of a talk about tea commerce, said that the recent passage of the Silver bill has raised the price of tea 10 per cent., all payments being made in silver.

Henry M. Stanley has signed an agreement to deliver fifty lectures in America, beginning in New York,

Eleventh Month 11th. He is to receive \$25,000 for the first lecture, and \$1,000 for each of the other 49.

The population of Salt Lake City, Utah, according to the census, is 45,025—an increase in ten years of 24,257. Of Brooklyn, it is 804,377, an increase in the last ten years of 237,714, or 41.95 per cent. Of Harrisburg, it is 39,202; and of Portland and East Portland, Oregon, it is 50,250.

The largest sheep ranch in the world is in the counties of Webb and Dimmit, in Texas. It contains upwards of 400,000 acres, and yearly pastures 800,000 sheep.

Deaths in this city last week numbered 414; 34 more than during the previous week and 28 less than during the corresponding period last year. Of the foregoing, 218 were males and 196 females: 126 died under one year of age; 42 died of cholera infantum; 36 of consumption; 29 of diseases of the heart; 25 of maramus; 21 of convulsions; 21 of cancer; 20 of old age; 18 of pneumonia; 14 of casualties; 13 of typhoid fever; 12 of inflammation of the stomach and bowels, and 11 of inflammation of the brain.

Markets, &c.—U. S. 4½'s, reg., 103; coupon, 104; 4's, 124; currency 6's, 113 a 123.

COTTON was quiet but steady on a basis of 12½ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$18.00; do. fair to prime, \$17.50 a \$17.75; spring bran, \$16.50 a \$17.

FLOUR.—Western and Pennsylvania super, \$2.35 a \$2.75; do. do., extras, \$2.85 a \$3.25; No. 2 winter family, \$3.50 a \$3.85; Pennsylvania, roller process, \$4.0 a \$4.50; Western winter, clear, \$4.15 a \$4.50; do., do., straight, \$4.60 a \$4.90; winter patent, \$5.00 a \$5.35; Minnesota, clear, \$4.10 a \$4.50; do. straight, \$4.60 a \$4.95; do., patent, \$5.00 a \$5.40; do. do., favorite brands higher. Rye flour was in good demand and firm; 150 barrels choice Pennsylvania sold at \$3.25 per barrel.

GRAIN.—No. 2 red wheat, 95½ a 95¾ cts.

No. 2 mixed corn, 52 a 52½ cts.

No. 2 white oats, 39½ cts.

FOREIGN.—Emperor William of Germany, with his brother, Prince Henry, arrived in England the 4th instant. They were welcomed by their grandmother, Queen Victoria.

An exciting scene was witnessed off Hillswick, in Shetland, about two weeks ago. A large shoal of whales was observed sporting in the bay, and many boats were speedily manned and put off. After much trouble, the whales were nearly all driven ashore or killed, the total catch being estimated at nearly 160. Some of the whales were killed in deep water and sank, but twenty came to the surface next morning and were secured.

The London *Times* says: "The Russian Government has ordered the application of the edicts of 1882 against the Jews. These edicts have hitherto been held in abeyance. According to these, Jews must henceforth reside in certain towns only. None will be permitted to own land or hire it for agricultural purposes. The order includes within its scope towns and hundreds of villages that have large Jewish populations. No Jew will be allowed to hold shares in or work mines. The law limiting the residence of Jews to sixteen provinces will be enforced. No Hebrew will be allowed to enter the army, to practice medicine or law, to be an engineer or to enter any of the other professions. They will also be debarred from holding posts under the Government. The enforcement of the edicts will result in the expulsion of over 1,000,000 Jews from the country."

The number of cigars smoked in Austria during the past year was 1,085,000,000; the number of cigarettes smoked was 895,000,000.

The cholera is spreading at Mecca. On the 30th ult. 81 deaths were reported, and on the 31st, 84 were recorded. All ports on the Red Sea, the Levant, and in Asia Minor, have been quarantined against pilgrims.

A decree issued by the Sultan of Zanzibar announces that the ordinances relating to slavery generally will remain as binding as before the formation of the Anglo-German agreement. The sale of slaves is forbidden, and slave depots are prohibited. If an Arab marries a British subject, his slaves become free.—Slaves can purchase their freedom and masters may be compelled to sell. If an owner treats a slave with cruelty, he renders himself liable to the forfeiture of the slaves. On the death of a slave owner, without lawful issue, his slaves shall be freed.

It is estimated that over eight tons of diamonds have been unearthed in the South African fields during the last 18 years. This represents a total value of \$275,000,000.

The captain of the steamer Glenogle, at New York, which arrived from Japan on the 3rd instant, reported

the suffering from the rice famine to be on the increase. The Japanese Government has imported large cargoes of rice from Siam, Cochin China, and Burmah—thus foiling the efforts of the rice speculators, though the price is still very high. The Glenogle made the voyage from Japan in the remarkably short time of 54 days.

The plain around Tientsin was submerged by the recent overflow of the Pei Ho river. All the roads in the flooded district were destroyed and the crops were ruined. All communication was cut off, and for seven days no news from Pekin had been received at Tientsin up to the 31st of Seventh Month.

A cablegram received in London on the 30th ultimo, says that a despatch from Buenos Ayres states that quiet is restored there. The leaders of the revolution have accepted the Government's terms.

It appears that the revolt in Buenos Ayres is largely due to the arbitrary conduct of President Celman. On the 5th instant the London *Times* received the following despatch from that city: "Vice President Pellegrini threatens to resign. Celman has offered every post in the Cabinet to opposition leaders, but each one has declined the offer."

A decree has been promulgated establishing the National Mortgage Bank of Rio Janeiro, with a capital of 100,000 centos of reis' gold.

RECEIPTS.

Received from Hannah F. Smedley and Edith Fox, Phila., \$2 each vol. 64; from Asa Ellis, Agent, Ind., \$8, being \$2 each for himself, Abel H. Blackburn, David Stalker, and Ezra Barker, vol. 64; from William Biddle, Phila., \$2, vol. 64; from George Abbott, N. J., \$2, vol. 64; from Mary Randolph, Phila., \$2, vol. 64; from M. Hodson, Gtn., \$2, vol. 64; from Robert Taylor and J. Elwood Hancock, N. J., \$2 each, vol. 64; from William Bettles, Ill., \$2, vol. 64, and for Joseph B. Bettles, \$2, vol. 64; from William Trimble, Pa., \$2, vol. 64; from Jesse Dewees, Agent, O., \$21, being \$2 each for himself, Robert Milhous, Thomas Llewellyn, David Masters, Samuel King, Jason Penrose, Thomas Dewees, Jr., Patience Fawcett, William Harmer, and Ezra Llewellyn, vol. 64, and Thomas Dewees, Kans., \$1, to No. 52, vol. 64; from Rebecca A. Cox, N. J., \$2, vol. 64; from Wm. C. Buzby, N. J., \$2, vol. 64; from Hannah Webb, Pa., \$2, vol. 64; from Thomas Pike and Martha Mickle, N. J., \$2 each, vol. 64; from Hannah P. Smedley, Pa., \$2, vol. 64; from Joel Thompson, Del., \$2, vol. 64; from Susan F. Hoxie, Mass., \$2, vol. 64; from Hannah Mickle, N. J., \$2, vol. 64; from Esther K. Alsop, Pa., \$2, vol. 64; from J. Benjamin Glavin, Phila., \$2, vol. 64; from Henry Abbott, Phila., \$2, vol. 64, and for William Abbott, N. J., \$2, vol. 64; from Aaron P. Dewees, and Susan H. Sharpless, Pa., \$2 each, vol. 64; from George Forsythe, Pa., \$2, vol. 64; from William B. Moore, Pa., \$2, vol. 64; from Hannah Bailey, Pa., \$8, being \$2 each for Martha Richie, Phila., and Joseph L. Bailey, Joseph Bailey, and Sarah Bailey, Pa., vol. 64; for Henry A. Lippincott, Phila., \$2, vol. 64; from Abigail C. Furman, Phila., \$2, vol. 64; from Israel Morris, Phila., \$2, vol. 64; from George M. Haverstick, N. J., \$2, vol. 64, and for William Matlack, \$2, vol. 64; from Anne J. Stokes, N. J., \$2, vol. 64, and for Elizabeth Stokes Morris, Gtn., \$2, vol. 64; from Isaac Heacock, Pa., \$2, vol. 64; from Edward Marshall, Phila., \$2, vol. 64, and for Sarah E. Haines, Pa., \$2, vol. 64; from John H. Webster, and Albert Webster, Phila., and George S. Webster, Fkfd., \$2 each, vol. 64; from Abraham Stratton, Pa., \$2, vol. 64; from John E. Darnell, N. J., \$2, vol. 64; from William Bettle, N. J., \$2, vol. 64; from Mary Ann Wiggins, Pa., \$2, vol. 64; from William B. Hockett, Agent, N. C., for Jesse D. Hockett, \$2, vol. 64; from William Bishop, N. J., \$2, vol. 64; from Peter Hobson, Io., \$3, to No. 27, vol. 64; from Hannah Hiatt, Io., \$2, vol. 64; from Wm. Kite, Ger., \$2, vol. 64, and for Wm. Kite, Jr., Phila., \$2, vol. 64; from Wm. Winnor, Pa., \$2, vol. 64; from Woolston Comfort, Mich., \$2, vol. 64; from Daniel Williams, Agent, O., \$34, being \$2 each for Mary J. French, Asa Branson, Jacob Holloway, Edwin F. Holloway, Thomas H. Conrow, David Branson, Henry Stanton, Joseph Bailey, Maria Walker, Mary Ann Holloway, Asa G. Holloway, Keturah Purviance, Julian Branson, Margaret Hobson, John C. Hoge, Charles Stratton, and Branson D. Sidwell, vol. 64; from Aaron Mekeel, Agent, N. Y., \$16, being \$2 each for Elnathan Wixom, Charles B. Owen, Martha C. Wood, Charles Wood, Elizabeth Mekeel, Jesse Mekeel, Edward Pyle, and H. Foster Owen, vol. 64; from Thomas F. Scattergood, Pa., \$8, being \$2 each for himself, Sarah S. Scattergood, Anna M. Woodward, and Mary E. Forsythe, vol. 64; from Benjamin Hoopes, Phila., \$6, being \$2 each for himself, and for W. Walter Hoopes

and T. W. Hoopes, Minn., vol. 64; from Martha H. Newkirk, Phila., \$2, vol. 64; from Josiah L. Haine, Phila., \$2, vol. 64, and for Amy Middleton, N. J., \$2, vol. 64; from Priscilla M. Lippincott, N. J., \$2, vol. 64; from Sarah and Sidney Garrigues, Pa., \$2 each, vol. 64; from Eliza J. Barton, Phila., \$2, vol. 64; from Barclay R. Leeds, \$8, being \$2 each for himself and Daniel L. Leeds, Phila., William H. Leeds, Ore., and Edwin Leeds, Va., vol. 64; from Lindley H. Bedel, Phila., \$2, vol. 64; from Richard Wistar, Phila., \$2, vol. 64; from George Sharpless, Chester, Pa., \$2, vol. 64; from George Jones, W. Phila., \$2, vol. 64, and Charles C. Haines, N. J., \$2, vol. 64; from Raco Jones, Tenn., \$2, vol. 64; from Isaac Hall, Pa., \$2, vol. 64; from Joshua B. Hillman, N. J., \$2, vol. 64; from Amos Evens, N. J., \$8, being \$2 each for himself, and Joseph K. Evens, N. J., Hannah E. Jones, Kans., and William T. Zook, Pa., vol. 64; from John Woolman, Pa., \$2, vol. 64; from Jno. M. Saunders, N. J., \$2, vol. 64; from Jane Faron, Del., \$2, vol. 64; from Elizabeth D. Meredith, Pa., \$2, vol. 64; from Charles Lee, Pa., \$2, vol. 64; from Henry B. Leeds, Agent, N. J., \$2, being \$2 each for M. and R. Matlack, John W. Buzby, Edwin R. Bell, Henrietta Haines, Henry W. Robert, Mary Anna Matlack, Deborah W. Buzby, Walter S. Reeve, William M. Winner, Joseph H. Matlack, and Dr. N. Newlin Stokes, N. J., J. Whitall Nicholson, Gtn., and Phebe Coutant, O., vol. 64; from Jacob Parvin, Pa., \$2, vol. 64, and for John S. Pearson, \$2, vol. 64; from Josiah W. Leeds, Phila., \$2, vol. 64, and for B. Frank Leeds, Cal., \$2, vol. 64; from George Schill, Pa., \$14, being \$2 each for himself, John S. Brown, Abel McCarty, Job McCarty, Joseph McCarty, Theodore Hess, and John Pardee, vol. 64; from William A. Evans, N. J., \$2, vol. 64, and for Martha Evens, \$2, vol. 64; from Sarah L. North, Pa., \$2, vol. 64; from Walter P. Stokes, N. J., \$2, vol. 64; from Ellis Smedley, Pa., \$2, vol. 64; from Charlotte H. Hollinshead, Pa., \$2, vol. 64; from Job Bacon, N. J., \$2, vol. 64, and for George S. Bacon, \$2, vol. 64; from Mary B. Clement, N. J., \$2, vol. 64; from R. P. Gibbons, Del., \$2, vol. 64; from John Akins, Pa., \$6, being \$2 each for himself, Levi Akins, and John Akins, Jr., vol. 64; from Achsah S. Reeve, N. J., \$2, vol. 64, and for Enoch Zelley, \$2, vol. 64; from John Hall, England, \$2, being 10s. each for William Hall, Jane Hall, Josiah Hall, and John H. Walker, vol. 64; from Richard Mot, N. J., for Anna Thomas and Howard A. Mickle, \$2, vol. 64; from Anna Wood Brown, N. York City, \$2, vol. 64; from Amos Buzby, N. J., \$2, vol. 64; from Jacob R. Elfret, Pa., \$2, vol. 64; from Stephen M. Trimble, Pa., \$2, vol. 64, and for Dr. Samuel Trimble, Joseph Trimble, Thomas Ashton, and Esther Hawley, \$2 each, vol. 64; from Ezra Engle and Josiah P. Engle, N. J., per Clinton B. Jefferis, \$2 each, vol. 64; from Elwood Cooper, Phila., \$2, vol. 64, and for Miffie Cooper, \$2, vol. 64; from Barclay De Cou, N. J., \$2, vol. 64; from Dr. Samuel N. Troth, Phila., \$2, vol. 64; from Mary A. Smith, Mass., \$2, vol. 64; from Elizabeth Webster, Fkfd., \$2, vol. 64; from Arnoldi Haigh, Canada, \$2, vol. 64, and for Joshua Davis, \$2, vol. 64; from Joel Bean, Cal., \$2, vol. 64; from Richard Griffith, Agent, Pa., \$36, being \$2 each for Albert Entrikin, Jane Gibbons, Edward H. Hall, E. Ma. Hoopes, Martha Sankey, David J. Scott, S. Em. Sharpless, Susan L. Temple, Enos E. Thatcher, Ma. E. Webb, Sarah H. Matson, Susan Doan, Isaac Evar Jr., Marshall Fell, Jane W. Knight, Esther H. Mende hall, Charles W. Roberts, and James C. Roberts, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

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WESTTOWN BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Mo. 2d.

Parents and others intending to send children to the school, will please make immediate application to

J. G. WILLIAMS, Sup't, Westtown, Pa.

DIED, Sixth Month 26th, 1890, at his residence Chester, Pa., THOMAS Y. HUTTON, in the 75th year of his age, a member of Chester Monthly Meeting Friends, Pennsylvania.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 236.

The following interesting narrative was published a few years ago in the *Advocate and Family Guardian* which says it is a true incident.

"I saw Father Perkins go by this morning; he has made a long trip this time," said Mr. Kane, as he pushed back his chair from the inner-table.

"Oh, mother, may I go over and see him this afternoon?" and the sightless eyes of little Davie were turned pleadingly toward his mother, unconscious of the pain which the words in which his request was framed gave her.

"Yes, my poor lamb," she answered, "and you shall take him a basket of the cakes I fried this morning."

The basket was soon filled, and Davie started off in fine spirits. He was a merry little lad in spite of his blindness, and that afternoon in the early springtime he could feel the warm sunshine, though he could not see how it wrapped the distant hills in its soft splendor; his ear caught the musical ripple of the little brook beside which his path lay, if his eye could not dwell with delight on the charming little pictures it made, leaping madly down over the rocks at one place, and then creeping lazily along under the shining catkin-covered willows.

"What a beautiful world it is," the child said, as a fragrant breeze came floating by, telling him of the bank of violets he was passing, and he put down the basket to gather a few.

No one would have thought him blind if they had not seen his eyes, for his foot never stumbled in the way. The country for miles around was so familiar to him as his father's garden; he had learned it by heart in his constant rambles before the terrible blackness had shut it all away from him two years before the time of which we write. Many of these rambles he had taken in company with Father Perkins, as he was affectionately called, who was one of the earliest of the noble band of devoted ministers who left positions of honor and advancement in the East for a life of trial and discomfort in the far West.

The "far West" in his day was the western part of Pennsylvania, and the wilderness of the Ohio, and all over this region his tall form, clad in his one suit of logwood and copperas-dyed

homespun, was a familiar and welcome sight. To summer's heat and winter's cold, to piercing winds and pouring rains he was alike indifferent. In appearance he certainly did not resemble an angel, but he came as an angel of mercy into many a lonely settler's cabin, where sickness and poverty, either of soul or body, made life miserable.

In one only earthly pleasure did he indulge. His love of botany amounted to a passion, and in his lonely rides he had collected and preserved specimens of nearly all the native plants in several States. This collection of plants was the only valuable thing his cabin contained. And as Davie and we have now reached the cabin, we will go on with our story.

"I am very glad to see you, Davie. How is the good mother? and the other children? So she has sent me some doughnuts, has she? I thank her very much, for I have not had time to do any cooking since I came home. I have brought home some new flowers with me that I want to show you after I finish sewing this patch on my sleeve. The poor old coat and its owner are growing old together," and the old man paused with a slight sigh.

"Father Perkins, why don't you buy some new clothes?" Davie timidly asked.

"Oh, my boy, I can't afford to spend money for clothes when I see so many poor and sick people who need it, and the little I have goes such a little ways."

"Don't all the money in the world belong to God?"

"Yes, my lad, the silver and the gold are his, and he giveth it to whomsoever he will, to use in making the world happier and better."

"Well, please, won't you ask Him to give my father a great lot of it, as much as a hundred dollars? Oh, please, do."

"Why, Davie, what would your father do with all that money?"

"He would make me see."

And when the old man answered sadly that he feared that could never be done, the child eagerly explained how a man had stayed over night at their house a few weeks before, who had said that in the city of Philadelphia there lived a famous doctor who had cured a great many blind people.

"And he believed he could cure me," said Davie, "but it is so far, and the doctor's bill would be so large, that father and mother said he might as well have told them to go to London and Paris. Just think! father says it would take a hundred dollars. But won't you please ask God to give it to him some way?"

"Indeed I will," said the old man, who knew well that God could provide the necessary means for the costly experiment.

"We will ask Him now," and kneeling down with Davie, he told the Lord with childlike simplicity why they wanted the money, and asked Him to send it.

"Do you think it will be there when I get home?" Davie asked.

"I don't know: God answers us in many ways,

but He always answers. It may be He will not think best to send it for a long time, and perhaps He knows that it would not do any good, and so will not send it at all; but you know, Davie, some day you will see, and oh, the glorious sights!" And as the old man dwelt on the beauties of that land that lies "far out of sight while mortal robes enfold us," Davie forgot his anxiety for a sight of the beauty of this world in glad anticipation of the glory of that.

"But now, Davie, it is getting late, and after you have looked at the flowers you will have to start for home, or the good mother will wonder what has become of her pet lamb."

It was a touching sight to see the blind child tenderly touching with his sensitive finger-tips the pressed blossoms, while the old man, with the enthusiasm of a boy, explained to him their botanical name and structure, colors and habits of growth.

"There, my boy," he said as he closed the book, "that makes the nine hundred and ninetyeth: I hope I shall finish the thousand this summer. Ah! many are the years that have gone since I gathered the first one."

"You think more of your herbarium than of anything else in the world, don't you?" Davie said.

"Why, yes, it is the only treasure I have in this world," he answered, looking around at the rude furnishing of the cabin.

Davie went home to dream that a raven flew into the window with a little bag in its bill full of gold dollars, and he was not surprised when a few days later his father brought a letter from the office, containing nothing but a check for one hundred dollars. But though Davie took it as a matter of course, his parents did not, and they tried in every possible way to find out who sent it, but without success.

* * * * *

"Speaking of herbariums I have a very fine one of nearly a thousand specimens, I should like to show you," said Prof. Cummings to his guest, a young professor from a neighboring college, who as he opened the book read on the first leaf the name Joseph Perkins.

With a wondering look he turned to Prof. Cummings and asked, "Where did you get this?"

"I bought it," was the reply.

"From whom?"

"The collector himself. I got it a good many years ago. An odd old chap he was, I remember."

"I knew him well, and I wish you would tell me all about it, for I cannot think what could have induced him to part with it. I know that he valued it above every earthly possession."

"Well, about fifteen—no, it was seventeen years ago this spring. I took a trip through Ohio and western Pennsylvania. One night I stopped with this Mr. Perkins, a minister, I believe he was. Our conversation turned on the wild flowers of the region, and he showed me this herbarium. I had just lost a fine one of my own by fire, and I offered him a hundred dollars for this. He at once accepted my offer; though it seemed

to give him so much pain that in the morning, before I started, I proposed to take back the money and leave him the book, but he would not consent, saying, that it was the answer to a prayer, and so—but, what's the matter; are you sick?"

"Do you know who I am?" was the only reply his young companion made.

"Why, yes, you are Professor Keane, who occupies the scientific chair in T— College, author of a standard text-book on botany and—"

"That will do; now listen. Seventeen years ago this spring, I was a poor blind boy, who had just heard that there was hope that I might recover sight if I could reach a skilful oculist in Philadelphia. Almost insurmountable difficulties lay in the way of my doing so, principally want of funds. I confided my trouble to our old minister, who prayed with me that the necessary one hundred dollars might be provided. After a few days my father received the money through the post-office. I have never been able to find the slightest clue to the human instrument God used in answering our prayers, until your story this evening has convinced me that to the sacrifice of dear old Father Perkins' only treasure I owe the greatest blessing of my life."

"Well, this is truly an interesting history. How little I ever dreamed that I was connected in any way with your success in life. But what became of Mr. Perkins?"

"I never saw him again, for during my absence at Philadelphia he went to visit a sister in Virginia, where he sickened and died. I have often wondered what became of this herbarium. Noble old man! how much I owe to him; not only sight, but it was from him that I caught the enthusiasm for botanical studies to which I attribute whatever success I have attained."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 10.)

1796. Seventh Mo. 16th.—At William Ingle's, in the forenoon, we had a pretty large meeting, which was comfortable; and in the afternoon, at Canadoewy, we had another, in the court-house, not so large, nor so much favored; yet it was agreeable to observe the people sat commendably quiet and attentive.

17th.—Leaving this place, we travelled for five days towards Philadelphia, through an unpleasant, mountainous country; met with poor fare for men and horses, and mean lodging—sometimes on the floor, with swarms of fleas, etc. A scarcity of bread was also apparent. Expenses in travelling mount high; the road uneven and mirey in places. We are all favored with health, being five in number, and have travelled [21st] in the five days near two hundred miles. Many of the people through this back country, of late, seemed to be of the ungodly sort; and less room to receive the principles of Truth, than I have seen in my eastern travels of near 7,000 miles. Though, we have among them met with some who were more friendly. On looking back over my travels, I believe I have endeavored honestly to discharge the trust the Lord reposed in me, through the ability He afforded. Blessed forever be his great and holy Name, who faileth not to help in the needful times, and rewards with the answer of sweet peace.

24th.—We are now at Muncy, in Pennsylvania; have attended a large meeting among my Friends and others, and had close labor which seems to be well received. At Blooming Grove

(or Pine Grove), the next day, we visited a few Friends who are lately come there. They appear thoughtful in some degree, and have a pretty large flock of youth and innocent children. This is northward of Muncy, towards the Allegheny Mountain. Here, the day following, we had two meetings; one of them with our Friends, selected—and the other for all that pleased to come; which, though attended with close labor, were measurably satisfactory; much openness appeared amongst them to hear the word preached, and many signified their unity.

27th.—Visited some families at Muncy, to satisfaction.

28th.—At Muncy we had a meeting, the largest (they say) ever seen at that place, many more people than the house held; and one the same day with Friends by themselves. I had much labor this day, my shirt being wet with sweat. It was an humbling season. Visited some families also.

29th.—We travelled hard to reach the meeting at Fishing-Creek, near twenty miles. It was large and solid; being the first held in their new house. In my wearisome travel, I have in many places found that Truth was at a low ebb, though people have sat commendably quiet; yet some raw and uncultivated have attended.

30th.—Travelled hard again to reach Berwick, a little village on the northeast branch of the Susquehanna, where, in the afternoon, had a meeting. It was pretty large, and held in the court-house chamber (Northumberland County). The people appeared well satisfied. A few Friends dwell here, but no meeting settled.

31st.—We went down the river in a boat, which Friends provided to go to meeting at Catawissa-Town, to which they belong—the distance called 15 miles. This boat had in it 30 people, and would carry more. They frequently attend their Meeting in this way, and have to push back up-stream when they return. I mention this to encourage others, that they may not let small matters prevent their diligence in Divine worship. This being First-day, we were at meeting with Friends and others, at Catawissa, which was not so favored a season as many others.

Eighth Mo. 1st.—The next day we met with Friends selected from others. It was a humbling season to many, tending to unite us nearly in Love to each other. After meeting, visited some sick, aged, and infirm people, to my comfort and theirs.

2nd.—The next day we went to Roaring Creek Meeting; a solid and favored time. Near its conclusion, I requested Friends not to go out when others did, for I thought a little fragment remained for them. Here was a considerable number of young people who sat solidly, as did the parents. A time not soon to be forgotten, I hope. After visiting some aged people and tender little ones acceptably, I returned to Catawissa; and the day following (3rd), attended their week-day meeting. I thought it was a solid season. Also visited some aged and infirm people.

4th.—The next morning, leaving this place, in two days I travelled through those called Blue Mountains (a rough road, and I was poorly and much fatigued—the distance near fifty miles), to Maiden Creek.

7th.—On First-day I was at that meeting; it was not very large, but an humbling season to many hearts of the youth and others. I believe it is not one that will be forgotten soon by the youth especially. This is mentioned to the Lord's praise; I know that not anything is due to mor-

tal man. It is often my lot to enter the meeting-houses as an empty vessel; my joints nearly trembling, for fear anything through me should give occasion for the holy cause to be lightly spoken of. Let not the Lord's faithful servant or handmaids fail of being watchful and dependent on him in the most stripping seasons; shall we know an establishment on the sur Rock, further and further.

9th.—From Maiden Creek I went to a meeting in the town of Reading, in Berks County, which was large, and I may say, solid. Here (as has been common where I have travelled) were all sorts that chose to come; some from curiosity to see, and to hear a man who wear his beard. This circumstance has given me a large opportunity to see the people whom I should not otherwise have seen. This meeting I believe, ended well. Let the praise be given to Him who is our Holy Helper.

10th.—The next day I was at Robinson Meeting, on the west side of Schuylkill River. Though it was not large, it was a solid and favored season; many hearts being tendered.

11th.—I was next at Exeter; not a large meeting, and long in the gathering. When assembled, it was but a poor, low time. I thought I was sensible of a dry, lukewarm state; which is but too common amongst the highly favored people called Quakers. O, how the custom of the love and spirit of the world, have caused dimness in some places.

12th.—The following day I had a small meeting at Pottstown. I thought the number of women was largest here, and they the most tender. I had close labor amongst them, which was well received; and I thought the meeting ended to the honor of the good cause. Diverse gay people attended and sat solidly.

13th.—From hence I travelled to Richland in Bucks County, in an exercised and low state of mind; and was at two pretty large meetings there on First-day, though I thought the Truth was not permitted to come much into dominion either in the fore or afternoon.

15th.—From this place I went to Plumstead and had a meeting; pretty large; but so poor and low a time, I was almost ready to think I was over with me. I had less opinion of preaching—desiring the people might have time to think of their condition, and to seek for renewing of strength. Are not many under of name in a self-secure state, seeming to need nothing?

16th.—The next meeting I went to was Buckingham, which was very large; but laborious indeed. There I was sunk very low in mind; began to think I was worse off than remote parts, or amongst the Indians; and not ready to say, Are we the worst of all people who, above all, have been so peculiarly favored of the Lord? Oh, ease, lukewarmness, and worldly spirit—what havoc have ye made! almost seemed to-day as though I had done without preaching; yet there is a little hope that I am not forsaken.

17th.—I next day attended a sitting of selected members at the same place, who belong to the Monthly Meeting; which ended well. I believe the Truth reigned over all. Here I was helped to labor in the Lord's cause, with weapons of his own preparing. The arrows came so sharp against wrong things, that at length there was yielding and confessing, until hidden matters were laid open. Glory to his great Name, now and forever!

18th.—I went the next day from Plumstead to a Monthly Meeting (not belonging to Buck-

Quarter). Here, observing the state of their business and the management of it, there was really cause of lamentation. When life and power is wanting, but little can be done to the Lord's honor in the affairs which relate to discipline in his Church.

19th.—I also attended a general meeting held here. At this time, I thought it was given me to see clearly there was a danger in being too free in the use of a liberal flow of words in the ministry. I fear there is a possibility that some, unless they are better guarded and speak not, without the Spirit's pure influence, that they will be in danger of uttering words obscurely expressed in public, resembling common talk, or of gratifying itching ears; instead of raising the witness of life in the souls of the lukewarm and disobedient.

(To be continued.)

FOR "THE FRIEND."

Some Reminiscences of Ellwood Dean.

In the spring and summer of 1881, Ellwood Dean of Ohio, paid a religious visit in the limits of Philadelphia Yearly Meeting. It was the privilege of the writer to enjoy a considerable share of his company at that time, and to be present at many of the meetings he attended. The remembrance of some of those seasons of Divine favor is still fresh in my mind, and the love and high esteem which was felt for this eminently gifted minister of the Gospel still continues; and prompts to prepare the following tribute to his memory.

In recurring to my note-book, in which are preserved some memoranda of that visit, I find that on the 22d of Fifth Month, an appointed meeting was held at Reading in the house belonging to Hicksite Friends, who not only freely gave the use of their house, but kindly took the necessary care of spreading notice, &c.

Ellwood referred to the experience of the Apostle Paul, who was met with while journeying to Damascus; and being obedient to the heavenly visitation was made a preacher of the faith which once he destroyed. The Holy Spirit of Jesus, which converted him, is the power which must change all those who are brought out of darkness to light, and from the power of Satan unto God. It shows us our lost and sinful condition; it awakens the cry, what would'st thou have me to do; it leads to true repentance and forsaking of sin, and gives power to obey the Divine requirements. But if a man, who is thus awakened leads thereafter a blameless life, this is no more than his duty, and it cannot remove the stain of past sins. This remission must be obtained through the efficacy of Christ's offering on Calvary. After forgiveness has been experienced, we must be careful to obey the command of our Saviour, to watch and pray, lest we be led again into evil.

I thought the communication admirably adapted to an audience where there might be some present, who had thought but little about the doctrine of the atonement. There was nothing offensively put forth, as if the speaker believed that his hearers were deficient in faith in this fundamental doctrine; but it was brought forward so naturally and fittingly as a part of the work of the soul's salvation, that it was very confirming and satisfactory. One who was present afterwards remarked, that on that occasion, Ellwood Dean rode the king's horse gracefully. The people were kind, and an open door seemed to be left among them.

Ellwood Dean was singularly clear in his manner of unfolding a subject, bringing out the

prominent points, explaining and emphasizing them, so that most persons could follow his line of thought with ease; and as there was joined to this a large measure of Gospel authority and sweetness, his communications were generally acceptable.

During his visit among us, his mind was much drawn to proclaim the great doctrine of man's redemption from the fall, and his salvation through the atoning sacrifice of Christ, and the work of his Spirit in the heart. Other subjects would be dwelt upon in different meetings, but in most cases, some portion of the plan of redemption, as it had been opened to his understanding, would be spread before the people. The following summary of the doctrines he preached is not the record of any one sermon, but the general impression left on my mind after hearing him speak on divers occasions.

Through disobedience to the Divine command, man lost that state of innocence and favor with God in which he was created; he died to the Divine life and communion he had before enjoyed. All the thoughts and imaginations of his heart became evil. Yet he was not left in this deplorable state, so great was the goodness and mercy of his Creator, that He promised him a deliverer who should restore him to the Divine harmony. This was foreshadowed in the declaration of the Almighty, that the seed of the woman should bruise the serpent's head. From time to time, the ancient prophets foretold the coming of the Messiah. Isaiah beautifully portrays the peaceable nature of his kingdom; declaring that under his reign, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In all those who are truly brought under the government of the Prince of Peace—our blessed and holy Redeemer—the cruel and ferocious nature of the wolf, the bear and the lion will be taken away; and they will become innocent and pure as a little child, for none shall hurt or destroy who are inhabitants of the Lord's holy mountain.

When our Saviour was born in Bethlehem of Judea, his advent was announced by the angelic host proclaiming, "Glory to God in the highest; on earth, peace and good will to men." Those who submit to his rule in their hearts are translated out of the kingdom of darkness and evil into the everlasting kingdom of the Son of God, and become subjects of his pure and peaceable government, which shall spread till the kingdoms of the earth become the kingdoms of our Lord and of his Christ. Then the swords shall be beaten into ploughshares, and the spears into pruning-hooks; violence and destruction shall cease, and men shall learn war no more.

The Scriptures declare that our Saviour came to put an end to sin, and to bring in everlasting righteousness—to redeem us from all iniquity, and purify unto himself a peculiar people; to bring us from darkness to light, and from the power of Satan to God. How He effects these gracious purposes appears from the testimony of John, who speaks of Him as the Word which was in the beginning with God, and says—"All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of man." "That was the true light which lighteth every man that cometh into the world. He was in the

world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not. But as many as received Him, to them gave He power to become the children of God, even to them that believe on his name."

This life or spirit of Christ, which is the light of men, shining into the heart of man, shows him his sinful condition; and as he is obedient to its directions and joins himself to it, it leads him to true repentance, and gives him power to forsake his sins. This he could by no means do of himself; for the human heart is deceitful above all things and desperately wicked; and there is no natural power in it which would lead it to forsake those corrupt pleasures in which it has delighted. It is the Grace of God that bringeth salvation. This grace is but another name for the Light or Spirit of Christ; and it hath appeared unto all men; teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world.

Those who faithfully follow the Light, and patiently endure condemnation for sins past, will be delivered from the government of the Evil One, and made subjects of Christ—they will no longer be the children of the devil, but children of God. Their past sins will be forgiven, being remitted for the sake of Christ's offering on Calvary. But this cannot be unless they are willing to forsake all sin; for the Scriptures declare, "His servants ye are whom ye obey;" and we cannot at the same time, or while in the same condition of mind, be servants of sin and of righteousness—of the devil and of Christ.

Those only who walk in the light of the Lord Jesus—who are guided and governed by his blessed Spirit—know that Divine fellowship which arises from being grafted into Him, the living vine, and partaking of the sap—the life, strength and holy communion—which comes from Him; and these it is who experience his blood to cleanse them from all sins.

(To be concluded.)

FOR "THE FRIEND."

The following letter was written by that worthy elder and father in the Truth, James Emlen, to a Friend, near the time of her first appearance in the ministry. It was highly valued by her throughout her life; and on her death-bed she gave it to one of the family to "keep as a little present" from her:—

WEST CHESTER, Fourth Mo. 8th, 1851.

DEAR ———: Thy short letter was received yesterday, and the reading of it had the effect to introduce me into tender feelings for thee; and although I feel very unworthy of the estimation in which thou hast held me, yet I can salute thee, I trust, in a degree of true Gospel affection. I have often had reason to think that the baptisms that are needful for almost any important station in the Church of Christ, but especially for those of minister and elder, must be very similar, and therefore I am not surprised that we should all be prepared for our proper places, under the discipline of many doubts and fears, and of much carefulness. The effect of these must be, if we do not yield to improper discouragement and distrust, to deepen our foundation, and, as it is said, "dig deep and lay the foundation upon the Rock." For we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end." And, although it is permitted and ordained, that our salvation should be wrought out "with fear and

trembling," yet in the end "the work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever." That, I hope my beloved Friend will not be unduly discouraged by the doubts and fears and misgivings that have assailed, and may continue to assail. Of one thing, I have little doubt: that all who are rightly called into the ministry, will first be instructed to see and to feel that of themselves, they can know and do nothing. This weans from all dependence upon ourselves, and prepares the humble mind to have faith in Christ; that, although with the poor centurion, we can adopt the language "I am not worthy that thou should come under my roof—neither thought I myself worthy to come unto Thee; yet speak the word only, and my servant shall be healed:"—a very humble view of himself—but such confidence in Christ, as to gain for him the encouraging language, "I have not found so great faith, no, not in Israel."

In reference to the opportunity, I thought I was permitted to partake with thee in a feeling of that sweet peace which is the reward of dedication to apprehended duty—the blessed effect of giving even the "widow's mite." The reading of thy letter had a similar effect; it seemed as though the little offering savored the precious life, which is more to be prized with but few words, than much expression without this. Indeed, I can say from my heart, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no one has any occasion to plead their lack of eloquence and their stammering tongues, for it is not so much the words, how good or how many, but how *lively*; feeding the hungry with the true bread, and not with pictures and descriptions and dry doctrines; nay, is it not true that even "a word, *fitly* spoken, is like apples of gold in pictures of silver?" And I have not any doubt but the time will come when a very few words, with the right weight and authority, will be more valued than much eloquence without this. The rehearsal of a text, with right authority, may have the effect to gather an assembly unto Christ, the invisible teacher, and to settle them upon Him, and upon his teaching, which is all any minister should desire. So that the calling, if rightly understood, is a very simple one, if we are only careful to suppress every desire either to exceed or fall short of what is given us in the life. It is the altar that sanctifies the gift; and if the heart is really changed, and humility and love felt to abound there, thy offerings, whatever they may be, will no doubt be accepted, and thou wilt be sensible of it by the incomes of peace. If thy religious exercises obtain relief in some other way, thou wilt feel sensible of this also, and will no doubt feel content and thankful.

It has felt to be a serious thing to me to write to thee with so much freedom.

Very affectionately thy friend,

JAMES EMLEN.

WITH this world as it is, a man is often at a temporary disadvantage through doing his duty. But with this world as it is, a man is sure to be at an advantage in the long run through doing just what he ought to do. The world says, "Honesty is the best policy;" but to the world's eye there is many a time when it seems the very worst policy for a man to be strictly honest. Then it is that faith is to take the place of sight, and that a man must believe that it is always the best policy to do just as God has commanded, whatever appearances may indicate.

FOR "THE FRIEND."

A FRIENDS' MEETING IN THE COUNTRY.

'T was a day of harvest weather,
Bright the sunshine glowed
O'er waving fields of grass and grain,
And 'long the bush-lined road.

A house of worship on yon hill;
And friends are gathered there
To seek Christ's heavenly presence
Apart from worldly care.

Some come with hearts care-worn and sad,
And some with grief oppressed,
And some, who placed their faith and trust
In Christ—a heavenly rest.

And some, with passions unsubdued,
Desired to break the chain;
But felt how weak their efforts were
The victory to obtain.

Some come who scarce had confidence
In Jesus' will to save;
And, like the publican of old,
Did only mercy crave.

And some were halting at the cross—
They feared the world's dread scorn;
These sought an easier way to win
The crown, without the thorn.

Through open windows floated in
Each sound, the casement nigh,
The sparrow's song, the insect's chirp,
And the drone of the harvest fly.

All silent sat those worshippers,
And in stillness tried to feel
A touch of the promised presence,
Through their waiting hearts to steal.

An aged mother sat that day
And viewed the meeting o'er:
Ah! who will feed this little flock?
Has none the bread in store?

Has no one here the barley loaves?
No one the fishes twain?
Will not the Saviour bless and break
As on Judea's plain?

At length arose a matron grave,
Her bonnet laid aside,
And words of hope and comfort spoke
To all thus deeply tried.

Into each sore and troubled breast,
Her words like dew distilled,
And with the bread thus handed forth
The hungry soul was filled.

She spoke of Jesus on the cross,
And on the troubled sea,
And that He healed the stricken ones
Whoever they might be;

If they in faith on Him relied
And touched his garment's hem,
He would, in weakness, be their strength,
Their crown, their diadem.

That Christ his Holy Spirit gives
To light us on our way,
That if, in faith, we follow, it
Will lead to perfect day.

That all his servants bore the cross,
And through Him entered in
The fold of rest; where none can harm—
Washed white from every sin.

These He will lead in pastures green
And by the waters still,
Will be their Shepherd, Priest and King,
His promise thus fulfil.

She ceased, and silence settled down
More deeply than before,
Until the closing signal passed;
Then toward the outer door

They passed,—and quiet greetings made
'Twixt neighbors—most sincere,
And many felt within their hearts
'Tis good that we are here.

J. T.

MASS., Eighth Month.

FOR "THE FRIEND."

ODE TO JUNE.

Bright and beautiful June,
Successor and sister of May,
Why dost thou leave us so soon?
Fain would we have thee to stay.

Fragrant and sweet are thy flowers,
Fragile and frail tho' they be—
Adorning with beauty the bowers,
Where the robin sings sweetly to me.

The delicate tint of the rose
Must fade when thy beauty is fled,
Leaving the stem where it grows
Like a thing that is blighted and dead.

The flowerets that bloom by the way,
Unaided or nursed by our care,
After thee seem forbidden to stay,
Or with us their loveliness share.

There's fragrance and balm in thy breath,
The aroma of nature so sweet,
Which lingers tho' prostrate in death,
When thy blossoms are crushed by our feet.

The lark as he soars on the wing,
From her mate as she sits on her brood,
Is heard in the distance to sing,
Where no rival would dare to intrude.

All nature around us looks glad,
Arrayed in her garment of flowers,
With verdure and beauty she's clad,
Inhaling thy sunshine and showers.

Sweet June, how I loved thee of old,
In life's sunny bright days, when a boy,
When the love of the world and its gold
Were less to my heart than a toy.

I know not if I shall be here,
When again thou shalt visit our Isle,
So I'll bid thee adieu with a tear,
And may welcome thee back with a smile.

EPHRAIM ALLEN.

Ireland.

SELECTED.

LONGING FOR THE HEAVENLY REST.

O! in this world so vain and hard and dreary,
Who would not gladly know
That there's a blessed rest for all the weary,
From earthly sin and woe?

Ah! there are many in this world of sighing,
Who long for that blest day
When they shall quit, in that transition, dying,
Their feeble house of clay,

And soar in triumph to the realm of glory,
The Christian's rest above,
To sing, amid Heaven's shining ones, the story
Of sweet, redeeming love.

Some here grow weary of the useless longing
For good they never see;
Of evanescent visions, and the thronging
Of hopes that ever flee;

Of dull regrets, and fears forever rising;
Of foes they cannot foil;
Of want, and shame, and of the world despising
Their sacrificing toil;

Of spending lonely hours on beds of anguish,
And seeking rest in vain;
While day and night return, and still they languish,
With no release from pain;

And some are weary of a life of sinning;
Of watching, doubt and tears;
Of broken vows, and waiting the beginning
Of Heaven's unfailing years.

Yes, there are many in this world so dreary,
Where none are truly blest,
Who long to enter Heaven, where none are weary,
And all are glad in rest.

—Alfred H. Fahnestock.

BEFORE paper came into general use, our Teutonic forefathers wrote their letters, &c., on wood. The boc, or beech, being closely grained and plentiful in northern Europe, was employed for the purpose, and hence the word book.

FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

The following are selections from memoranda left by our valued friend, Abigail Hutchinson, and placed in the hands of the compiler while she was living. They were accompanied by a note from her, from which the following is extracted:

* * * "I have regretted so much not having preserved the five books I had commenced in early life, and had directed to be handed to thee after my death. My sight failing so as not to be able to read them, and fearing there might be some things which had better be suppressed, I had them burnt, and should have done the same with these, only for what thee said, to the effect that religious persons should endeavor to leave some record behind them of their lives and experience, for the help of others.

"Thy affectionate friend,
"A. HUTCHINSON."

While religion, or the transforming grace of the Redeemer, mellows, leavens and sanctifies the heart, and brings under due regulation its tendencies and affections, it, at the same time, leaves a marked individuality of character and temperament, which present an agreeable variety in the succeeding lives and conversation of such. Thus a natural cheerfulness, with a hopeful, buoyant cast of mind, and which are not incompatible with Christian gravity, were conspicuous traits—though less manifest in her diary than in her life—in our late dear friend throughout her lengthened pilgrimage of more than ninety-two years.

If "he only is a freeman whom the Truth makes free," and if wisdom's ways are the only ones of pleasantness, leading to peace, why should not a settled cheerfulness animate and enliven with hope the pathway and daily intercourse of such a diligent follower of Truth, and humble walker in wisdom's ways, as this self-denying and devoted follower of her dear Lord became, through faithfulness to the word of his grace! Surely there may be weightiness of spirit without gloominess. And how can there be habitual gloom connected with that religion which was and is declared to be "good tidings of great joy to all people," which supports under all the trials of earth, and finally crowns with richest blessings in Heaven? Is not the cherished love of the Saviour in the heart, comparable to the precious ointment formerly poured upon his head, filling the house with the odor thereof?"

The sweet and happy state of our diarist was very noticeable almost to the last; and in her the Scripture promise to the house of Jacob and Israel seemed verified: "Even to your old age I am he; and even to hoar hairs will I carry you," to teach, to lead and to preserve. And while perhaps many have had deeply to mourn, when drawing near to their final account, or when lying upon the bed of death, that they had not chosen as they might, the Lord for their portion in early life, and had not dedicated their time, and talents, and hearts unto Him and his service ever after; what a privilege and blessing it must have been to our friend to be able to look back upon a probation devoted to his praise and glory who betroths unto himself in righteousness, those that fear and love and serve Him in the obedience of little children.

The diary of our friend thus commences: "The last memorandums which I kept before these were in 1863. I felt restrained a long time from writing; yet now regret that records pre-

viously made of things as they occurred, have been destroyed.

1870. First Month 26th.— attended our Monthly Meeting, with a minute from that of which she is a member, expressive of unity with her in a prospect of paying family visits within the limits of Orange Street Monthly Meeting, which was united with, upon which I opened a concern that had rested on my mind to join her in said visits to our members. Men and women Friends uniting also therewith, we commenced the service next day, paid seventy-one visits to families and individuals, from First Month 27th, to Second Month 21st, inclusive. We were kindly received at all the places visited, and, in having been favored to perform the service, I feel peaceful.

Fifth Month 25th.— and myself obtained minutes to visit the meetings belonging to our Quarterly Meeting, particularly those out of the city. On Sixth Month 1st, accompanied by J. Scattergood, an elder, we attended all the different meetings, Elklands being the most distant. There were many in attendance, but very few like Friends. The life of religion seems very low, there not being many who appear concerned for the support of our doctrines and testimonies. The fathers and mothers have been removed, and too few prepared to take their vacant places. We both had some service in all the meetings, and in some of the families. I do not know that I ever left home so sad and heavy-hearted in considering how little I was able to bear fatigue; but I had a little faith granted to believe, that if it was a right opening, strength would be afforded to get through, which has been wonderfully granted. I had for a long time felt a concern once more to attend the distant meetings belonging to our Quarterly Meeting, and, if there was any service required of me, to be faithful therein, desiring to be acquitted in the Divine sight in a solemn day that is approaching. Though I have endeavored to perform my duty, truly I am an unprofitable servant, having done no more than was my duty to do.

Sixth Month 30th.—Returned to my comfortable home, and found my dear sister well.* Am thankful in having been permitted so much travel in cars, and on very rough roads, without any accident occurring, and that the reward of peace is vouchsafed in having performed the service.

1872, Fourth Month.—At our Yearly Meeting a large committee of men and women Friends was appointed to visit all the subordinate meetings, of which committee I was one. Upon being divided into sub-committees, I was apportioned to Abington and Western Quarterly Meetings. We met with a kind welcome from all the Friends we visited, and I hope the visit may be the means of drawing us nearer together, and of strengthening the things which remain that seem ready to die. I feel much for the dear young people. There is much to discourage, and to turn aside from the strait and narrow path, in the endeavor to find an easier way to the kingdom of Heaven than the way of self-denial and the daily cross. Our Holy Redeemer hath said, 'If any man will be my disciple, let him deny himself, take up his daily cross and follow me.' Oh, that there was a willingness wrought in our young people to bow their necks to the yoke of Christ. His yoke is easy and his burden light.

*This sister, Elizabeth Hutchinson, an elder, deceased Twelfth Month 31st, 1873, in the eighty-fourth year of her age. They had lived together from childhood in much harmony and sweet sisterly affection.

Tenth Month 24th.—Went to Westfield, to be present at the solemnization of the marriage of ——— and ———. The Meeting House was full. They spoke slowly, and loud enough to be heard; and appeared to feel the solemn promise they were entering into. I thought we had a good meeting. It felt to me the wing of Ancient Goodness was spread over us. ——— spoke early in the meeting, particularly to those who had entered into a life-long covenant with each other. ——— followed, beginning with the words, 'The blessing of the Lord maketh rich,' &c.; she spoke at considerable length, and then supplicated for those who had entered into the covenant of marriage. And Oh! saith my spirit, may they enter into covenant with Him who is a covenant-keeping God, and perform all their vows.

1873. First Month 1st.—Another year commenced. My feelings have been sad in taking a retrospect of the past, so many things of latter time occurring not calculated to cheer. If the Lord help not, vain is the help of man. O, for a more abiding faith in Him, who can support in every time of trial and proving! His name is a strong tower. How many of my friends have been removed since this time one year ago! Of my parents' family, seven of us are still living, the youngest sixty-six years of age. We cannot expect many more years to be added to our lives. May there be a concern day by day to know the work of the soul's salvation going onward, and our calling and election made sure, lest in the end it be said, 'The harvest is over, the summer is ended, and we are not saved.'

Fifth Month 1st.—My birthday, seventy-five years old. With such feeble health, my life has been lengthened out far beyond what I ever expected. I cannot look forward to many more days being added. The desire of my heart is, that I may more and more dedicate my life to his service, who has led, and fed, and preserved me thus far; and will, I have faith to believe, be with me to the end. May I endeavor to live each day as though it might be the last, so as to be prepared when the end comes to render my account with joy, and not with grief, and be united to the loved ones who surround the throne, clothed with white robes, and palms in their hands, emblems of victory.

(To be continued.)

FOR "THE FRIEND."

All Loss and no Gain.

Why should the infidel take so much pains to strain and distort every thing that he haudles to suit his base ungodly purpose?

I observed an article in one of our daily periodicals a short time ago (who the author was I have no idea) in allusion to the dying words of different characters; attempting to show that their minds were from mere habit engaged on themes in which they were most deeply interested during their lives; the evident object of which was to convey the impression that the dying Christian sang the triumphant song of praise from having been habitually accustomed to it, as the miser counts his gold, or the warrior commands his army—an assumption which I think is a gross injustice to virtue.

Napoleon in his last sad ravings on the Island of St. Helena, might conduct his phantom troops and direct the wild evolutions of war; Nelson might rejoice, with his last breath, over the success of his last battle; the miser might count his notes or pile up his gold—all from the effects of a disordered brain. But the words of the dying Christian, as he is in a small measure permitted

to see the glory of the scenes behind the veil, are of another nature—from entirely a different source.

But there is one class that our author must have forgotten or overlooked—those whose dying expressions are in direct contradiction to the teachings of their lives. For instance, Thomas Paine's last sayings, as recorded by Stephen Grellet, a worthy minister of the Society of Friends, who lived in Greenwich, New York, where Thomas died, were: "Lord Jesus, have mercy on me," &c. Bonnycastle said to Dr. Gregory, "I would give the world to believe as you do." Micaja Wood, said, "I have made a full trial of infidelity and find it, when I come to die, as a basket without a bottom." The great historian, Gibbon, remarked, "when I look forward all is dark and desolate."

To learn the unbeliever's doom
Stand by the death-bed of Voltaire—
The terrors of the world to come
Let Payne and Altamont declare.

Altamont's remarks to Dr. Young, who was in attendance by his couch during the last sad mortal conflict, were: "Didst thou feel half the mountain that is upon me, thou wouldst struggle with the martyr for the stake, and bless heaven for the flame, which is not an everlasting flame—which is not an unquenchable fire."

"I was lately," says Guir, "called to attend the death-bed of a young man at Huxton. I offered to pray for him; he replied, 'No, it is all in vain.' And then, with a most dismal groan he cried out, 'Payne's Age of Reason has ruined my soul!' and immediately expired."

The following is from the pen of our dear departed friend, James Kite. It is no fancy sketch, but faithfully portrays the sad scene he witnessed at the death-bed of one who had been an intimate friend of his in early life, but who in after years had harbored and disseminated the doctrines of infidelity. I can only copy a few lines of this most pathetic and instructive poem:

"Listen to my words—
For I have had, since stretched upon this bed,
Indubitable evidence to prove
There is, indeed, a solemn after scene:
A heaven of joy, a hell of bitter woe.
Oh! I have seen them both. I gazed upon
The realms of gladness, and the holy saints,
And angels gathered round the throne of God.
And I have seen. Oh yes! indeed I have,
The place of woe—the burning lake of fire—
The soul's dread canker—the undying worm.
Yes! and the countless myriads who are there;
Oh! I was there myself—I was indeed—
The worm was gnawing at my very soul;
The fire consuming, oh, but for a drop
Of water to extinguish scorching flames;—
No, they can never, nevermore be quenched.

I think every one must infer from the foregoing that something more than mere habit influences the mind in the final hour.

C. S. COPE.

WEST CHESTER, Seventh Mo. 1st, 1890.

Natural History, Science, etc.

"In the fields and along open roadsides, the likeness (to the flora of Western Europe,) seems to be greater. But much of this likeness is the unconscious work of man rather than of nature; the reason of which is not far to seek. This was a region of forest, upon which the aborigines, although they here and there opened patches of land for cultivation, had made no permanent encroachment. Not very much of the herbaceous or other low undergrowth of this forest could bear exposure to the fervid summer's sun; and the change was too abrupt for adaptive modification. The plains and prairies of the

great Mississippi Valley were then too remote for their vegetation to compete for the vacancy which was made here when forest was changed to grain-fields and then to meadow and pasture. And so the vacancy came to be filled in a notable measure by agrestial plants from Europe, the seeds of which came in seed-grain, in the coats and fleeces and in the imported fodder of cattle and sheep, and in the various but not always apparent ways in which agricultural and commercial people unwittingly convey the plants and animals of one country to another. So, while an agricultural people displaced the aborigines which the forest sheltered and nourished, the herbs, purposely or accidentally brought with them, took possession of the clearings, and prevailed more or less over the native and rightful heirs to the soil—not enough to supplant them, indeed, but enough to impart a certain adventitious Old World aspect to the fields and other open grounds, as well as to the precincts of habitations. In spring-time you would have seen the fields of this district (Montreal) yellow with European buttercups and dandelions; then whitened with the ox-eye daisy; and at mid-summer brightened by the cerulean blue of chicory. I can hardly name any native herbs which in the fields and at the season can vie with these intruders in floral show. The common barberry of the Old World is an early denizen of New England. The tall mullein, of a wholly alien race, shoots up in every pasture and new clearing, accompanied by the common thistle; while another imported thistle, called in the States 'the Canada thistle,' has become a veritable nuisance, at which much legislation has been levelled in vain.

"Opportunity may count for more than exceptional vigor; and the cases in which foreign plants have shown such superiority, are mainly those in which a forest-destroying people have brought upon newly-bared soil the seeds of an open-ground vegetation.

"That it is an opportunity rather than specially acquired vigor that has given Old World seeds an advantage, may be inferred from the behavior of our weeds indigenous to the country, the plants of the unwooded districts—prairies or savannas west and south—which, now that the way is open, are coming in one by one into these eastern parts, extending their area continually, and holding their ground quite as pertinaciously as the immigrant denizens."—*Hulme's Wayside Sketches.*

Oonalaska Cows and Salmon.—Sitting up at night, as I used to, writing and reading: in the little library at Oonalaska, I could hear and see on looking out of the window, at about ten or eleven o'clock, a solemn procession of all the cows on the "spit"—as they call the little peninsula on which Oonalaska is built—passing over the plank walks directly under my window, silently, one by one. Every night, after the natives begin to salt their fish and hang them up to dry, these cows leave their pasture and wander around the town in diligent search of them, attracted no doubt by the salt. The natives hang their fish out near their houses, on lines and under sheds built for the purpose. These have to be fenced about to keep the cows off. The red salmon, hanging everywhere in festoons, pendant like strings of Chinese lanterns, were more picturesque to the eye than pleasant to the smell.—"*Cruise of the Rush.*"

Traveller's Torment.—On the broad sandy heights in the vicinity, the so-called spinifex is found in great abundance. This grass (*Triodia*

irritans), is the traveller's torment, and makes the plains which it sometimes covers for hundreds of miles, almost impassable. Its blades, which have points as sharp as needles, often prick the horses' legs till they bleed; and it is generally regarded simply as a noxious grass. Still, the horses will eat the tender blades of the young plant.—*Lumholtz' Travels in Australia.*

Australian Snakes.—Snakes were numerous in this vicinity, as everywhere in Australia. At Waverly Station, not far from Gracemere, one man in two days killed two hundred and three. The country was flat, and stood under water in the rainy season. The snakes found their way up to his hut, which was situated on high ground, so that he could do nothing for two days but defend himself, as they literally besieged his house.—*Lumholtz' Travels in Australia.*

Items.

Progress of Colored People in Maryland.—One of the interesting series of Johns Hopkins University Studies in Historical and Political Science, edited by Prof. Herbert B. Adams, is contributed by Jeffrey R. Brackett, Ph. D., and is devoted to a study of the progress of the colored people of Maryland since the war. We learn from this sympathetic paper that the Negro in Maryland has made fifty years' progress in twenty-five years. We learn that he has good leaders, intelligent, educated; and that the Maryland Negro is, on the average, rather light colored than black. By slow progresses the black laws have all been repealed, the last to go being the bastardy law and that which forbade Negro lawyers to practice in the Maryland Courts. The main failure at present is the neglect to give the Negro his proper proportion of money for schools. Only within the last five years has there been anything more than primary instruction given in Baltimore to colored children. Now there are five colored lawyers in Baltimore; colored physicians and dentists in equal association with their white brethren; and where in any class of labor the whites and blacks are at all equally divided, both races are members in the same protective union. Both races have free access to the public libraries and will be equally admitted to the instruction of the Johns Hopkins Hospital. But they are still denied equal privileges in places of amusement or in railway restaurants. They are increasing rapidly in wealth, and seem to understand that their progress depends upon diligence and thrift. The report appears to be a very favorable and a very impartial one, and affords reason to believe that in Maryland, at least, the State where slavery was not abolished by President Lincoln's proclamation, the color caste line will be broken down within another quarter of a century.—*The Independent.*

The Greek Church.—Diomedes Kyriakos, Professor of Church History in the University of Athens, during a recent visit to Germany, delivered an address, in which he said, as reported in *The Independent*: "We Orientals, a great deal more than the Roman Catholics, honor (German) Protestant theology; and its services in the cause of Christianity are gladly recognized by us. We do so because, firstly, we are in general more kindly disposed toward the Protestants than are the Catholics. The relation between the Protestant and the Greek Churches never was antagonistic. We have never had a war against each other.

"We are friendly to Protestantism, secondly because we have the same enemy, the Papacy. The Papacy threatens us as it does you: the Jesuits are our enemies as they are yours. Throughout the whole Orient the Jesuit schools are contending against us and trying to spread Catholicism to our harm. The spiritual despotism of the Papal system and its enmity to freedom, to science, to moral culture, is showing itself among the Oriental people also. If the Papacy had been entirely victorious in the Occident then we, too, would probably have been lost, or, at any rate, greatly injured.

"We are more friendly to the Protestant Church because, thirdly, the spirit of our Church is free

ban is that of the Catholic; and we stand much nearer to Protestantism than is generally supposed to be the case.

"Our Church is essentially different from the Catholic, and stands halfway between it and Protestantism. The Catholic Church is the Church of authority, the Protestant the Church of freedom. The Greek Church seeks to combine a certain freedom with authority. We have not the iron despotism of the Roman Church: we have no almighty Pope in our midst. Every national church is independent. The hierarchy with us never has over against the people and the individual the power which the Roman hierarchy has. We never had an inquisition or an index. But our Church has not the absolute freedom of the Protestant, while avoiding the spiritual tyranny of Papacy.

"Finally, I consider it necessary to say a few words concerning the present condition of our Church. The Oriental Church had ceased to flourish entirely since the fall of Constantinople in 1453. The political condition of the Oriental people since that time is deplorable. Russia, too, on account of the conquest of the Mongolians, and for other reasons, for a long time was not hindered in the way to progress. Only in the present century have the Oriental peoples received political rights. Greece, Servia, Roumania, Bulgaria, now constitute independent States, and the political and social life progresses day by day to a remarkable degree. Russia, since the beginning of the present century, has entered the ranks of the civilized nations. With this general, political and social revival of the Orthodox peoples has gone hand in hand the advance of the Orthodox Church. Preaching has quite generally been introduced. This is true more particularly of the Russian Church, to which recent governments have devoted especial attention. The condition of the other Oriental Churches is not yet so satisfactory, since the political condition of the peoples of the East has been such as to be able to develop a freer life only in recent decades."

THE FRIEND.

EIGHTH MONTH 16, 1890.

We hope the following extract from a letter written by a Friend who is deeply concerned for the spread of vital religion in the earth, will prove strengthening and stimulating to some of our readers:—

"I wish the younger men who seem to be hopeful may be led in their own experience to the only true foundation; and, if any are raised up to minister, it may be what they themselves have seen and handled and tasted;—thus, and thus only, can there be any entrance on the work by the right door. Our testimony in regard to the ministry is as it were on its trial in peculiar manner. Services are undertaken, I fear, greatly from the promptings of what I may call the *missionary spirit*; and it requires clear discerning to detect the devices of a spirit that would draw us away; and the same spirit plausibly leads to look up scripture and arrange and lay out. It is by degrees these fruits follow each other in this line."

By the term "*missionary spirit*," we suppose our Friend to mean that spirit which regards the prevalence of sin and the universal need of redemption, as a sufficient warrant for any individual to enter into labors for its removal, according as his own judgment may direct him; without waiting for that Divine commission and pointing, which Friends have ever held to be the necessary preliminary to any effective service for the cause of Christ. The early members of our Society believed that it was in the power of Christ alone to change the heart of man; and therefore that it was their duty to experience a working of his Spirit and a clear sense of the

Divine requiring, before they undertook to go forth to gather people unto Him.

Edward Burrough, in an "Epistle to the Saints," encourages his brethren who had been called into the work and ministry of the Gospel, to faithfulness and earnestness in their high and noble calling, "Cry aloud, spare not, proclaim the mighty day of the Lord in all the earth; be bold and valiant for the Truth upon earth, and give your testimony as you have received from God; and preach Christ Jesus the Light of the world unto all people, that they may receive Him, and be converted and live." At the same time he was careful to admonish them, "Be not hasty to utter words before the Lord, but wait for power from on high."

In another part of his writings, the same deeply experienced servant of the Most High points out the difference between those works which are accepted of God, and those which are not accepted:—

"Whatsoever work man is moved and led unto by the Spirit of God, and guided and ruled in the practice of by the same Spirit, this is acceptable in the sight of the Lord; and these works are well-pleasing to Him; they arise from *God's righteousness revealed in the creature*, and not from the righteousness of the creature. But whatsoever works are brought forth by any creature, though the same, in appearance, which are accepted of God from another, yet not being moved unto, nor guided in by the Spirit of the Father, but brought forth in the will and wisdom of the creature, which is from below, and acted in imitation from the saint's words; these works are not accepted and well-pleasing to God."

In thus calling attention to the right foundation for religious labor, we have no wish to discourage any from the prosecution of those labors into which they are called by the Head of the Church. We would say to all such, "Be bold and valiant for the Truth on earth;" but in order that they may not waste their strength, nor be as those that beat the air, we desire that they may act under the power and guidance of Him who alone is able to subdue all things unto himself.

Let all, therefore, be careful to follow, and not to run out into services before the true guide.

SUMMARY OF EVENTS.

UNITED STATES.—The House of Representatives last week adopted the conference report on the Original Package bill, by a vote of 120 to 93. The bill has been signed by the President, and is now a law of the United States. There is great rejoicing.

The Senate Committee on Post-offices and Post Roads has ordered the Anti-Lottery Mail bill to be reported to the Senate, with a recommendation that it pass. The vote was unanimous.

The Anti-Lottery League Convention of Louisiana has issued a strong address to the public, exposing the lottery company's business and methods, and urgently demanding, as a means at least of temporary relief, the passage of the bill excluding lottery business and advertisements from the mails. Describing the offer of \$1,250,000 per annum to the State for lottery privileges, the Convention aptly characterizes it as follows: "John A. Morris and his associates, who neither toil nor spin, who take but pay no honest wage, make no product, till no field, sow no crop, reap no harvest, who add nothing to the sum of human wealth and happiness, are to be authorized by a sovereign State, for a paltry participation in the plunder, to convert her territory for a generation into a gambling snare for the unwary of this whole country, and filch from them by fraudulent lottery schemes untold millions."

The U. S. Fish Commission have received reports indicating the entire success of their experiment in propagating codfish on the Massachusetts coast. A strike of the employes of the New York Central and Hudson River Railroad was begun at half-past 7 P. M., of the 8th instant, in consequence of discharges

of Knights of Labor and Brotherhood men from the road. All the Central line, from New York to Buffalo, is reported tied up. Much inconvenience resulted to passengers on the road, many of whom were prevented reaching their destination. The Company are employing new hands, and up to the 12th instant, passenger trains were moving on the company's tracks at all points. But little freight, however, had been moved up to that time.

The rough count of the population of some of our cities is as follows: Philadelphia, 1,044,994—an increase of 197,724, or 23.24 per cent.; Chicago, 1,098,576—an increase of 595,391, or 118.32 per cent.; Kansas City, 38,170—increased, 308.37 per cent.; Chattanooga, 29,109—increased 125.79 per cent.

It is estimated that there are 130 vessels in Kennebec waters shipping ice, and having a carrying capacity of 60,000 tons. The *Kennebec Journal* says that "fifteen cargoes of ice, 11,000 tons in all, left the river one day recently."

It is claimed that Tulare County, Cal., will lose a round half million dollars this year for want of ships to carry its grain to Liverpool.

Two lads from Brooklyn, who were on their way to Texas to fight the Indians, were captured by the police in St. Louis, on the 7th instant. Each of the boys was armed, and had through tickets to Texas, and they admitted that they had stolen the money from their parents.

William Kemmler, convicted of murder, was, on the morning of the 6th instant, executed in the State prison at Auburn, New York, under the law, by the use of electricity. The spectacle was a revolting one to those that witnessed it; and much feeling has been awakened in the public mind in regard to the subject of capital punishment in every form.

A judge is holding court in Perry County, Kentucky, after having made his will and while under the guard of two companies of State militia. It is the first time court has been held there for two years. The judge stated, that in the last 20 years over 300 murders have been committed in the county, and only nine arrests, all told, had been made, and in the entire history of the county only one man had been convicted of murder, and he had only been imprisoned for a short time. There is not a place of worship or school in the county, nor has any religious service been held there for two years.

A terrific explosion of natural gas occurred two and a-half miles south of Waldron, Shelby County, Indiana, on the 11th instant, ten acres of land being torn to pieces, the river flat rock blown up and large pieces thrown half a mile. The despatch says: "The gas is burning fifteen feet high from the centre of the river, and from fifty or more points where the land is torn up. The whole country is in excitement, and no means are known by which the flow of burning gas may be stopped."

Prof. J. M. Hirsh, a German chemist of Chicago, in an interview, claims that he has discovered a process by which he can extract aluminum from common clay, at a cost of fifteen cents or less per pound. Two six-story buildings have been leased by him, in which he proposes to begin work within a few weeks, turning out 300 pounds daily from the start.

The *Kansas City Star* says that, under the present statutes of Missouri, a person can marry, be divorced, and re-marry in 31 days.

Deaths in this city last week numbered 430; 16 more than during the previous week and 62 less than during the corresponding period last year. Of the foregoing, 219 were males and 211 females; 139 died under one year of age; 50 died of cholera infantum; 36 of consumption; 33 of marasmus; 30 of diseases of the heart; 23 of typhoid fever; 20 of convulsions; 19 of inflammation of the stomach and bowels; 14 of pneumonia; 13 of cancer; 11 of apoplexy; 11 of inanition; 11 of old age; 10 of paralysis, and 10 of whooping cough.

Markets, &c.—U. S. 4½'s, reg., 102½; coupon, 103½; 4's, reg., 124½; coupon, 124½; currency 6's, 112½ a 123.

COTTON was quiet but steady on a basis of 12½ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$18.50 a \$18.75; do. fair to prime, \$17.75 a \$18.25; spring bran, \$17.00 a \$17.50.

FLOUR.—Western and Pennsylvania super, \$2.35 a \$2.75; do. do., extras, \$2.85 a \$3.25; No. 2 winter family, \$3.50 a \$3.85; Pennsylvania, roller process, \$4.00 a \$4.50; Western winter, clear, \$4.25 a \$4.60; do., do., straight, \$4.65 a \$5.00; winter patent, \$5.00 a \$5.50; Minnesota, clear, \$4.25 a \$4.60; do. straight, \$4.75 a \$5.00; do., patent, \$5.25 a \$5.65; do. do., favorite brands higher. Rye flour was scarce and firm at \$3.35 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 96½ a 97 cts.

No. 2 mixed corn, 56 a 56½ cts.

No. 2 white oats, 42½ a 43½ cts.

BEEF CATTLE.—Extra, 4½ cts.; good, 4¼ a 4½ cts.; medium, 4 a 4¼ cts.; fair, 3½ a 3¾ cts.; common, 3 a 3½ cts.; culls, 2½ a 2¾ cts.; fat cows, 2 a 2½ cts.; bulls, 2 a 2½ cts.

SHEEP.—Extra 5 a 5½ cts.; good, 4½ a 4¾ cts.; medium, 4 a 4½ cts.; common, 3½ a 3¾ cts.; culls, 2½ a 3 cts.; lambs, 3½ a 7½ cts.

HOGS.—Good light Western, 5½ a 5¾ cts.; common heavy Western, 5¼ a 5½ cts.

FOREIGN.—A despatch from London, dated the 11th instant, says: Authentic reports of the crop to hand, state that the new wheat in France, Austria and Hungary is of inferior quality, and the Russian spring wheat is of light weight and altogether below the standard.

The latest reports confirm the previous statements as to the deficient yield of the spring crops in Russia.

In his proclamation upon the formal taking over by Germany of the Island of Heligoland, on the 10th instant, Emperor William says he welcomes the re-union of the Island with the Fatherland. He promises protection and the utmost care for the inhabitants and their rights. The proclamation further says, that the local laws and customs will as far as possible remain unaltered, and concludes: "The retention of the faith of your fathers and the care of your church and schools will have my earnest attention."

In confidential circulars to the commanders in the army of France, the Government states that duelling in the army will henceforth cease to be obligatory, even in cases where personal violence has been used.

The exodus of Jews from Russia has commenced. Thousands are leaving the Government of Vilna with the intention of emigrating to Brazil, and others are flocking to Algeria. The Alliance Israelite of Paris is helping the immigrants.

The Greek Patriarch, at Constantinople, has resigned, as a protest against the Porte's disregard of the Greek Church, efforts are being used to induce him to continue in office.

A protracted drought in the Azores Islands has ruined the crops. Many of the inhabitants are in an impoverished condition and refuse to pay taxes.

There is a slight decrease in the number of new cases and deaths in Valencia. Since the first outbreak, up to the 11th instant, there have been 1600 cases there, 788 of which proved fatal.

There were 126 deaths from cholera at Jeddah on the 11th, and at Mecca the deaths from the disease numbered 108.

A despatch received in Valparaiso on the 5th inst., says that Dr. Juarez Celman, the President of the Argentine Republic, has presented his resignation to Congress, giving as a reason the political and financial difficulties through which the Republic is passing. He has been succeeded, the despatch adds, by the Vice President, Dr. Pellegrini.

A despatch received in Paris on the 7th inst., says: The election of Pellegrini to the Presidency has caused popular rejoicing. The city is decorated and illuminated. A decree just promulgated raises the state of siege and declares the liberty of the press.

RECEIPTS.

Received from Josiah A. Roberts, Pa., \$2, vol. 64; from Jane E. Mason, Gtn., \$2, vol. 64, and for Jonas Edge, Kans., \$2, vol. 64; from Elwood Comfort, Mich., \$2, vol. 64; from Ann Satterthwaite, N. J., \$2, vol. 64; from Isaac Roberts, Pa., \$2, vol. 64; for James M. Price and Wm. L. Price, Phila., \$2 each vol. 64; from Thomas Perry, Agent, R. I., \$18, being \$2 each for George Foster, John W. Foster, Lydia F. Nichols, Ann Perry, George C. Foster, Charles Perry, Arthur Perry, J. Barclay Foster, and Anna A. Foster, vol. 64; from Anna Mary Warrington, Pa., \$2, vol. 64, and for T. Francis Warrington, Gtn., \$2, vol. 64; from Joseph W. Doudna, O., \$2, vol. 64; for James McLaughlin, N. Y., \$2, vol. 64; from John I. Glover, N. J., \$6, being \$2 each for himself, Zebedee Nicholson, and Virginia Nicholson, vol. 64; from Abby Middleton, N. J., \$2, vol. 64; for Mary E. Cadwalader, Phila., \$2, vol. 64; for Joshua Hoopes and Elizabeth Hoopes, Io., \$2 each, vol. 64; for Charles C. Scattergood, Pa., \$2, vol. 64; from Benjamin Thorp, N. J., \$8, being \$2 each for Mary E. Thorp, Amos Thorp, and Phebe C. Carpenter, N. J., and Ann Smallwood, Pa., vol. 64; from Sarah Huestis, Agent, O., \$24, being \$2 each for Edna Dean, Amy John, Thomas K. Smith, Harmon Rhodes, Belinda Schofield, Hannah Ann Vanlaw, Elizabeth Bowman, Ann Smith, David Smith, and Fleming Crew, vol. 64, and \$4 for Thomas Ward, vols. 63 and 64;

from David J. Brown, Gtn., \$2, vol. 64; for Mary Peckham, N. Y., \$2, vol. 64; from Adam H. Garratt, Agent, Canada, \$3, being \$1 for Sarah Leavens, to No. 52, vol. 63, and \$2 for Elizabeth Haight, vol. 64; from Sarah S. Holmes, Mass., \$2, vol. 64; from Sampson Allen, North Carolina, \$1, to No. 27, vol. 64; from Dorcas B. Robinson, R. I., \$2, vol. 64; from Norris J. Scott, Agent, Pa., \$14, being \$2 each for himself, William Pennell, Benjamin W. Passmore, Elizabeth M. Able, William Cope, Harvey Thomas, and Elizabeth L. Thomas, vol. 64; from John W. Hilyard, N. J., \$2, vol. 64; from Abraham Cowgill, Cal., \$2, vol. 64; from Ann Burgess, Pa., \$2, vol. 64; from William Ashton, O., per Daniel Williams, Agent, \$2, vol. 64; from Daniel G. Garwood, N. J., \$2, vol. 64; from Sarah R. Whittall, N. York City, \$2, vol. 64; from Charles Stokes, Agent, N. J., \$10, being \$2 each for Joshua S. Wills, George Haines, Levi Troth, and Samuel J. Eves, N. J., and Sarah B. Haines, Phila., vol. 64; from Henry A. Knowles, Io., per N. H. Knowles, \$2, vol. 64; from Stephen H. Foster, Ill., \$2, vol. 64; from Samuel B. Smith, Phila., \$2, vol. 64; for Thomas A. Bell, N. J., \$2, vol. 64; from William Evans, N. J., \$2, vol. 64; from Rachel Hughes, Io., \$2, vol. 64; from Ruth A. Crandall, R. I., \$2, vol. 64; from John W. Tatum, N. J., \$2, vol. 64, and for Lydia B. Price, Pa., \$2, vol. 64; from Mary E. Jones, Canada, \$2, vol. 64; from Clarkson M. Gifford, Mass., \$2, vol. 64; from Caroline Bell, Ind., per Jesse Henby, \$2, vol. 64; from Isaac C. Stokes, N. J., \$2, vol. 64, and for Ruth A. Harned, \$2, vol. 64; from Daniel Packer, N. J., \$2, vol. 64; from Charles Cooper, Pa., \$2, vol. 64; for Richard Chambers, Mo., \$2, vol. 64; from Richard S. Griffith, Agent, Pa., \$40, being \$2 each for Jesse Brown, Margaretta Windle, Mary Ann Taylor, Deborah Smedley, Nathan Cope, T. Clarkson Eldridge, Benjamin Hayes, Abigail Hawley, Ralston R. Hoopes, Ruth P. Johnson, Ann M. Pratt, Susanna S. Thomas, Phebe S. Yarnall, Truman Forsythe, Rebecca Hibberd, Charles L. Warner, Elizabeth Worth, Charles S. Carter, Jesse Garrett, Pa., and Joseph E. Meyers, Io., vol. 64; from Nathaniel Barton and Joseph E. Barton, N. J., \$2 each, vol. 64; for George R. Chambers, Pa., \$2, vol. 64; from Amy H. Nicholson, N. J., \$2, vol. 64, and for Lydia A. Haines, Ger., \$2, vol. 64; from Esther S. Prickett, N. J., \$2, vol. 64; from Elizabeth H. Bromley, N. J., \$2, vol. 64, and for Florence A. Elliott, W. Town, \$2, vol. 64; from William W. Hazard, Agent, N. Y., \$20, being \$2 each for himself, Nicholas D. Tripp, Persis E. Hallock, Gilbert Weaver, Samuel G. Cook, Isaac P. Hazard, Hazard Library, Mary M. Otis, Mary Ann Simkins, and Library Association, Skaneateles, vol. 64; from Charles Elcock, Ireland, £1, being 10s. each for himself and Wm. Boucher, vol. 64; from David Heston, Fkfd., \$2, vol. 64; from Henry Horn, Agent, Ind., \$6, being \$2 each for H. W. Horn, Penninah Jordan, and Nathan Overman, vol. 64; from Jesse Haines, Pa., \$2, vol. 64; from Hannah J. Roberts, Phila., \$2, vol. 64; from Philip P. Dunn, N. J., \$2, vol. 64; from John Carey, Agent, O., \$14, being \$2 each for Ruth Mathers, Joseph Stanton, Lewis Johnson, William Haworth, Jacob Barrett, and Elijah Haworth, O., and John F. Stanton, Tenn., vol. 64; from John R. Tatum, Del., \$2, vol. 64; from Thomas Perry, Agent, R. I., \$4, being \$2 each for Martha B. Sheffield and Jonathan Chace, vol. 64; from Clarkson Hodgkin, Kans., per Alva J. Smith, Agent, \$2, vol. 64; from Ezra Stokes, N. J., \$2, vol. 64; from Ephraim Tomlinson, N. J., \$2, vol. 64; from Joshua Haight, Agent, N. Y., \$2, vol. 64, and for Sarah G. Haight, \$2, vol. 64; from Louis Stokes and Jane H. Pickering, N. J., \$2 each vol. 64; from Amy J. Brooks, N. J., \$2, vol. 64; from Anna H. Tierney, Phila., \$2, vol. 64; from Deborah B. Webb, Pa., \$2, vol. 64; from Joseph H. Branson, Pa., \$2, vol. 64; for George Wood, N. J., \$2, vol. 64; from Beulah Palmer, Pa., \$2, vol. 64, and for Mary C. Palmer, \$2, vol. 64; from Charles B. Dickinson, N. J., \$2, vol. 64; from Lydia E. Cooper, N. J., \$4, being \$2 each for David E. Cooper and William B. Cooper, vol. 64; from Samuel W. Stanley, Agent, Io., \$34, being \$2 each for himself, Mary Williams, Morris C. Smith, Joshua W. Smith, Robert W. Hampton, John E. Hodgkin, Stephen Jackson, Joseph L. Hoyle, Joseph Patterson, Zaccheus Test, Pierson Hall, Matilda E. Crew, Thomas D. Yocum, Micajah Emmons, Benjamin V. Stanley, Thomas E. Stanley and Morris Stanley, vol. 64; from Rebecca E. Bacon, Phila., \$2, vol. 64, and for Henry H. Elkinton, \$2, vol. 64; from James G. McCollin, \$8, being \$2 each for himself and Frances B. McCollin, Phila., and Ann Garrett and Margaretta E. Reed, Pa., vol. 64; from Ann Harmer and Anna T. Goodwin, N. J., Elizabeth H. Comly, Pa., and Ruth H. Sharpless and Walter Griscom, W. Phila., \$2 each, vol. 64; from Mary D. Maris, Del., \$2, vol. 64; for Richard M. Chambers, Pa., \$2,

vol. 64; from William C. Ivins, N. J., \$6, being \$2 each for himself, Lewis Toft, and James Foskett, vol. 64; from William L. Bates, R. I., \$2, vol. 64; from Hannal W. South, Phila., \$8, being \$2 each, for herself, Edward L. South, and Walter South, Phila., and Robert Burton, Pa., vol. 64; from Frances P. Pittfield, Gtn., \$2, vol. 64; from Martha T. Cox, Gtn., \$2, vol. 64; from Peter Thomson, Gtn., \$2, vol. 64; from Elijah Kester, Md., \$2, vol. 64; from Isaac P. Wilbur, Agent, Mass., \$28, being \$2 each, for himself, John T. Wilbur, James T. Wilbur, Mary Booth, Lydia Mitchell, Job S. Gidley, Jesse Tucker, Elizabeth Mitchell, James H. Tucker, Elizabeth H. Eddy, and Daniel Ricketson, Mass., Isabel L. Gifford and Mary A. Gardner, R. I., and Jane P. Osborn, N. H., vol. 64; from L. Caroline Ash, Pa., \$2, vol. 64; from Caleb Hoopes, Pa., \$2, vol. 64, and for Benjamin P. Hoopes, \$2, vol. 64; from George Sharpless, Agent, Pa., \$22, being \$2 each for himself, John Sharpless, Morris Cope, Isaac Good, Margaret Maul, Robert Lewis, Emily Pusey, Hannah Harry, Margaretta J. Mercer, Joshua Sharpless, and William Cox, vol. 64; from James W. Oliver, Mass., \$8, being \$2 each for himself, Owen Dame, Mary Page, and Eunice B. Paddock, vol. 64; from Charles De Cou, N. J., \$2, vol. 64; from Sabina Hiatt, Kans., \$2, to No. 13, vol. 65; from Edward Richie, Phila., \$6, being \$2 each for himself and Elizabeth Allen, Phila., and Hannah D. White, O., vol. 64; from Thomas Lippincott, Phila., \$6, being \$2 each for himself, Edward Lippincott, and Charles Lippincott, vol. 64; from E. A. Haines, Phila., \$2, vol. 64; from Joseph Cartland, Mass., \$2, vol. 64; from Sarah E. Wright, N. J., \$4, being \$2 each for Sarah B. De Cou and Charles Wright, Jr., vol. 64; from Richard S. Griffith, Agent, Pa., \$18, being \$2 each for Thomas S. Butler, Dr. Levi Hoopes, William H. Reid, Sybilla Starr Cope, Mary Ann C. Scattergood, and William P. Townsend, W. Chester, James F. Reid, and William Kerr, E. Downingtown, and Thomas Thorp, Wilmington, Del., vol. 64; from Abraham Gibbons, Pa., \$8.50 being \$2 each for himself, Brinton P. Cooper, and Penrose Maule, Pa., and \$2.50 for Marian G. Beeman, England, vol. 64; from Clarkson Moore, Agent, Pa., \$24, being \$2 each for himself, Nathan Cook, Thomas H. Whitson, Abi M. Whitson, William B. Harvey, William Wickersham, Horatio G. Cooper, Elizabeth C. Cooper, Harvey Murray, S. Morris Jones, and Samuel Hoopes, Pa., and Sarah B. Chambers, Del., vol. 64; from John M. Rasmussen, Ill., \$2, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

DIED, suddenly of disease of the heart, Second Month, JOHN COOK, a member of Salem Monthly Meeting, Iowa, in the 70th year of his age.

—, on the 10th of Seventh Month, MARGARET A. wife of Thomas Nicholson, a member and elder of Salem Monthly Meeting, Iowa, aged 71 years and one month. She was the daughter of Jacob and Margare Maxwell, of Union Co., Ind., with whom she removed to Iowa in 1840. She was strongly attached to the principles and testimonies of ancient Friends, and strictly adhered to them from childhood. She bore a lingering illness of 15 months, with Christian patience and resignation, saying, she had been enabled to give all up, and desired the Lord's will might be done; that she had the assurance that there was a place of rest for her when her sufferings here were ended. At another time, when in great distress, she said, it would be a happy change when released from this bed of pain. She might truly be called a mother in Israel; and many do testify to her worth as a friend in time of need.

—, at his residence in Marshallton, Penn'a, on the 18th of Seventh Month, 1890, LEWIS EMBREE, in the 80th year of his age, a member of Bradford Monthly Meeting of Friends. Having been very feeble for long time previous to his last sickness, which confined him to his bed for several weeks, he seemed to feel his time would be short; and said to his physician, "the though outwardly he was very uncomfortable, yet inwardly, all was peace." At another time, to those near him he said, "I think this will be the last; if so, all well; I trust in Him, the Lord of Hosts is his name."

—, Eighth Month 2nd, 1890, at the residence her daughter, Paoli, Penn'a, GULIELMA W. GARRIGUE in the 70th year of her age. While able, she was diligent in the attendance of meetings, feeling it a pleasant duty. A careful reader of the Scriptures, and had calm, restful assurance in the atoning merits of her Saviour. For fifteen months was almost entirely confined to the house; which she bore with Christian patience, cheerfully resigned to stay and suffer, or ready to go, and be at rest.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 237.

The following striking narrative has been taken from a volume published by Laura S. Haviland, describing her labors and experiences among the freedmen of the South. The friend who sent it to me, states that Laura said that everything in her book was "*truth* unadorned, and *facts* unvarnished."

UNCLE PHILIP'S STORY.

I was one day passing the old barracks of soldiers at Memphis, then occupied by freedmen. I heard distressing groans and called to see whence they came, I found an old man of 77 years, called "Uncle Philip," in great bodily distress. "How long have you been suffering like this?" I inquired.

"Only two years," he said.

"Two years must seem a great while."

"O no, its only a little minute compared with eternity of rest in glorious mansions Jesus went to prepare for me; for I knows I's got a home har, missus, I knows it, 'case I's seen it, an' I feels it."

"How long have you felt this evidence?"

"I see it clear as sunshine when I was ten year old. My massa was a mighty wicked, swearin, cruel man, an' his overseer was a mighty big wicked black man; his name was Munday. An' all the seventy-five grown han's on the plantation was mighty wicked too. I hear so much wearin' I had a bad idee of God and Jesus; I reckoned they's some great men that sent people to a mighty bad place. One day a Methodist minister stop to massa Malachi's for dinner. When he lef' massa call me to bring his hoss to him. An' de preacher put his han' on my head an' say, 'Philip is a smart little boy, an' if you ask God to make you good He'll do it. Then when you die you'll go to that great, beautiful city up yonder, where its all light and beautiful. Here little Philip has to go round among stubs and stones, barefoot; there he'll walk the golden treets in silver slippers. Here he wears his slip; here he'll be dressed in a beautiful white robe. Here he goes bareheaded; there he'll wear a beautiful crown, all glittering with stars. Wouldn't you like to go to such a beautiful city as that when you die?' 'Yes, sir,' I say. 'Well, ask God to make you good, and that will be your home; for Jesus loves little children.' An' he

jumped on his hoss and rode away, while I stood thar, wonderin' what sort of man that could be, that knew so much 'bout God and heaven. Now I must fin' God, and ask 'im to make me good; an' from this man's 'scription, he must be sittin' on some cloud. Day an' night I watch for 'im; and when I looked upon the stars I wondered if these sparklin' stars was what God put in de crowns He put on de heads of all good people an' good chillen. One day, Aunt Milla, the cook, sent me to pick up an armful of wood for her. While I stood lookin' up to de clouds, huntin' for God, I hear a soft sweet voice say, 'Chile, pray.' I look all 'mong de tree-tops to see who's thar, an' it say, 'Chile, pray,' again. An' I was sure sobody up in de tree-tops, an' I got scared an' drop my armful of wood, an' run to Aunt Milla, all out of bref. 'What ails you, Phil? What's de matter?' she said. 'Somebodys in de tree-tops an' say, 'Chile, pray.' 'Hush, chile, Aunt Milla said, dat's God talkin' to you.' 'No 't aint. I's boen huntin' for God a good many days an' can't find 'im.' 'Honey, you can't see God wid de eyes you sees Aunt Milla. God is a great good spirit dat knows all 'bout what you want, an' what you're thinkin' 'bout. I wish I was a Christian, but I aint. I's hearn Christians talk, an' I knows dat God's talkin' to you, honey. Now you go by yourse'f, alone like, an' ask God to make you good, as you say you want to, an' He'll do it, sure.'

"Here was a new thought, that I could fin' God an' not see 'im. But I did as Aunt Milla tole me. It peared like I must fin' God. My heart ached like, all thro' me, I's so anxious. Only a few days after I was totin' an' armful of plates to de dinin' room for Aunt Milla. All at once I's so happy I didnt know myse'f. I drop my plates an' broke I don't know how many. But I did'nt stop for plates; I shouted, "Bless Massa Jesus! Glory! I's found 'im, I know its God." I got hold of my papa and mamma, an' tole 'em to ask God to make 'em good an' he'd do it; an' took hold of my little mate July, 'bout my age, an' tole him he must pray, an' I'd pray for 'im. In a few days he got 'ligion too. An' two young white ladies, massa Malachi's nieces, lived thar, an' learned us to sing the sweet hymn:

'My Saviour, my Almighty Friend,
When I begin thy praise,
Where shall the glowing numbers end,
The numbers of thy grace?'

An' I tole July we'd have prayer-meetin's in our cabin of nights, an' de ole folks gathered round us, an' our cabin was full. Massa Malachi was angry 'bout it; sometimes he'd scold, sometimes he'd make fun of me, an' call me de big preacher, Howlin' Phil. But as all dat didn't put me down, he call me to 'im an' say, 'You shall stop this prayin' an' singin' in your cabin' or I'll whip you to death,' an' he swore I was ruinin' his plantation. My papa and mamma tried to get me to stop. They said, 'You know massa Malachi will do just as he say.' 'O no, I can't stop prayin to Jesus, he's so good to poor me, I can't stop prayin,' I said. But we did stop our prayer meetin's in de cabin, but we had our night

meetin's in a deep ravine over a quarter of a mile away. Forty or fifty of our fellow slaves would meet us thar to hear us pray an' sing. At las' massa set de overseer Munday to watch us, an' he found us out. He ordered Munday to bring July and me to 'im afore sun up. When we come in sight of de yard we seen two ropes hangin' to a big tree limb, an' I stop an' look at July an' to de woods, wid a ha'f a min' to run. But July says, 'We knows we can't stop prayin', an' we knows what we'll take jus' as well firs' as las'.' Then I was 'shamed to think I was firs' in de cause an' July stronger'n me. An' we went thro' the gate an' stood afore massa settin' in de back door. He began to swear we was ruinin' his whole plantation an' now he was goin' to have us whipped to death. Now you see you've got to die or stop prayin'; we'll stop this — prayin'? 'O massa, do please let me pray to God, do please.' Strip off your slip, tie him up there Mun, an' give 'im a full round. It was done accordin' to order, twenty lashes with the bull whip, an' twenty strokes with the paddl. Turnin' to July, he said, Will you stop prayin' or die? 'Massa, do please let me pray to God,' said July. With an oath, he was bidden to take off his slip and tied to the other rope with a nail at the lower end nearly touching the ground. The paddle was an inch board four inches wide, three or four feet long, whittled at one end for the handle, having six or eight inches bored full of holes, each hole drawing a blister at every stroke. The full round was given to July as ordered, twenty lashes with the whip and twenty strokes with the paddle. With an oath he turned again to me, 'Now have you got enough to stop your prayin', or will the devil die?' 'O, massa, do please let me pray to God, he is so good,' I answered. 'Mun, give him another full round,' an' twenty lashes, an' twenty strokes with the paddle was again given. Again he queried July, who gave the same reply as before, an' the full round was ordered an' given again. Then he ordered him to be cut down, swearin' he would whip him to death the next time he heard of his prayin'. But he swore he'd have the little devil, Phil, whipped to death now as he was first in this — prayin'. As I expected to die, I prayed all thro' this terrible ordeal, that Jesus would come near an' help me endure it in his name.

"I felt like He was by my side," continued Uncle Philip, as the tears dropped thick and fast, often stopping a moment to find utterance. "Massa bid July go home an behave, an' he ordered de overseer to give me another round unless I'd promise to stop prayin'. But it peared like I felt stronger in de Lord, an' I give de same answer, an' I can't tell how long I was whipped and paddled, for when I cum to, I was cut down an' layin' in de blood on de groun—I fainted away. Massa was lookin' at me thar; I see him as clear as if 'twas done yesterday. He swore I should never cum in his sight again or cum inside dat gate, pointin' to it. I prayed in my heart for God to give me strength to git up an' walk to de quarters, for the pain an' loss of blood made me so weak an' faint. But de good Lord

was thar, an' presently got strength enough to get up an' took my step in han', and staggered out dat yard an' come up to July. He stop on de way to see if I was 'live. When we pass de quarters all along de old men an' women stood at their doors cryin'. When we got out o' sight of de great house one ole man and woman called us to 'em an' oiled our backs. Da said we was all cut up to a jelly, an' put soft cloth over de gashes. Our people tried harder 'an ever to stop our prayin' an' singin' 'cause massa Malachi sure to kill us."

(To be continued.)

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 19.)

1796. Eighth Mo. 20th.—Travelling towards Wrightstown, I was poor, wading as in the deeps; thinking that as I now feel, I can scarcely ever open my mouth in the Lord's cause any more.

21st.—Coming to Wrightstown, I attended their meeting on First-day. Preaching seems to be looked for by many people, and that of a smooth kind pleases best. This makes hard labor for those who singly seek to serve the great Master uprightly. I think I have not been more sensible of this than since I came nearer home. Those are large meetings; but I have been at some much smaller, comparable to the two or three, with minds truly turned to seek the fountain of life in themselves, which have been much more favored with the Divine presence.

22nd.—The next day, had a meeting at Makefield; a very comfortable season it was to myself, and to Friends in general, I believe. My mind has not been favored with such a sweet enjoyment of Divine goodness since I came into this county. Blessed be the great Shepherd of Israel. If the tender-hearted little ones hold on their way, I believe there will be a growth in the Truth to some in this meeting.

23rd.—At Middletown there was held a large meeting, which ended well; and though laborious, I believe the Truth was in dominion over all, to the tendering of many, both young and old. I had a pleasing prospect of some being brought forward into usefulness, who, if they keep their places, may be made "as pillars that shall go no more out."

24th.—This was a Select Meeting held at the Falls, for Bucks Quarter, at which I attended. It appeared to be a lively time; and I thought that many things were well handled. It was agreed, as the general sense of Friends, to form the answers in the meeting, which are to be sent forward to our queries (pausing weightily on each query), after reading it, and then endeavoring to represent the real state; not seeking to hide or screen ourselves by evasive answers. The impropriety was opened of Friends making too great provision at Quarterly Meetings, etc., by preparing many sorts of dishes; often changing plates, causing needless work. The necessity was also hinted of the foremost rank beginning to prepare, and lead the way towards true moderation and temperance, their example being likely to have a powerful influence.

25th.—On the day following, was held their Quarterly Meeting for business; wherein, at this time, the stream of Truth's discipline was low, as I believed; and I was ready to say, Alas, alas! and so to almost give out trying to labor for the benefit of the cause I had been engaged in. But going to see some poor little ones in the afternoon, I was a little comforted, and strength renewed; for I believe we were owned

by the Master in some of our conferences on weighty subjects.

26th.—I likewise attended their youth's meeting at the Falls; poor and low to some of us; yet no lack of preaching. I did believe a weighty silence might have done more good at that time, perhaps; and yet I leave these things to the Judge of all the earth.

That evening I crossed the Delaware to my son-in-law's; and the next day came home; finding my family in health; which, with many other favors I have witnessed in my absence from them, I feel there is great cause of humble thankfulness to the God and Father of all our mercies. Though with respect to my outward home, I feel myself but as a sojourner or pilgrim; because of a prospect having been weightily opened to me, relating to a religious visit towards the southern parts of this Continent, before long, if my health admits, and the way should be prepared with clearness.

28th.—At our meeting on First-day, though I with my friends rejoice to see each other (I believe never more so), as I have been absent three months and more; yet we sat in silence; a degree of mutual sympathy being felt.

31st.—I have visited several Friends; have had serious thoughts concerning reformation; and have believed those who go foremost in the work to real profit, must pass through great exercises: for self must become of no reputation before we can bear the cross and despise the shame, for Jesus Christ's sake. And, as it was with our worthy forefathers, great trading and many worldly concerns, then, "will be a great burden:" fine houses and rich furniture "an eyesore:" with sumptuous living, rich tables, many dishes, great attendance, and a lordly way of getting through the world, etc., etc.

In much sympathy with my fellow-members, my spirit hath for some years been deeply exercised on account of the state of things in our Society; and I have sometimes feared that wrong things of late have grown fast among Friends in a time of peace, plenty and ease. Surely, if we let hurtful weeds grow, they check the growth of good seed. So will wrong things, if we entertain them, check our progress in the narrow way that leads to life. In that way, though strait and narrow, there is liberty enough; and when we, through a patient coming to wear the cross of Christ, come to experience the liberty of the blessed Truth, we may be then freed from that worst of all burdens, the world, and the idolatrous love thereof. Oh that, if by here leaving a few sentences of my earnest desire, as a call to the beloved youth of our day, I could prevail with many of them to come, taste and see how good the Lord is, to those who fully surrender their hearts to his service; then would your experience of his matchless love be sweet; and this language would often breathe forth:—"Thy ways are ways of pleasantness, O Lord, and all thy paths are peace." At Thy right hand are rivers of pleasure, forevermore! For, although the Lord may see meet to hand unto you some of the wormwood and the gall to partake of, yet He will so sweeten the cup to his little ones who are his sincere followers, that you will scarcely perceive the bitters. My soul, in deep reverence, can say, his sweet peace for obedience to his requiring, has been sweeter than the honey-comb. Oh that it was the happy experience of all people, to submit to the refining operations of the grace which is inwardly revealed! Then might they come to know the indwelling of the peaceable Spirit of holy Jesus! This would put an end to quarreling and jars, to

hard thoughts and hard speeches; and introduce in us the coming of his kingdom. Men would thus be taught and enabled to love enemies, and to bear reviling, for Christ's sake; without reviling again. They would find no better way to gain victory, than by overcoming evil with good. However hard this doctrine may seem to be, to the *natural will* of man, many living witnesses certainly know, that a state of this kind is attainable. Therefore, let no man's or woman's heart fail them. All have the offer of Divine grace and assistance to overcome the evil part, and none are excluded who are willing to clothe in, and obey the teachings thereof; working while their day of visitation lasteth; and often bearing in mind, that "The night cometh, when in no man can work."

O, that this might, in some degree, serve as a loud, loving call, to my fellow-pilgrims and sojourners throughout the land.

Ninth Month.—I attended the Monthly Meetings at Mount Holly and Evesham, in the month. I thought it seemed to be low time, especially at the first of them. At the Select Meeting for Evesham, on the 10th, I had close labor in true love, respecting the things which have appeared to me superfluous, and inconsistent with our ancient testimony, relative to eating, drinking, wearing, using, etc., similar to what I have been free to hint of elsewhere in the minutes I have made; and my present concern was well received, as I believe.

The same day, I visited a couple newly married, who had both of them former companions. The woman was poor, and the man deemed rich. I was concerned to speak closely on the snarls and disadvantages which have frequently attended second marriages, and the necessity thereof is for such persons living steadily in the Lord's fear, and guarding against tempers, and partial views about worldly interest, where they have children by former marriage. The woman was tender-spirited, and shed many tears; and warned the man to beware of cramping her.

12th.—I returned my certificate at our Monthly Meeting, and gave my Friends some account of my late journey and exercises. I also let them know that, as I returned homeward, a prospect had opened afresh, which had a glimpse of before, and had told my wife yet it seemed taken away from me after that which was, of paying a religious visit to the meetings of Friends, and such service otherwise as way might open for, in the southern parts, the Carolinas, etc. Wherewith my Friends concurred, and directed a certificate to be prepared for the meeting adjourning for the purpose.

(To be continued.)

FOR "THE FRIEND."

Modernized Quakerism.

To some extent it is a name to live while dead. Yes, twice dead: because of having known a way of life and in departing from it in search of a better way, having lost sight of the good old way. Instruments of music have been introduced in places of worship—claiming to progress demands new methods by way of improvement;—and that, in the liberty of Spirit, these changes take place. When Friends of old-fashioned Quakerism mingle worship with such as these, if silence is observed it seems like the silence of death. The minister that is depended on for pastor of the meeting on opening his Bible, evidences that his sermon has been studied out, though frequent allusion is made to what some one has spoken, in something previous has been offered. Encouraging

gement is given for every one to speak—though to time be allowed. George Fox is often quoted. The name of "Friends' Church" is given to these meetings—whereas meetings for Divine worship held among a people making no profession of religion, are more often accompanied with a sense of the power of Truth than among these religionists. Their expectations of salvation seem placed more on outward evidences than upon the revealings of the Spirit of Christ made manifest within. Instantaneous conversions are accepted as a fitness for membership in the militant Church; therefore the believer is justified for making haste;—thus he goes on, in many cases not knowing where—having left the good old way out of sight through spiritual blindness: man is left to his own imaginings.

P. R. G.

PROVIDENCE, Seventh Mo. 26th, 1890.

FOR "THE FRIEND."

Some Reminiscences of Ellwood Dean.

(Concluded from page 19.)

The forgiveness of our sins is through Christ's atoning sacrifice. He was wounded for our transgressions, the chastisement of our peace was upon Him. He suffered for our sins, and that He might procure us the gift of the Holy Spirit, which is to lead us in the way of salvation. He told his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." "When He, the Spirit of Truth is come, He will guide you into all truth."

It is this Spirit, whose visitations have been purchased for us by the death of Christ, that *re-creates us for sin*, that shows us our wretched condition, that causes us to cry out as Paul did, "Oh! wretched man that I am. Who shall deliver me from the body of this death?" Paul was not disobedient to the heavenly vision. He did not "frustrate the Grace of God;" he did not make the visitation, with which he was favored, of no value to him by rebelling against it. But as he walked in the *Light*,—in obedience to what was shown him—he experienced the washing of regeneration and the renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ, our Saviour; he knew what it was to be washed, sanctified and justified in the name, or power, of the Lord Jesus, and by the Spirit of our God." He could then say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the Grace of God." In the joy of his heart at being delivered from the bondage of sin, and in view of the glorious immortality which he beheld with the eye of faith, he utters the soul-inspiring language—"Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day; and not to me only, but to all them that love the appearing of the Lord Jesus."

This Grace which bringeth salvation hath appeared unto all men. Why then are not all saved? The true *Light* lighteth every man that cometh into the world. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but

that the world through Him might be saved." Why then should any be lost? Our Saviour himself gives us the cause. "*This is the condemnation*, that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." The light *does* shine into the hearts of men and reproves them for their evil deeds, but they love darkness rather than light; they are unwilling to give up their corrupt pleasures, the lusts of the flesh, the lusts of the eye, and the pride of life; to have their own self-will crucified; to live no longer for themselves, but for Him who died for them and would be their Saviour. They are of those that rebel against the light. They prefer to remain the servants of the prince of the power of the air, who ruleth in the hearts of the children of disobedience; and so they walk in the broad way that leadeth to destruction.

Saving faith is a Divine gift, and can never be received unless man is willing to forsake his sins and to walk in the *light*. Our Saviour said, "No man can come unto me, except the Father which sent me *draw* him." We may believe all the statements recorded in the Scriptures of truth (and it is right we should believe them) but yet be ignorant of that knowledge of the Father and of the Son which is eternal life. For all spiritual knowledge must be received through the unfoldings of the Spirit. This was declared by the Apostle when he said,—"*What man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God.*" If any are drawn to Christ by the Father, they must be drawn to forsake the evil of their ways, and to embrace righteousness and holiness; for what concord hath Christ with Belial? The same fountain cannot send forth bitter waters and sweet. Christ said to his disciples, "Ye are not of the world"—they had been made to depart from its evil lusts, and to surrender to his government. We cannot belong to two kingdoms at the same time—we cannot serve Christ and our own selfish desires. "If we say that we have fellowship with Him, and walk in the darkness, we lie and do not the truth."

The apostle John wrote to those whose sins had been forgiven them for Christ's sake, through obedience to the Divine commandments; and he calls them "little children." These are "babes in Christ," "who are born not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." But he saw it was needful to warn them that they sin not—"My little children, these things write I unto you, that ye sin not." The Evil One is ever ready to lead us astray: so that all must heed the command of our Saviour, to watch and pray lest we enter into temptation.

Paul declared, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." The outward relation of the glad tidings of the love of God as manifested in the coming of his beloved Son for our redemption, may, in one sense, be termed the Gospel; but the term is most properly and fully applied to that Divine Power which works our salvation, and which is preached in the heart of every one—its sound has gone forth into all the world, and its words unto the end of the world. It is this Power which George Fox declared to be the authority of all our meetings. The ground of all apostasy is in departing from under this Power—both in individuals and meeting. When any fall away from a living dependence on it, and become

formal professors, the door is opened for the introduction of change, error and apostasy. There is no preservation but by abiding under the Lord's government and power, where fresh supplies of strength will be received to walk in his way. John shows us this in his address to the Church formerly: "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the Wicked One." It was the abiding presence in them of the Word of God, which gave them strength to overcome the Wicked One; and which will enable us, if we are faithful, to become as pillars in the Lord's house, that shall go no more out.

FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 21.)

Tenth Month 1st, 1873.—We received a great shock on hearing of the sudden death of Benjamin Lowry, who died on the 29th inst., of apoplexy. He was at meeting twice on First-day, and died on Second-day, between 12 and 1 o'clock. Truly, in the midst of life we are in death. "Be ye also ready" seems the language proclaimed by these sudden removals. May I double diligence the remaining days allotted, so as to know my calling and election sure ere I go hence.

Eleventh Month 9th.—Have been confined to my bed with sickness for some days; but am now sitting up in my chamber. After meeting, this morning, William Green from Ireland called with ——. This visit was to me as a little brook by the way, he speaking the language of comfort and encouragement. I feel weak in body and spirit, and as though the pins of the frail tabernacle were loosening. May I strive more and more in faith and patience to press onward toward the mark for the prize which is to be obtained in the end.

First-day Evening, Eleventh Month 16th.—At meeting again this morning, after having been prevented from attending by indisposition. I feel at times that I can say with the Psalmist: "My flesh and my heart faileth," and oh! that I may be enabled to adopt the remainder of the passage: "But God is the strength of my heart and my portion forever."

17th.—Called to see E. A. E., who has been confined more than a week by sickness. Found her brother sitting with her, who had buried his wife only a few days ago. My mind was dipt into feelings of sympathy with them, having in a short period lost two of my brothers; and I was led to encourage them still to trust in Him whose Almighty Arm had been underneath for their support; and afterwards on bended knee to ask, that while passing through deep waters, He who was with his disciples in the ship when the sea beat and the waves roared, would, in his own time, speak peace to the troubled waters, and there would be a calm.—Then to supplicate for all in the room, that we might press onward through heights and depths, toward the mark for the prize in Christ Jesus our Lord; so that when the eud comes, we may be prepared to join our loved ones, with those of all nations, kindreds, tongues and people, who now surround the throne, in praises forevermore to the Lord God and the Lamb.

Twelfth Month 17th.—My dear sister was taken very sick this morning. But after recovering from a fainting-spell, she did not appear different from usual, having been very feeble for more than a year. The next afternoon she came down stairs to tea, and was taken at the

tea-table increasingly poorly. We laid her on the sofa until the latter part of the evening, when she was taken up-stairs to her bed, with her strength so prostrated that she could not sit up any more. She continued from day to day very weak, and entirely sensible this would be her last sickness; saying "there was nothing in her way." She uttered many sweet expressions during her illness; and in consideration of my loneliness without her, at one time said, she "wished we could go together." Her friends who were here at night to assist in nursing, with those of her family, felt it a privilege to be with her, she so manifested the ornament of a meek and quiet spirit, which in the sight of God is of great price.

28th.—After passing a restless night, she said to a near relative, "I am nearing the Port;" and bade brother Thomas and me farewell. In the early morning she said, "Let me go, the day breaketh!" and again exclaimed, "bright and beautiful!" On being asked, was it the prospect of going to heaven that was beautiful, she replied "yes;" adding "don't hold me—let me go."

31st.—She slept some through last night. But a little before 3 o'clock in the morning there was a change; and about twenty minutes past four o'clock she very peacefully passed away to that rest, she so much longed for. While I deeply feel the loss of the society of my dear sister, and not only as a sister, but as a counselor often encouraging me when faith has been reduced very low, yet for her there is no cause for sorrow, my loss being her eternal gain. She was gathered as a shock of corn fully ripe into the heavenly garner. While I more and more feel the loneliness of journeying on without her, may I be increasingly stimulated to press onward the remnant of my days, toward the mark for the prize: that when the dear Master is pleased to say it is enough; I may be prepared to join her purified spirit, and those of our dear parents, and our other loved ones who now surround the Throne, where there will be no more partings, but where we may all unite in the ceaseless anthem of thanksgiving and praise, to the Lord God and the Lamb, who is forever worthy!

1874. First Month 25th.—First-day morning. Last night was the first one I have been left with only my girl in the house. I felt very sad and lonely, but after shedding many tears which I could not suppress, I so felt the calming influence of the presence of my dear Saviour, that, committing myself to the care of Him who regardeth the sparrows, I retired to bed and slept pretty comfortably. I remembered the words of the psalmist, "I will both lay me down in peace, and sleep; for thou, Lord, only, makest me to dwell in safety."

Fourth Month.—Our Yearly Meeting was last week. I attended all the sittings of it. It was far from a season of abounding—there being much to discourage. But it is not best to dwell too exclusively on the trials and discouragements of the present day in our once favored Society; but rather look forward with hope that a brighter day will dawn; though I may not live to see it.

Fifth Month 1st.—My birth-day. I have attained the age of 76 years. It seems a long period—much longer than I had any expectation of living; having for many years had very feeble health. But I believe that in mercy I have been afflicted. I cannot look for many more days; but desire so to live that the end may be peace, and at last be united to my dear sister, parents, brothers, and other beloved relatives,

who are, I have not a shadow of doubt, safely gathered within the pearl gates.

Eighth Month 1st.—At Isaac Jones', Plymouth; where I came last week. It is seven months yesterday since my beloved sister was removed from this life. The time has seemed long; and I more and more miss her, and the aid of her quiet spirit. Have been out of town all summer, so far. My friends are very kind, and my strength is a little renewed by being free from the cares of housekeeping. For all which favors, may thanksgiving arise in my heart. Though much alone as to the outward, yet there are times when my Saviour has been pleased to be near; so that I crave to be more and more stimulated to press onward toward the mark for the prize. I have been restrained from writing for a long season, owing to my sight failing very much. An oculist examining my eyes said, there were cataracts formed on both of them. This prospect of blindness much depressed for a time; but endeavoring to look to my dear Lord and Master, I was enabled to feel resigned to his will who doeth all things well. My sight not getting much worse, and being still able to read and write some, I feel thankful; and earnestly long that my spiritual eye may be more and more enlightened.

1875. Third Month 7th.—Many have been the vicissitudes I have passed through in my long life: among which are to be reckoned the loved ones who have been removed to a better inheritance. My beloved sister was one of these. Being my almost constant companion, and living in sweet fellowship for 75 years, I increasingly realize the loss of her society. Nevertheless, am permitted at seasons to feel the presence of Him, who is nearer than any outward relative. May I in faith and faithfulness be enabled to struggle on; so that when the end comes, I may be prepared to gain an admittance into that holy city where there will be no more partings.

Attended meeting this morning; which was small. We have had many silent meetings of late; the stream of the ministry seeming closed,—a fountain sealed. There is with too many, when assembled for Divine worship, a looking to the poor ministers for help, instead of laboring for themselves. There are, notwithstanding, times when we have been permitted to feel we were not a forsaken people; but, on the contrary, our dear Lord and Master has been pleased to own us by his life-giving presence. To Him be all the praise.

Fifth Month 1st.—Seventy-seven years old today. Little had I expected to attain to such an age, while many with much firmer health and younger in years have been removed from this state of being.

During last summer I spent considerable time out of town; but have not gained strength as in former seasons. Truly can I at times say, "My flesh and my heart faileth;" and, "Cast me not off in the time of old age;" but be pleased, O Lord! to keep near me in every low season; and when faith is reduced as to a grain, "Lift up the light of thy countenance upon me."

1876. First Month 1st.—

"Another year forever gone,
Proclaims the flight of time."

Very solemn reflections are mine at the commencement of a new year. How many changes have taken place! Many who were here one year ago, have been gathered to their everlasting reward; and, according to the course of nature, my time here may not be much longer. "Lord, make me to know mine end, and the measure of

my days what it is, that I may know how frail I am;" and "that I may apply my heart unto wisdom." May I more and more remain on the watch; as our Holy Redeemer said to his disciples, "Watch and pray lest ye enter into temptation." And "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." Never was there a time when there was greater need of watching unto prayer; for "great are the commotions in the world," and many the trials in our Society; but "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." May I more and more know a firm establishment on the immutable foundation, Christ Jesus the rock of ages, against which storms and tempests beat in vain.

(To be continued.)

SELECTED.

IN THE HEART OF THE WOODS.

BY MARGARET E. SANGSTER.

Such beautiful things in the heart of the woods!

Flowers and ferns and the soft green moss;
Such loves of the birds, in the solitudes,
Where the swift wings glance and the tree-tops toss,
Spaces of silence, swept with song,

Which nobody hears but the God above;
Spaces where myriad creatures throng,
Sunning themselves in his guiding love.

Such safety and peace in the heart of the woods,

Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone,
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods,

For the Maker of all things keeps the least,
And over the tiny floweret broods,
With care that for ages has never ceased.
If He cares for this, will He not for thee—
Thee, whoever thou art, to-day?
Child of an infinite Father, see;
And safe in such gentlest keeping stay.

SELECTED.

THOUGHT ODORS.

BY ELLA WHEELER WILCOX.

Not what we do, not what we say, speaks for us
To fine souls here, or to the Throne of Light,
Tho' words and acts be fair, gods will abhor us
And men distrust if our hearts are not right.

Our secret aim, our hidden wish or longing,
Our silent thoughts of men or worlds above—
These are the tell-tale forces that come thronging
To point to us as ones to loathe or love.

Our thoughts are odors, and we cannot seal them
So close with actions, but they will creep out;
And delicately fashioned souls will feel them,
And know them sweet or vile beyond a doubt.

Good deeds fall dead if selfish causes guide them;
Good words fall flat that but from lips have birth
And eloquent and noble seems, beside them,
The silence or inaction of true worth.

SELECTED.

THE TWO WORDS.

One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And every-where brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again.
It made the hate and anger cease,
And every-where brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface,
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive but not forget,
Or lose the sense of keen regret.

O, if we could but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

—S. S. Times.

COMPENSATION.

SELECTED.

BY W. J. HENDERSON.

Time hath sweet compensation, and the years
Bring love a new and unsuspected strength;
Age halts ashamed and hides his ready tears,
For life's completeness groweth with its strength.

For while the once too self-reliant youth
Who faced the world with something like a sneer,
Sold with a very valiant love of truth,
Now walks in manhood girt with many a fear,

Yet is there truer courage in his soul,
Because he hath acquired a faith from thee,
Strong as the ice that guards the secret pole,
Deep as the silence 'neath the shaken sea.

Ah, love! as every year goes spinning past;
I lean upon thy nature more and more;
And it upholds me in the wintry blast
Of keen adversity or sorrow sore.

A tender vine to cherish well I thought
That thou wouldst be, around my manhood curled;
But time a richer gift than this has brought;
Thy breast doth buttress me against the world.

Baptism by Water.

[The following well-written article is taken from the *Australian Friend* of Fourth Month 30th. We have enjoyed its clearness of statement and of argument.—Ed.]

It might seem almost superfluous in a journal devoted to the advancement of the Society of Friends, to introduce the subject of water baptism. Friends have, by the very principles which distinguish them as a separate religious people, declined the use of "ordinances," and it follows that they have thereby spared themselves the interminable difficulties and perplexities which accompany them from age to age, and which do to the present time, infest the theory and practice of these things.

We may look on with sympathy at the embarrassments of our fellow-Christians not yet emancipated from the use of symbolical ordinances, and perpetually involved in the discussion of questions which they can never solve to mutual agreement, because there is no authoritative enactment to which they can appeal.

These dissensions will continue to perplex the Christian church so long as it retains its regard for rites and ceremonies, which are out of place in the New Covenant dispensation. Well indeed, will it be for us, as a small but very distinct branch of that church, called to exemplify the reality of the Christian life apart from everything merely figurative and unreal, if we continue to "touch not" these things to which so many of our fellow-Christians cling: which are absolutely non-essential to the Divine life, and have no real connection with that "kingdom of God," which is his rule and reign in the hearts of his obedient children.

It is our place and service to bear witness to the all-sufficiency of the Gospel of Christ, the Gospel of the Kingdom, which is without sym-

bols and shadows, the power of God unto salvation, to every one that believeth; reposing in the assurance that, Christ Jesus is "made unto us, of God, wisdom, and righteousness, and sanctification and redemption." Our Saviour said to Pilate, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the Truth." That is, to whatever is true, and genuine, and real. Water baptism is not real, it is only a shadowy performance, a mere sign at the best. In the great verities of the Christian redemption, it has no place at all, or if made a verity must be set aside at once.

John Bunyan, himself in outward fellowship with the "Baptists," writes, "Baptism is a holy ordinance, but when Satan abuseth it and wrencheth it out of its place, making that which was ordained of God for the edification of believers, the weapon to break in pieces the love, unity, and concord of the saints, then what is baptism? Then neither is baptism anything." Bunyan, though he calls it a holy ordinance, knew that essentially it is nothing. And truly, if the breaking in pieces the love, unity, and concord of the saints, be Satan's work with water baptism, that work is sadly manifest. We may well regret that Satan should have the opportunity; far wiser and better to treat it as it really is, "not anything," and let it go.

A striking example of the breaking in pieces the unity and concord of believers, so common in the churches, was the once notorious Gorham controversy. Gorham was a rector in the diocese of Exeter, whose views on water baptism were so strongly objected to by the bishop, that he strenuously endeavored to silence him. Gorham appealed against his bishop to the privy council. The controversy and the struggle excited the keenest interest at the time, and amongst very many others, to the late F. W. Robertson of Brighton. The correspondence of the latter in the published "life and letters" contains many references to this exciting contest. In the letter CXVI, Robertson thus emphatically sums up his own estimate of the case as between the bishop and Gorham: "I have no doubt that the bishop's view is more in letter reconcilable with the church formularies, and I doubt not has been the view held by a large number of her leading divines; but I humbly trust that I would lose everything on earth rather than teach it or believe in it," and, "Mr. Gorham's view is still more offensive." Here, then, are three intelligent and conscientious men, ministers of the same branch of the Christian church, enjoying, no doubt, the privilege possessed by a very small minority of mankind, of ability to read the New Testament in the original tongue, yet so utterly diverse in judgment on the very purpose and intent of the ordinance, that the view of either of the three was absolutely intolerable to the other two. I have no desire to judge them, and it is so perfectly natural that they should disagree on that subject, but it is not a marvel if such divergence of view amongst those who have every conceivable advantage in their favor for clearly and unitedly understanding the meaning of water baptism never prompts the thought, never raises the doubt whether the practice could have been ordained at all? Is it not an incredible proposition that the same Divine mind which through Moses did ordain typical ordinances with such precision and circumstantial detail for the people of one small nation, that no pious Israelite need ever have been in doubt or disunity, could have instituted as a permanent right in his universal Church, a practice

so undefined and vague in every way, that his disciples from age to age should find themselves in hopeless discord and strife? We find this variance universal. Even amongst our fellow-Christians who designate themselves "Baptists" with special reference to the ceremony of water baptism, and amongst whom for the very reason of their separation one might expect to find uniformity of view, it is evident from reading the religious journals of the day, that their ideas vary from most superstitious bigotry to the greatest moderation and candor; and that the object constantly recurs for fresh statement or discussion.

Some time back, while conversing with a Congregational minister, he told me of a discussion on this subject in one of the provincial towns of Victoria between a Baptist and a Congregationalist, who for three consecutive evenings kept alive the interest of an audience; I conclude, by the disputants' energy and controversial zeal. I asked my friend which had the best of it? He said with a smile, he rather thought the Congregationalist. I then queried, was any one convinced by the arguments? With a significant twist of his shoulders, he replied, "No, I suppose not one." Why such dispute and why such result? Are they not suggestive? The dispute has been going on for 1,500 years. The result of it all, at the end of centuries, is, that Christians are more and more divided in opinion upon every phase and circumstance of the ceremony. I believe it is stated by Dr. Southey that enough books have been printed on this subject to fill a library.

(To be concluded.)

Natural History, Science, etc.

Gingerbread Barometers.—Grown folks have instruments that they call barometers, by which, watching the mercury as it falls or rises, they can tell whether the weather is likely to be rainy or fair. Now, a certain Frenchman has a different and much less expensive barometer, which foretells the weather for him, and why wouldn't this be a nice one for children to have?

"It is nothing more nor less than the figure of a general made of gingerbread, which a gentleman buys every year at the Place du Trone, Paris. When he gets home he hangs his purchase on a nail. You know the effect of the atmosphere on gingerbread?—The slightest moisture renders it soft; in dry weather, on the contrary, it grows hard and tough. Every morning, on going out, the gentleman asks his servant:

"What does the general say?"

"The man forthwith applies his thumb to the figure, and replies:

"The general feels flabby about the chest; you'd better take your umbrella."

"On the other hand, when the symptoms are hard and unyielding, our worthy colleague salutes forth in his new hat."—*Exchange.*

Climbing Boneset.—Sir William MacGregor, in exploring the mountainous regions of New Guinea met with the well-known climbing boneset (*Mikania Scandens*), which is found along the Atlantic slope of North America in many places. It is said that the specimens differ in no respect from the American species. The *Independent* says:—

"Assuming that the plant of New Guinea and of the United States had a common origin, the fact indicates that in the remote past there must have been a much closer relationship between this great island and the American con-

tinuous than any fact has hitherto disclosed.—Another highly interesting point is, that a plant so old in the genealogical succession as *Mikania Scandens* is now proved to be, should, in the light of modern thought on evolution, have continued for so many ages, and over so wide an area, exactly the same in spite of so much claimed for the power of environment to change form."

The Gypsy Moth.—The Agricultural Bureau of Massachusetts is attempting to extinguish the gypsy moth, lately introduced from England. Twenty-five thousand dollars has been spent in attempting to go carefully over an area of about fifty square miles around Medford, over which the pest has spread, spraying the trees with Paris green and searching for eggs and cocoons. It would have saved many times that amount to the country if the cabbage butterfly could have been annihilated soon after it was introduced into Canada and before it spread over the Continent.

Sanitary Care at Burials.—Besides the thorough washing and cleansing, and cleanly apparel, which have to do with all decent preparation for burial, there is recognition of the fact, that, in all communicable diseases, it is wise to use some form of disinfection. The need of this largely depends upon the period which is to elapse between the time of death and that of burial. It is a wise custom, in all hot countries, that burials are not postponed longer than forty-eight hours. It is claimed by many that a corpse decorously prepared, even without special methods of disinfection, is not likely to convey any disease.

A great deal of the danger from funerals arises from placing bodies in tight coffins a few hours after death, and then opening and exposing the remains to the view of relatives, or more public view, after the coffin has been kept for some time closed.

While we hear of many cases of asserted and probable communication of disease from the viewing of bodies at funerals, we do not remember any authenticated cases of contagion when closure has taken place three or four hours before the funeral, when exercises are held away from the room or part of the house where the sickness occurred, and where there has been no subsequent exposure of the remains.—*Exchange.*

Not Buried Alive.—The fear of being buried alive haunts the minds of so many of our fellow-men, that it may hardly be regarded as strange, in some respects, that it was recently reported that a number of physicians in a city near Philadelphia had banded themselves together to devise means to prevent such a catastrophe in their own cases. And, when physicians could take such measures in view of a supposed danger, it is not remarkable that the community should have a special and exaggerated horror of being buried alive. But this horror is as without reason as is the timidity of the physicians referred to. There seems to be no good ground whatever for supposing that it is possible in this enlightened age for any person to be committed to the grave while yet living. Stories reporting such occurrences are by no means rare; but any one who examines them closely, will certainly remark that they are wholly lacking in originality, and that there is in fact so strong a resemblance between them as to excite the suspicion that one has been copied from another. Investigation will show, too, that this suspicion is a well-founded one; at least, such has been the experience of the editor of the *Medical and Surgical Reporter*,

who has for some years followed up every story of burial alive which came to his notice, and always with the result of learning that they were false, or of failing to learn anything about their origin.

The most recent experience of this sort occurred in connection with a story published in the daily papers June 10, 1890, of a man who was said to have died and to have been buried alive in Chicago. After tracing the story from one point of the newspaper world to another, it was found to have originated in a Chicago paper, which said the man had been sent as dead from a hospital in that city on February 23, and that afterward he had been buried; that the buriers had heard sounds knocking on the coffin-lid, but went ahead with the burial; and that after an interval the grave was opened and the coffin-lid removed, to disclose that the man had turned over, torn his hair out, buried his fingers in his flesh, and so on. At the end of our investigation we received a letter from the hospital, stating that it never had a patient of the name given, that no person died in the hospital on the date given—and treating the story as a hoax. The Associated Press agent in Chicago, who started the story round the country, on being asked if he thought there was any truth in it, replied to our representative: "I am not supposed to believe everything these fellows [meaning the reporters] write."

This is the latest story, and it illustrates the unreliability of all of them that we know anything about, and the utter lack of principle which usually lies at the bottom of them.—*Medical and Surgical Reporter.*

Items.

Assyrian Literature.—The wealth of literature treasured up in the cuneiform remains of the literature of Assyria and Babylonia is simply a marvel in our eyes. Professor Delitzsch, a leading specialist and pathfinder in this interesting field of research, in a recent publication, furnishes a bird's-eye view of these literary treasures, stating that the literature preserved in the Assyrian tongue occupies on the score of age the first place among the literatures of the Shemitic peoples. Engraved on bricks, prisms and cylinders of clay, on slabs of marble and alabaster, on statues, obelisks and colossal bulls, and especially on clay tablets and bricks of every shape, a literature has been recovered which already far exceeds in compass the whole of the Old Testament Scriptures, and which, will doubtless continue to grow from year to year until at length the wealth of material shall be exhausted. Texts of many hundred lines record the wars of Assyrian and Babylonian kings, their buildings, their deeds at the chase and elsewhere, and unfold a life-like picture of the politics, culture and geography, not only of Babylon and Assyria, but also of all the neighboring peoples of Western Asia. In addition to these, chronological lists and records of every sort, such as eponym lists, chronicles, synchronous histories, tables of kings, &c., render it possible to fix the dates of individual dynasties and monarchs, and afford chronological data reaching back to the middle of the fourth millennium before Christ. There are prayers and psalms, legends of the gods, stories of the Creation and the Flood, lists of the gods and exorcisms of varied contents, a great epic in twelve books, a large number of astrological tablets, curious lists of secret remedies, oracular utterances, calendars and other data on the religion, mythology and superstitions of these nations. In addition to tablets of a purely scientific, mathematical and astronomical contents, there are also long lists of words taken from a similar stem or having a similar ideogram, lists of synonyms, names of occupations, persons, stars, animals, plants, clothes, wooden instruments and utensils, paradigms, collections of signs used in the priest schools of the Assyrians and Babylonians; also a vast number of letters and con-

tract tablets, reports of generals and astronomers, proclamations and petitions, deeds of purchase and sale, marriage certificates, bequests, wills, house inventories, receipts, &c.—*The Independent.*

Gambling.—Gambling is a vice that has only one side to it; and that one side is a bad side. Its influence on its indulger is always and only pernicious, whether the form of its indulging be in the buying of lottery tickets, the staking of money on a game of cards, the betting on a ball-game, the guessing at the winners in athletic contests, or the taking a share in a church-fair raffle. Yet gambling is not specifically forbidden in the Bible, any more than is forgery, or the eating of green apples in cholera time; and just because there is no explicit prohibition of it, to be pointed to in the inspired pages, there are those who would claim that it cannot, in all cases or in every degree be counted harmful.

The main evil of gambling is in its introduction of the idea of "chance" or "luck" as a factor in human affairs; as over against the idea of a fitting reward of intelligent and persistent personal endeavor. It is well for a child to learn at the beginning of life that his success or failure depends under God, upon his knowledge and skill and labor and fidelity, in whatever sphere of endeavor he is exerting himself. It is ill for a child to gain this idea, from his amusements or from his more serious occupations, that there is such a thing as good luck or bad luck in the universe; and that he may be a gainer or a loser therefrom. And that which is true of the child, so far, is true of the man; he is helped by every experience of the value of honest and faithful personal service in one direction or another; he is harmed by every experience that tends to cultivate a reliance upon blind chance, or luck, as a means of gain or attainment. On this point the teachings of sound reason and the testimony of the ages are agreed. Gambling in any form whatsoever is at variance with sound business principles, and its tendency must inevitably be bad ways and only pernicious.—*S. S. Times.*

Movements of Samuel Morris and T. P. Cope.—The *British and London Friends* for Eighth Month is state that these dear Friends have visited many the Meetings of Friends during the past two months chiefly in the Southern and Western Counties of England. They were at Reading Seventh Mo. 13th at Berks and Oxon Quarterly Meeting, at Chatterbury, Seventh Mo. 15th, and proceeded thence to the North of England, commencing their service there at Durham Quarterly Meeting held at Newcastle the 16th, and expecting to attend Yorkshire Quarterly Meeting, at Bradford, on the 30th and 31st.

THE FRIEND.

EIGHTH MONTH 23, 1890.

QUAKER STRONGHOLDS.

We received a few weeks ago, from Keg Paul, Trench, Trübner & Co., London, a copy of "*Quaker Strongholds*," written by Carol Emelia Stephen.

The author (we believe,) is the daughter of James Stephen, who some fifty years ago enlightened a large circle of readers by his lively biographical sketches of some of those English worthies who were active in promoting the abolition of the slave trade. So she comes of a literary family, and the present book gives proof that the ability to express their thoughts in appropriate language still continues to be inherited by its members.

In the Introduction she interestingly describes her own experiences and how she, who had been a devout member of the Church of England found in the Silent Meetings of Friends, a welcome refuge. After speaking of the "very common impression, that Friends' meetings are essentially private, mysterious gatherings in

which it would be intrusive to seek admission—she says: “Some seventeen years ago, I first found myself within reach of a Friends’ meeting, and, somewhat to my surprise, cordially made welcome to attend it. The invitation came at a moment of need, for I was beginning to feel with dismay that I might not much longer be able conscientiously to continue to join in the Church of England service; not for want of appreciation of its unrivalled richness and beauty, but from doubts of the truth of its doctrines, combined with a growing recognition that to me it was as the armor of Saul in its elaboration and in the sustained pitch of religious fervor for which it was meant to provide an utterance. Whether true or not in its speculative and theological assumptions, it was clear to me that it was far from true as a periodical expression of my own experience, belief or aspiration.” “Thus the hour of public worship, which should have been a time of spiritual strengthening and calming, became to me a time of renewed conflict.”

It was in this state of unrest, that one morning, “I found myself one of a small company of silent worshippers, who were content to sit down together without words, that each one might feel after and draw near to the Divine Presence, unhindered at least, if not helped, by my human utterance. My whole soul was filled with the unutterable peace of the undisturbed opportunity for communion with God, with a sense that at last I had found a place where I might, without the faintest suspicion of insincerity, join with others in simply seeking his presence. Since that day, now more than seventeen years ago, Friends’ meetings have indeed been to me the greatest of outward helps to a fuller and fuller entrance into the spirit from which they have sprung.”

The motive for writing her book, was the belief that it might be helpful to a multitude of others, to make more widely known “those principles which cannot fail, whatever may be the future of the Society which, for more than two hundred years, has taken its stand upon them.”

C. E. Stephen now stands, we believe, in the position of an acknowledged minister in the Society of Friends. From the account published of the recently held Yearly Meeting in London, it appears that at that time she held a minute of her Monthly Meeting for religious service in the West End of London, presumably among a class whose mental condition was similar to that with which she had been connected; a concern for whom seems to have led to the preparation of “*Quaker Strongholds*,” and that she paid a visit to the Men’s Meeting to awaken more general interest there in the same class.

The first chapter of the book treats on the organization of the Society, including the discipline, the ministry, the testimony against the observance of religious rites and ceremonies, against war, following the fashions, etc.

She then goes on to speak of the principles from which these have sprung: “The one cornerstone of belief upon which the Society of Friends is built, is the conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of the breath of his own life; that He never leaves himself without a witness to the heart as well as in the surroundings of man; and that in order clearly to hear the Divine voice, thus speaking to us, we need to be still; to be alone with Him in the secret place of his presence; that all flesh should keep silence before Him.”

“The perennial justification of Quakerism lies in its energetic assertion that the kingdom of heaven is within us; that we are not made dependent upon any outward organization for our spiritual welfare. Its perennial difficulty lies in the inveterate disposition of human beings to look to each other for spiritual help, in the feebleness of their perception of that Divine Voice which speaks to each one in a language no other ear can hear; and in the apathy which is content to go through life without the attempt at any true individual communion with God.”

The manner of worship among Friends, she believes to be the natural and even inevitable result of the full recognition of the reality of an actual, living, present, sufficient fullness of intercourse between the human spirit and Him who is the Father of spirits. Who, that truly expects to hear the voice of God, can do otherwise than bow in silence before Him?

In the pages of C. E. Stephen’s book may be found instructive remarks on several interesting subjects—such as prayer, and the answers to it; and the necessary connection between the practice of ordinances and the clerical system. After describing the tossings of her own mind in reference to what is called the “Lord’s supper,” she says: “To myself it was the greatest relief to find a body of Christians who held the simple, and, to my mind, the one worthy view of Christianity, as a dispensation entirely spiritual in its nature; a state of enlightenment and true worship in which forms and shadows had passed away, and the substance alone was to be labored for. It was in the quiet meetings already described that I myself first learned the full meaning of the words, ‘baptizing into the name’ and ‘the communion of the body of Christ.’ The outward observances by which these ‘holy mysteries’ are typified in the devotions of other bodies, had been to me rather a hindrance than a help. I cannot help suspecting that they are so to many.”

In the *Friends’ Library*, vol. 14, there was published a biographical memoir of Edward Burrough, prepared, we believe, by our late Friend Thomas Evans.

The Meeting for Sufferings has recently republished this in a small, neatly printed volume of 239 pages, which is for sale at the Book Store, 304 Arch Street—price, 40 cents.

To avoid repetition, some of the matter originally printed in the *Friends’ Library* has been omitted, and some new matter has been introduced; chiefly, a letter written by Anthony Pearson and a narrative prepared by William Crouch respecting the rise of the Society in London.

The following testimony to E. Burrough, by William Crouch, we believe will be interesting to our readers:—

“He was a man, though but young, of undaunted courage; the Lord set him above the fear of his enemies; and I have beheld him filled with power by the Spirit of the Lord: for instance—at the Bull and Mouth, when the room, which was very large, hath been filled with people, many of whom have been in uproars, contending one with another, some exclaiming against the Quakers, accusing and charging them with heresy, blasphemy, sedition and what not—that they were deceivers, and deluded the people: that they denied the Holy Scriptures and the resurrection.—Others endeavoring to vindicate them, and speaking of them more favorably. In the midst of which noise and contention, this servant of the Lord hath stood upon a bench, with his Bible in his

hand, speaking to the people with great authority from the words of John vii:12.—‘And there was much murmuring among the people concerning Him, to wit Jesus, for some said He is a good man; others said Nay, but He deceiveth the people.’—And so suitable to the present debate amongst them, that the whole multitude were overcome thereby, and became exceeding calm and attentive; and departed peaceably, and with seeming satisfaction.”

We hope many of our members will be induced to purchase copies of this little book, either for their own libraries, or to present to others to whom they may believe it will be useful.

AGENT APPOINTED.

Wilson M. Hall is appointed Agent for Carmel, Columbiana Co., Ohio, in place of John Blackburn, removed from the neighborhood.

SUMMARY OF EVENTS.

UNITED STATES.—On the 16th instant the Anti-Lottery bill was taken up in the House of Representatives, and passed unanimously. It provides that no communication or advertisement of lotteries or gift enterprises shall be carried in the mail or delivered by a postmaster or letter-carrier. Any one placing the prohibited matter in the mail is made punishable by a fine of not less than \$500, one year’s imprisonment, or both.

On the 15th instant, Senator Blair, in behalf of the majority members of the Woman Suffrage Committee, reported favorably a proposed constitutional amendment to give women the right of suffrage. Senator Blair, in a report accompanying the bill, says: “Prejudice and custom have denied to woman the suffrage, but it is impossible to give a reason for the exercise of suffrage by man which does not apply with equal or greater force in favor of woman suffrage.”

Senator Blair has also reported favorably from the Committee on Education and Labor, a joint resolution proposing an amendment to the Constitution to forever prohibit in the United States the manufacture, importation, exportation, transportation and sale of all alcoholic liquors used as beverages.

The President of the North American Commercial Company, at San Francisco, said that a report from the company’s agent says, that, up to Seventh Month, only 20,000 seal skins had been taken in Behring Sea, and that the sealeries were almost deserted.

The “Original Package” decision of the Supreme Court has let loose a flood of lottery business in Indianapolis. Packages of tickets from Louisiana are sold openly by agents, and the police think they have no authority to interfere so long as the tickets are sold in original packages.

Chief Justice Dighton Corson, of the South Dakota Supreme Court, has handed down an opinion, affirming the constitutionality of the Prohibition laws and the final jurisdiction of the County Courts in liquor cases.

The Census Bureau, on Seventh-day last, practically completed the count of the population of the United States, although 1200 enumeration districts have yet to be heard from. The total to date is 62,695,955, and the complete returns, it is thought, will bring the total up to 64,000,000, an increase of 30 per cent. since 1880.

Census returns give the following figures: Population of Maine, 658,454, an increase of 9500 since 1880. Vermont, 332,000, slightly below the last census. Delaware, 167,871, a gain of 14.50 per cent. Providence, R. I., 104,857, an increase of 25.93 per cent. Leavenworth, Kansas, 20,250, an increase of 32.39 per cent. Trenton, N. J., 58,484, increase 95.43 per cent. Elizabeth, N. J., 37,644, increase 33.35 per cent. Hoboken, 43,560, increase 40.52 per cent. Delaware County, Penn’a, has 73,000, an increase of 30 per cent. York County, 99,490, increase 13 per cent. Chester County, 89,320; and Lancaster County, 149,497—each less than 8 per cent.

An enormous flow of natural gas, estimated at 3,000,000 feet per day, was struck at Summerland, three miles from Santa Barbara, California, on the 14th inst.

The soil in the vicinity of the recent natural gas upheaval, near Shelbyville, Indiana, has been found to be thoroughly saturated with the gas. In Van Buren township, 24 miles north, the gas has broken into the wells, rendering the water unfit for use.

The Kentucky Distillery, in Louisville, was destroyed by fire on the 14th instant. Twenty-five thousand barrels of whisky were burned. The fire was due to the carelessness of an assistant watchman. The loss is estimated at \$2,000,000; insurance about \$700,000.

A despatch from Jacksonville, Florida, says that careful estimates of the growing orange crop places it at 2,000,000 boxes, or about the same as last year.

Reports received by the New England *Homestead*, show that the apple crop of New England, Southern and Western Ontario, Nova Scotia, the Middle States, &c., will be very light, and that the great majority of farmers will not have enough for home consumption.

An authority on the subject, at Kalamazoo, Mich., says that the failure of peaches, apples and pears in that State has not been so disastrous in 25 years. The people of the fruit belt will suffer financially to a serious extent.

Deaths in this city last week numbered 337; 93 less than during the previous week and 52 less than during the corresponding period last year. Of the foregoing, 161 were males and 176 females: 115 were under one year of age: 35 died of consumption; 30 of cholera infantum; 22 of diseases of the heart; 20 of pneumonia; 19 of marasmus; 17 of inflammation of the stomach and bowels; 16 of inanition; 16 of whooping cough; 14 of typhoid fever; 11 of convulsions; 11 of debility, and 12 of inflammation of the brain.

Markets, &c.—U. S. 4½s, reg., 102½; coupon, 103½; 4s, 124½; currency 6s, 112½ a 123.

COTTON was quiet, on a basis of 12½ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$19; do. fair to prime, \$18.50 a \$18.75; spring bran, \$18.25 a \$18.50.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.25; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$3.75 a \$4.25; Pennsylvania, roller process, \$4.25 a \$4.90; Western winter, clear, \$4.50 a \$5.00; do., do., straight, \$5.00 a \$5.25; winter patent, \$5.25 a \$5.65; Minnesota, clear, \$4.35 a \$4.90; do. straight, \$4.90 a \$5.25; do., patent, \$5.25 a \$5.90; do. do., favorite brands \$6.00. Rye flour was firm at \$3.35 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.02 a \$1.02½.

No. 2 mixed corn, 55 a 56 cts.

No. 2 white oats, 42½ a 43 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 4½ a 4½ cts.; fair, 3½ a 4 cts.; common, 3½ a 3½ cts.; culls, 2½ a 3 cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 4½ a 5 cts.; medium 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, good stock, 3½ a 7½ cts.

HOGS.—Good Western, 5½ a 6 cts.

FOREIGN.—The British Parliament was prorogued on the 18th instant.

Reports received in Dublin show that the potato blight is spreading in the counties of Donegal, Cork, Waterford, Tipperary and Limerick.

In a speech at Derby on the 13th inst., Sir William Vernon Hartcourt attacked the House of Lords as a standing obstruction to useful legislation. He said that as a deliberative assembly the House of Lords had almost ceased to exist. It had done nothing during the present session beyond promoting a bill to preserve hares and an extension of the game law, which were already extensive enough.

What great Liberal measure had not during the present century been delayed, thwarted and defeated in the House of Lords? The country ought to keep in mind the fact of the antagonism between the reactionary Upper House and the Liberal House of Commons. That was the great political question of the day.

A despatch from London dated the 15th instant, says: The Government of India reports that the medical authorities are unable to agree as to whether leprosy is contagious or not. The local Government also differ on the question. The proposed legislation will therefore be postponed until full details have been collected through the National Leprosy Fund in conjunction with a medical commission which will leave England in the Tenth Month.

The final report of the Panama Canal Company's affairs show that its total expenditures thus far amount to \$262,000,000, and that its assets Third Month 9th were \$3,200,000.

On the 18th instant, a cyclone and hail-storm in the Department of Aube, devastated eighteen communes, destroying the harvested and growing crops. The loss is estimated at nearly 25,000,000 francs.

The *Cologne Gazette* publishes a letter from Emin Pasha, in which he denies that he bound himself to Germany after promising to assist England. He says he is under no obligations to any one, and that he is

marching into the interior of Africa simply as an adventurer.

Emperor William's declaration that the incorporation of Heligoland has completed the German Empire, has produced an excellent impression in Russian official circles, inasmuch as it condemns German Chauvinism regarding the Baltic Provinces.

The Czar of Russia met the Emperor William of Germany, at Narvo on the evening of the 17th instant. The Kaiser's visit to Russia is looked to with deep interest and no little anxiety all over Europe. Ostensibly he goes to pay a friendly visit, behold military manoeuvres and inspect the Russian regiment of which he is colonel. But as Chancellor Caprivi accompanies King William, and De Giers is in the Czar's suit, it is probable that there will be important political results from this visit.

Recent floods in Beloochistan have done enormous damage to property and many persons have been drowned. The Bolan railway, for a distance of six miles, has been swept away, and the great military road has been partly destroyed.

Cholera is raging at Jeddah. The number of deaths average 100 daily.

A despatch from Buenos Ayres, received in Paris on the 15th instant, states that at a meeting of the Parliamentary Committee the Minister of Finance declared that the Government would avoid any new issue of paper money.

RECEIPTS.

Received from Jane R. Haines, Gtn., \$2, vol. 64; from Ellen Bromley, Phila., \$2, vol. 64; from Julianna N. Powell, N. J., \$2, vol. 64; from Amy S. L. Exton, N. J., \$2, vol. 64; from Pandelis K. Savvas, Phila., \$2, vol. 64; from Mary Wistar, W. Phila., \$2, vol. 64, and for Hannah W. Richardson, Del., \$2, vol. 64; from John H. Ballinger, N. J., \$2, vol. 64, and for Edward H. Jones, \$2, vol. 64; from Casper W. Thompson, N. J., \$2, vol. 64; from William J. Blackburn, Phila., \$2, vol. 64; from Uriah Borton, N. J., \$2, vol. 64; for Samuel Combe, La Drôme, France, \$2.50, vol. 64; from Anna Spencer, Gtn., \$2, vol. 64; from David D. McGrew, Agent, Io., \$6, being \$2 each, for Mons K. Vinge, Malinda Thompson, and Anne Thorne Tostenson, vol. 64; from Archibald Crosbie, Agent, Io., \$20, being \$2 each for Lorenzo Rockwell, Hubert Rockwell, Franklin Rockwell, Ole P. Tjossem, Christian Thomson, Severt Tow, Anna Meltved and Christopher R. West, vol. 64, and \$4 for Daniel J. Peckham, vols. 63 and 64; from John S. Wright, M. D., Pa., \$2, vol. 64; from Robert P. Gifford, R. I., \$2, vol. 64, and for Abner Potter, Jr., \$2, vol. 64; from Enos Smedley, Gtn., \$2, vol. 64; from Thomas S. Shearman, Canada, \$1, to No. 27, vol. 64; from Dr. W. R. Bullock, Del., \$2, vol. 64; from William Penn Churchill, N. S., \$2, vol. 64; from Paschal Worth, Pa., \$2, vol. 64; from William W. Hazard, Agent, N. Y., \$4, being \$2 each for Hepsibeth C. Hussey and Dr. William M. Sprague, vol. 64; from William J. Jenks, W. Phila., \$2, vol. 64; from Wm. Y. Warner, Gtn., \$2, vol. 64; from John M. Roberts, N. J., \$2, vol. 64; from Milton Mills, Io., \$2, vol. 64, and for Eli Scott, \$2, vol. 64; from Wm. A. Fulghum, Ill., \$2, vol. 64; from Hannah B. Griffith, Mo., \$2, vol. 64; from Charles Stokes, Agent, N. J., \$12, being \$2 each for Richardson S. Reeve, Joseph Evans, Benjamin J. Wilkins, Maria S. Reeve, Clayton Haines and Joseph C. Allen, vol. 64; from Mary J. Foster, R. I., \$2, vol. 64; from Thomas A. Crawford, Agent, O., \$32.50, being \$2 each, for Hannah Brantingham, Ellen B. Kite, Edwin Holloway, David Ellyson, Edward Williams, Lydia Warrington, Sarah Stanley, Eliza Ann Fogg, Margery Crew, Mary Woolman, Edwin Fogg, Joseph Lynch, Abner Woolman, Edgar Warrington, and Robert Ellyson, O., and \$2.50 for John Crawford, Ireland, vol. 64; from Robert W. Maris, Phila., \$2, vol. 64; from Josiah Lippincott and Isaac Lippincott, N. J., \$2 each, vol. 64; from Edward Michener, Pa., \$2, vol. 64; from Iver Oleson, Io., \$2, vol. 64; from Sarah Satterthwaite, Pa., \$2, vol. 64; from Benjamin Hinshaw, Io., \$2, vol. 64; from Wilson Hutchens, Mo., \$2, vol. 64; from Gilbert Rowntree, Mo., \$2, vol. 64; from Thomas E. Smith, Agent, Io., \$28, being \$2 each for Albert Emmons, Evan Smith, Chalkley Bates, John Spencer, Joshua P. Smith, David Holloway, Jonathan Briggs, William D. Smith, Benjamin L. Bates, Edward Edgerton, Thomas Blackburn, Joseph Edgerton, Ellwood Spencer and Clinton E. Hampton, vol. 64; from Noble Dickinson, Agent, Canada, \$18, being \$2 each for Henry Sutton, Henry S. Moore, Joshua Clayton, Joseph Henderson, Jesse Stover, Amy Cohoe, Sarah J. Stringham, Joseph Waring, and George Pollard, vol. 64; from Mary Branson, Phila., \$2, vol. 64; from

Josiah W. Clond, N. J., \$2, vol. 64; from Nathan Satterthwaite, Io., \$2, vol. 64; from Susan E. Dickinson, Pa., \$2, vol. 64; from Jesse Negus, Agent, Io., \$2, being \$2 each for Robert Knowles, Abram Wilson, T. Penrose, William H. Oliphant, Peter N. Dyhr, a Joseph Armstrong, vol. 64; from Howard G. Taylor, N. J., \$2, vol. 64; from Jonathan E. Rhoads, Del., \$2, vol. 64; from Reuben Satterthwaite, Del., \$2, vol. 64; from John M. Sager, Pa., \$2, vol. 64; from Mary Downing, Del., \$2, vol. 64; from Joshua Brantingham, Agent, O., \$38, being \$2 each for Clayton Lamborn, Benjamin Kite, Uriah Price, John Oliphant, James Bailey, William Brantingham, Cyrus Brantingham, Alfred Brantingham, Barclay Stratton, Nathan Wherry, Edward Y. Cope, Joseph Masters, Mary L. Te Joseph Stratton, Joseph Winder, Griffith Deweese, Jr. Hoyle, Joseph C. Stratton, and Charles W. Satterthwaite, vol. 64; from Deborah Baldwin, Pa., \$2, vol. 64, and for Mary A. Champlin, Mo., \$2, vol. 64; from John Letchworth, N. J., \$2, vol. 64; from Rowland Evans, Pa., \$2, vol. 64; from Charles Bell, N. J., \$2, vol. 64; from Levi R. Cowperthwaite, N. J., \$2, vol. 64; from Jacob Smedley, Fkfd., \$6, being \$2 each to himself, Deborah S. Kirk, Phila., and Hannah B. Wright, N. Y. City, vol. 64; from Levi I. Hoopes, Pa., \$2, vol. 64; from Henry B. Leeds, Agent, N. J., \$14, being \$2 each for Joshua L. Harmer, Ebenezer Roberts, Joseph Stokes, Allen H. Roberts, David Comfort, Maurice B. Comfort, and Jones Yerkes, vol. 64; from Dr. Edwin Sprague, Pa., \$2, vol. 64; from Alexander L. McGrew, Io., \$2, vol. 64; from Gulielma Freeborn R. L., \$2, vol. 64; from John Forsythe, Pa., \$2, vol. 64; from Mary V. Eavenson, Pa., \$2, vol. 64; from Joseph J. Hopkins, Pa., \$2, vol. 64; from Hamilton Haines, N. J., \$2, vol. 64; from Anna Elizabeth Jones, Pa., \$2, vol. 64; from Owen Y. Webster, Pa., per William Archut, \$2, vol. 64; from William Harvey, Agent, Ind., \$10, being \$2 each for Esther Mills, Ruth Ann Stanton, Sally Allen, Ashley Johnson, and William Airy, vol. 64; from Parvin Masters, Phila., \$2, vol. 64; from Edward C. Jones, Pa., \$2, vol. 64, and for Joseph Warner Jones, \$2, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

WANTED.—A well qualified female teacher for small Sclcut School.

Apply to WILLIAM J. EVANS, Marlton, N. J.

WESTTOWN BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Mo. 2d.

Parents and others intending to send children to the school, will please make immediate application to

J. G. WILLIAMS, Sup't., Westtown, Pa.

DIED, Eighth Month 31st, 1890, REBECCA S. ALLEN, wife of John C. Allen, in the 76th year of her age, beloved member and elder of the Monthly Meeting Friends of Philadelphia. This dear Friend, through an early submission to the cross of Christ, and a continued yielding to the qualifying power of Divine Grace, became prepared, while in the vigor of life, usefulness in the Church. For many years she occupied the responsible position of overseer, and she was engaged to discharge the duties connected therewith with faithfulness and in love. Clear-sighted, and excellent judgment, with a humble, tender spirit; she was a truly valuable elder, entering into sympathy with the exercises of those called to the ministry, and was full to speak a word in season, for the help and comfort of these. In a large family circle, she was much loved. Her cultivated mind and cheerful, loving spirit, rendering her society instructive and pleasing. In some years her health had been declining and during several months, she had been mostly confined to chamber. Although often unable during this season of weakness to give much expression to her feelings, those who watched beside her dying bed, felt this was needed, to assure them that all was well with the mortal part. Her work had been done in the day-time and we reverently believe, her Saviour was with "through the valley and shadow of death;" and now, through adorable love and mercy, she is united that blessed multitude, "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." May her faithfulness and dedication encourage those in younger life to follow her, as she followed Christ. "Blessed are dead which die in the Lord. Yea, saith the Spirit, they may rest from their labors; and their works follow them."

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIV.

SEVENTH-DAY, EIGHTH MONTH 30, 1890.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 238.

UNCLE PHILIP'S STORY—CONTINUED.

"A few days after massa sent for me, an' I expected he'd finish me dis time sure. But I felt Jesus was close by me; I was weak in de body ut strong in de Lord. I obeyed, an, I stood ll trimbly afore 'im. 'Well, howlin preacher, if ou are bouu' to preach you shall preach,' and e swore I should have enough of it. 'Next unday, at eleven o'clock you shall preach; I'm bin' to invite all de white folks an' black people 'rond here to come to hear de big preacher. m goin' to have a pulpit built under dat big ee (pointin' to one in de yard two rods from e one de ropes were tied to when we was shipped.) 'Now we'll have a big meetin' to ear de big preacher; you understan' do you?' Yes, massa,' I say, an' he sent me away. I told uly what massa said. Now we must pray to od to sen' a minister, an' pray to God to soften assa's heart, to let 'im preach, for you knows assa Malachi will do just as he says he will, u' God will answer our prayer. At nights I ent to one plantation an' July to another, an' e tried to git some Christian man or some 'hristian woman to promise to preach if massa ould consent. But not one would promise. hey all knew it was just for sport. Sunday ornin' come with a great parade of hauling oards, an a pulpit was built."

Uncle Philip said it looked more terrifying to im than would a gallows if built for his own angin'. People gathered from all directions, oth white and colored, and filled the whole ard. The hour of eleven brought the master to e door in his arm-chair with his family Bible n his lap. Taking his watch from his pocket, e called out, "Come on, my big preacher." "I obeyed the command," said Uncle Philip, s I stood afore 'im. 'Now we are to hear this owlin' preacher,' he said sneeringly, 'and you an't preach without de Bible, an' I'll hold it ide open, an, you must look right at me when ou preach. The time is up; go to your pulpit.' asked July if he would go up with me and help e sing—

"My Saviour, my Almighty Friend,"

odding an assent we went on. It peared like was too weak to go up four or five steps. I rembled an' sweat all over. But once I was up

my strength come to me, au' we sung so loud de people say da hear ev'ry word all over dat great yard. By de time we got to de last line of third verse de people was cryin' for mercy an' down on dair knees cryin, 'Lord, what shall I do to be saved? Have mercy on me a sinner.' These cries we hear'n from every side. I never felt happier or bolder in my life, while tears of joy ran down as I faced my old massa. He slani de door shut, an' da said he jumped between two feather-beds to keep from hearin' de cries of de people. I tell you, honey, de Lord made dat hynn my siu-killer on dat blessed day long to be 'membered."

"And did you preach?" I asked.

"Preach, chile; de Lord did all de preachin' dat day. We finish de hymn, an' went down an talked an' prayed wid de seekers, an' westaid dar all night. Massa call for me, an' I 'spected my time cum now anyhow. But I was ready for death or life. I went without fear of anything. He looked at me mute as a lamb, an' said, 'Phil, my boy, you may preach, pray, or sing as much as you please, an' go where you please; an' you shall never be hit another lick as long as I live.' I bowed low an' said, 'Thanky, massa Malachi; God bless you massa.' I praised God as I turned away from him who had caused me so much sufferin'. But God turned it into a great blessin'. He dismissed his overseer, an' never 'lowed one of his slaves to be punished after that great day. In one year seventy-three on dat plantation was converted. Two nieces of massa's was 'mong'em, besides a few other white folks. But massa Malachi tried to git 'em to give up 'ligion, an' sent 'em to dancin' frolics, an' da cum to me for advice as if I was their brover. Two years after one of 'em got married an' moved thirty miles away, an' she got leave of massa to let me go an' stay a week or two at a time. At las', poor gal, she died of consumption, an' sent for me a month afore she died, to stay wid her, an' she often asked me to pray wid her; O how happy she died, in full faith in de 'ligion she foun' on de blessed day massa compel me to preach, little thinkin' he was 'pointin' a meetin' for de Lord of hosts instead of little Phil. But my people on other plantations often sent for me to preach, but I never call it preachin', only 'ligious talks. Da would have me help organize churches all 'round thar. In four years we organize seven churches an' de cause prospered. At las' so many persecutions an' sufferin' was goin' on I got disheartened. I began to question whether it warn't me causin' all dis sufferin', an I stop goin' to prayer meetin' for four months, an' de miuisters an Christian men an' women cum to see me an say, 'Brodder Philip, why don't you cum to meetin', as you use to?' I tole 'em case I didn't feel like it. Said one man, 'I's feared de devil's got hold of you.' I tole him I 'spected he'd had hold of me a long while, for I felt bad enough to be his work. I tole 'em massa Malachi made me preach, an' God did'nt have uothin' to do wid it, for he knew massa was a wicked man."

These doubts and fears seemed to follow Uncle Philip day and night until, as he said, his dis-

tress was great. Then he fell into a senseless lifeless state, in which he lay fourteen days. Said he, "My mother dressed me for the grave; but as my limbs did not stiffen, massa Malachi sent for a doctor who placed a glass before my face, an' moisture gathered on it. He tole 'em it was not entirely cole over de heart, an' da mus'n't bury me until decomposition took place, 'caze it might be a trance, an' da kep me in de kitchen wid Aunt Milla, de cook, to watch me. It peared like I's goin' down into a horrible place of awful soun's an' rattlin' of chains; an' I prayed mightily for help, an' Jesus reached down an' took my han' an' lifted me up to a glorious place so beautiful an' everything was light. Steps seemed built out of light, somehow made into substance; I can't 'scribe it. My guide tole me I was wrong to doubt, when God had been so good to me in all my hard trials. He showed me de windows dat let light down to dis earth, an' to de churches I help organize. It seemed like been' led from place to place into a mighty big country. When I seen 'em all dress' in pure white robes an' singin' such splendid music, I look at myself an' see how filthy an' ragged I look, I say to my guide, 'I can never go in dat company.' 'Yes you can when Jesus wash you in his blood. All you see was as filthy an' ragged as you. But da is made clean.' An' we crossed over a line like, an firs' I know I's iu de pure white robe too an' singin' wid all dat great company. O I can't 'scribe how happy I felt in rangin' 'wid my guide de fields of light an' rich glorious visions. At las' he said, 'You must go back to earth an' teach your people de way to dis glorious home, dat is your home if you be faithful in readin' this book.' I said, I am a slave back thar, an' can't read.' 'But this book you can read, an' he laid de open book on my outstretched left arm; de tip of de golden leaves de tip of my fingers, an' the other tip of the leaves touch my head. He took me two or three little steps an I thought I was back to earth, au' I ask Auut Milla for a drink, as I was thirsty, an' she said de bucket of water was on de bench, an my little cup by it. When I cum to myself I was stauding by de bucket drinkin' out of de cup. But nobody was in de house but Min, a gal 'bout eight years ole, Massa bought out a drove was passiu' de kitchen door, an' she run to de fiel' shoutin' all de way 'Phil's alive! Phil's alive!' Au' all de hand's ou de plantation cum ruuning to de house, an my mother caught me firs', 'Praise God, my chile's alive.' De firs' I said, I's been wroug to doubt God; I uever, never will doubt Him any more. I never can, for I's had a glimpse of hell, an' have been iu dat beautiful world of light."

I have given Uncle Philip's narrative in his own language, as I took it down in my note book at the time of my interviews with him. His was indeed a green old age; his mind remarkably clear, and his memory retentive. In relatiug his history he often shed tears; at one time with his elbows resting upon his knees, and face buried in his calico 'kerchief until it was wet.

Ho lived about a year after I left Memphis,

Tenn. The last words he uttered were a few lines of one of his favorite hymns, "Give me wings," and his happy spirit took its flight, having faithfully read the book he said he had always kept in his heart. I was often forcibly impressed while conversing with that aged saint. How manifest is the power of our Wonderful Father in his dealing with his followers, just according to their needs. That poor ignorant man could not read the written word, but God took his own way to lead and instruct him, to fit him for an instrument in his hand of turning many souls to the knowledge of the truth as it is in Jesus.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 26.)

1796. Ninth Mo. 16th.—About this time there were many sickly, a number of whom I visited. One woman, being in great distress of mind, expressed herself after this manner (expecting her stay on earth would not be long): "I did not think I had been so great a sinner until now." May it serve as a warning to many. I have heard piercing lamentations near their end from others before I heard this woman's expressions. The cry of some has been, "Alas! alas, what shall I do?" O the benefit of rightly making use of precious time!

19.—My certificate was signed by a large number of my friends, and at our Quarterly Meeting it was indorsed with approbation of Friends there.

23rd.—After that, I prepared for my journey; though at times I was under great poverty of spirit;—had the company and sympathy of several Friends who came to see us; and in the midst of my exercises; I feel the Lord very near for my strength and support. Blessed be his name, who is the God of Abraham, of Isaac, and Jacob.

Tenth Mo. 4th.—Now I had to take an affectionate leave again of my dear wife and all my outward connections, in obedience to the Master's call, as I believe; and though poor in spirit, was favored with a sweet calm. I crossed the Delaware to Philadelphia, proceeded by Wilmington towards the Susquehanna River, where I crossed the ferry there; two black men, who were slaves, took me over. My mind inclined to pay them also, after paying ferriage to their master. I reached Baltimore on the 7th.

The Yearly Meeting of ministers and elders began next day (8th). It was through the course of its sittings and the sittings for business in the next week a time of suffering to me; and I believe I had brethren and sisters in like situation—not perceiving the Truth to rise into high dominion. I had a little strength to discharge my trust in the way I am led, in speaking among the select members on the liberal use of wine and smoking tobacco. This was in the first sitting, and I believe was not rejected by a remnant; after which, I bore my burden mostly in silence through the sittings. O Lord, be pleased to keep my head above the waters, and leave me not in the most trying seasons which thou mayest permit to come; and then my soul shall bless and praise thy adorable name!

Perceiving my mind drawn to endeavor, if I can, to attend the Yearly Meeting in North Carolina, I left Baltimore (having company provided), and went through a storm to a poor little meeting at Elk-ridge. (16th.)—That afternoon and next day, reached Alexandria, in Virginia, and had a large meeting in the evening,

where Divine favor was witnessed; and I believe the Truth was over all.

23rd.—Passing forward to Roanoke, I was at meeting there on First-day, at which were a large number of black people, who sat solidly. On discoursing after meeting with several of them, I found the manner they are treated as to food, clothing, and otherwise, was mean, and attended with considerable hardship and difficulty. My mind was touched with sympathy and a tender feeling for their condition.

25th.—Reaching Burleigh, we were favored with a solid, comfortable meeting there. Since I left Baltimore and came here, my friend, Charity Cook and her sister Susanna, from South Carolina, have been in company with me, to good satisfaction. We now parted; and with the Friend who bore me company, I had a meeting at Black-Water (26th), which was in measure solid and pretty large.

On the 28th we also had a pretty comfortable meeting at a place called Seacock; and the day following, one at the Western Branch. This was a time of very close searching—perhaps to some profit. I understood that two young men here, who never had been at one of our meetings before, were considerably reached and affected.

30th.—We now came to Little River, in North Carolina, and attended a meeting there; and the next day began their Yearly Meeting of business at the same place. Their first sitting appeared to me a low season; but in the next, I thought business was conducted rather better; and in the sittings of this Yearly Meeting there was much condescension among Friends. The testimony against the improper use of distilled spirits, and the making such liquor, hath not risen high in this meeting, although Friends had the subject before them. I was with a committee on the revisal of their discipline, and had some satisfaction, perceiving room to deliver my sentiments in a close way, on several subjects. Nevertheless, it was rather a suffering season through the week. But there is a considerable number of the tender, honest-hearted Friends.

Eleventh Mo. 3rd.—I had a large meeting at New-begun Creek, in Pasquotank County. Many of the people could not get seats in the house. Many of the blacks or slaves were at the meeting, who sat in a solid manner, appearing more humble than many of the whites; yet I believe it was a season of Divine favor. I understand, the slaves in these parts, though they fare hard with those who hold them, are commonly of longer lives than the white people, who live sumptuously on the fruits of their toil. The slave's allowance for a week is in many instances confined to a peck of Indian corn for one grown person, to cook as they can, without meat, fat, or other addition. My heart was often tenderly affected at their condition.

5th.—Next I had a large meeting at the Narrows, Pasquotank, mostly not Friends. The people sat solidly, and the meeting ended to satisfaction.

6th.—On First-day I was at a very large meeting at Symonds Creek; one-third part was supposed to be of blacks; a number were here of people who had not been at one of our meetings before. It was a solid season, ending well, and appeared to general satisfaction. After this meeting, we visited a member of the Legislature, and treated on the subject of slavery, and their unrighteous law which justifies the taking up and selling such for slaves again who are set free: although by conscientious persons who are

not free to hold them in slavery. It afforded me comfort that he acknowledged that law to be unjust, hoped for its alteration, and proposed to use what influence he had for its repeal.

7th.—Our next meeting was at Sutton's Creek, large, solid and satisfactory. In these meetings I have been engaged in close service, which seems well received. From place to place partake of spiritual poverty; yet am not without a hope in the Lord, who putteth forth and goeth before; blessed be his glorious name forever!

8th.—The next day, two large meetings at Pasquotank County—one at Wells' and another at Beach Spring—so large that the house did not near hold the people.

On the 9th, we were at Piney Woods Meeting. This also was large; and to me exercising. At this meeting many black people attended, who behaved solidly.

I then had to turn back into Virginia again, about 36 miles, to Jesse Cowpland's. On the way thither, it was affecting at different places to observe the situation of the poor slaves—men, women and children—a number of them quite naked; many others who were grown up, nearly so, or their covering little better than tattered rags. It seems as though a continual in scenes of cruelty hardens the hearts of righteous slave-holders. But how they will answer for the sins attending this odious business when brought to the bar of a righteous Judge is a subject that occasions awfulness to serious Christian minds.

11th.—We were at a pretty large meeting at Somerton; nearly one-third were black people, and they, as well as others, sat solidly. It was a satisfactory season, and many appeared tendered. Close doctrine was delivered on half of Truth's cause, and seemed to be well received.

The 12th, attended a Select Meeting of Friends at Quarter, held at Western Branch; in much poverty. I believed there was a want of more living zeal amongst its members.

13th.—Then had a large meeting composed of people of different colors, which was held in the Court-house. Many more came than the house did hold. It was a solid and favored season, satisfactory in general, I believed. But the family of Friends dwelt here at this time.

From hence, we returned to the widow A. Scott's, near the Western Branch, who, being able and open-hearted, is about building a new meeting-house at her own expense. My affectionate desire for her is, that she may be preserved so as to retain a blameless character at the important station she stands.

(To be continued.)

Baptism by Water.

(Concluded from page 29.)

On the fundamental principles of Christianity all real Christians might agree; on baptism by water it is impossible to suppose there can be agreement, because there is no rule to determine its meaning or employment. It would put all the judges on the English bench to array at a judgment on a supposed enactment which had no preamble to state its scope or object, which contained no specification of the particular class of persons to which it applied, no directions carrying the ordinance out in practice, which commissioned no functionary to administer it, nor made any provision for the election or nomination of such functionary: yet such are the conditions under which water baptism is practiced by the visible church; the interminable

intentions on the subject in the church being themselves the proofs.

When the Lord Jesus, as recorded in the 1st chapter of the Acts, was bidding a solemn farewell to his chosen followers, before ascending to the right hand of the Father, He said to them, "John truly baptized with water; but ye shall be baptized with the Holy Ghost." If there be any such thing as precision in human language, He who said that, was not Himself instituting a baptism with water. To suppose such thing, deprives the reference to John in that connection of any meaning at all. What the Lord ordained, that binds every Christian man, and nothing else. Remember the emphatic words, "to this end am I come into the world that I should bear witness unto the Truth;" bear witness for the true and real. "God is a spirit and they that worship Him must worship Him in spirit and in truth." "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." Vital Christianity knows nothing of things unreal or untrue. It is vital, genuine Christianity the world desperately needs: living faith in a living Saviour, quickening to life. Sacraments and performances what have they done? They have awfully deluded millions of our fellow-beings; and they are still sed of Satan to break in pieces the love, unity and concord of the saints. Erasmus long since remarked, "read the New Testament through, you will not find in it any precept which pertains to ceremonies. Ceremonies give rise to differences; from love flows peace. Love alone Christ fulfills his precept."

The author of a recent book, "The Cry of Christendom," says, "my contention is that baptism marked a temporary connection of Christian disciples with Judaism rather than a separation from it. When the disciples were members of Jewish sect, simply believing in the Messiahship of Jesus of Nazareth, before any separate Christian organization was formed, and when even the name of Christian had not yet come into use, it was almost a matter of course that this initiatory rite should be used. But it disappeared at the formation of the first Christian church of the Gentiles and is excluded from the permanent Christianity of the future, in all the subsequent teaching of the Apostles, as every attentive reader of the New Testament must now."

Alas! the primitive Church soon degenerated from the purity and spirituality to which the Apostles had by the illumination and teaching of the Holy Spirit advanced it. The Divine idea was quickly adulterated with the human idea; the maturity of Apostolic Christianity forsaken, and the immaturity and crudity of Judaism with its outward and typical practices, its symbolic rites and vestments, the light of candles and the smoke of incense. The priest replaced the Christian minister; and priestism, which has its life in ordinances and performances, brought in gain water baptism to be an everlasting bone of contention, but to be of no avail for the health and growth of the soul.

There are in the New Covenant dispensation no words which involve the whole sum and substance of our religion; the all-embracing words, "in Christ." "Christ the power of God and the wisdom of God." Nothing typical, nothing figurative can really help us, or is needed now. We have done with shadows when He, the substance, invites us to abide in Himself.

In Christ, and in Him alone, there is pardon and deliverance, restoration and peace, life and service.

Let us then, as a distinct branch of the Christian Church, if we have any special place or service therein, as well as for our own spiritual well-being, watch that no one leads us into bondage to anything not in its nature real and eternal. "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." To precisely the same purport, and following out the same line of thought, Paul could have written, for he is not a Christian who is one outwardly, neither is that Christian baptism which is outward in the flesh, but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

WILLIAM MAY.

FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 28.)

1876. Third Month 26th.—Having been quite sick for ten days, my strength has been much reduced; but am thankful for the peaceful, quiet feeling granted; no anxiety either way, whether to get well or not. Hope I have not been taking up a false rest. I feel myself a very unprofitable servant, yet have a humble hope that my many omissions and commissions have all been blotted out and forgiven. Many have been the removals of dear valuable Friends, who stood as pillars in the Lord's house: and but few seem prepared to take their vacant places. But He who raised up our worthy predecessors by his power, and made them what they were, is the same now as ever He was. He can call and qualify others to fill the vacant seats, who in their turn shall hold out the invitation to come, taste and see that the Lord is good.

Fourth Month 2nd.—Was at meeting this morning, after an absence of several weeks. I feel that flesh and heart faileth; and oh! that I may be enabled to realize God to be the strength of my heart, and my portion forever.

1877. First Month 1st.—Another year has passed away! Very solemn have been my feelings in taking a retrospect thereof. With the beginning of a new one, I especially desire to know the work of the soul's salvation keeping pace with the day. Thankfulness is oftentimes the clothing of my spirit, in being blest with a comfortable home, and many kind friends; and, more than all, in that at seasons the dear Master is pleased to draw near with his life-giving presence: praises to his worthy name forever!

7th. First-day.—At home this morning.—When of ability, I like to meet with my friends for the solemn purpose of worship; and when prevented, have at times been favored with the presence of Him, who has promised to be with the two or three; and who has condescended to be with even me—one of the least of the flock; yet I do desire to press onward in the footsteps of those who faithfully served the Lord in their generation, and are now inheritors of the promises.

Fifth Month 1st.—This day I complete my 79th year. I cannot expect there is much more time for me to remain in mutability. O, that I may live more and more to the honor and glory of my Lord and Saviour; striving each day to live as though it might be the last. Have been

twice from home a short time, calling to see a number of friends who have had affliction in their families. The words of the apostle are: "Remember them that are in bonds as bound with them; and them which suffer adversity, as being yourselves also in the body."

Sixth Month 6th.—Attended the funeral of our valued Friend, John Carter, whose health had been declining for some time. We cannot but feel the great loss his family and the church have met with in his removal: yet our loss is his eternal gain. His bright Christian example was a light to the path of many, and held forth the language, "Come, follow me, as I have followed Christ." Joseph Scattergood (if now living,) is very ill, and drawing to the close of a dedicated and useful life. He has been willing to spend and to be spent for the good of Society; and in giving much time for the aid of the Indians. He was for a number of years a valuable clerk of the men's Yearly Meeting. Within the past few years, many standard-bearers have been removed from works to rewards; and others will ere long be taken away. O! for an entire preparation for that solemn change which awaits us all sooner or later. As day after day passes away, I more and more feel the necessity of knowing every defilement purged away; for, "Without holiness, no man shall see the Lord."

"O, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

Sixth Month 9th.—J. Scattergood deceased this day. His end was peace.

13th.—J. S.'s funeral to take place at West Chester. My mind has been much with the bereaved ones; and I should have been glad to be with them on the solemn occasion, had my strength been equal to the effort.

Eighth Month, 27th.—My dear friend, E. A. Ellis, deceased. A happy release to her. Her health has been in a feeble state for years, with much depression of spirits: I doubt not occasioned by physical weakness. I understood that before the close, the cloud was removed, and she made a peaceful end. She was a very dear friend of mine, and I have missed her very much. She was near my age, and a faithful supporter of our Christian doctrines and testimonies, while ability remained.

Tenth Month 1st.—Another valuable Friend, Charles Yarnall, died 27th of last month. Thus the church is stripped, in one after another being taken to their everlasting reward. Four Friends, in the station of elders, and members of Philadelphia Quarterly Meeting, taken from us in less than four months. It is and has been a discouraging time in view of the pillars being removed, with so few to take their places. Yet, I have faith to believe that the testimonies for which our worthy predecessors suffered, will not be permitted to fall to the ground; but from time to time there will be those raised up and qualified to fill the vacant places.

Teuth Month 21st.—Though prevented by indisposition from meeting with my Friends this morning for Divine worship, I have been favored for nearly a year past, to attend generally our meetings, which is cause of thankfulness. I esteem it a great privilege, when not able to get out, to be remembered by my friends: several of whom called to-day. "Iron sharpeneth iron," etc. O, Father of mercies and God of all comfort! unworthy as I feel of all the blessings Thou hast been pleased to bestow upon me, having kept and supported me thus far, and enabled me at seasons to bless and praise thy

worthy name, be pleased, I pray thee, to keep near and preserve me, now in my advanced age. Thou hast been my help; leave me not, neither forsake me, O God of my salvation!

Eleventh Month 29th.—Our meetings are often held in silence. As to myself, it has seemed as though I had no qualification for any work or service in the church. But last First-day morning I was constrained to approach the footstool of mercy, and offer vocal prayer in a few sentences. Oh! how often I have desired to be preserved on every hand, not daring to hold back from any little service the dear Master may require of me; but truly I have found the fear of man bringeth a snare. May I more and more obey the voice of Him, who speaketh in the secret of the heart, and will show with clearness when to speak, and when to be silent.

Twelfth Month 31st.—The last of the year. My life is still lengthened out; and oh! that I may more live to the praise and glory of Him, who has been with and supported me thus far, and, Holy Father! if any little service should have been left undone, may I be strengthened to fulfil all thy will. Time is rapidly hastening on; and oh! that in the end, I may be prepared to enter into the kingdom of eternal rest and peace and joy.

1878. First Month 3rd.—Last evening, attended the reading circle: the third time of meeting this winter. An account of John Coker, from Friends' Library, was read. Also, one of the illness and death of Springett Penn, son of William Penn, which was very interesting and instructive. This was followed by reading the 14th chapter of John. These gatherings are, I think, calculated to bring Friends nearer together, elder and younger; giving opportunity of social conversation, and of hearing improving reading, mostly from the writings of Friends.

13th.—A dear Friend, —, called after meeting to-day, whose mother lived to the advanced age of 97 years. She was a meek disciple of the lowly Jesus, green in old age, and a mother in Israel. The fathers and mothers have many of them been removed of latter time, and others, according to the course of nature, will ere long be taken to their eternal reward. How I crave that the mantles of the departed may fall on their children, that so the vacant places may be filled; and that there may be a succession to support our doctrines and testimonies.

20th.—At our meeting this morning, my mind was impressed with the great importance of seeking to obtain the one thing needful—that part which cannot be taken away; and I felt constrained to repeat the words of our Saviour thereon. I more and more feel for myself, as for others, that "one thing is needful," and the importance of making Mary's choice,—even that good part that cannot be taken away from us. This was quoted, with the passage, "Love not the world," &c. The uncertainty of life was also upheld, with the need to have our soul's salvation keeping pace with our day; for we know not at what hour we may be called to render an account for the deeds done in the body.

Have just heard of the death of a dear Friend, A. Y. Tatum, removed after a short illness. She was at their Monthly Meeting last Fourth-day; I suppose in her usual health. How short her illness! She was a valuable elder of Twelfth Street Monthly Meeting, and one I always loved. How the church is stripped of latter time! Five in the station of elders taken from the City meetings. How have I desired an increase of faithfulness in the dear

youth; that they may be willing to take up the cross and follow a crucified Saviour in all his leadings, counting nothing too near or too dear to part with, that He may call for at their hands; that so there may be those raised up and qualified to fill the many vacant places. I more and more feel the great need of being on the watch, for we know not when the language may be proclaimed to us, "Steward, give an account of thy stewardship, for thou mayest be no longer steward." Time calls for all to be serious. Oh! I crave I may be found, like the wise virgins, with my lamp trimmed and burning, waiting for the coming of my Lord. "Be ye also ready," seems loudly proclaimed in our ears.

19th.—In the afternoon attended the funeral of A. Y. Tatum. There was a large collection of people, and it was a solemn opportunity. A number of testimonies were borne. She was one of a meek and quiet spirit, which in the sight of the Lord is of great price. The desire was expressed that we might be followers of her as she was of Christ. What a cloud of witnesses have gone before us, who could testify to the goodness and mercy of Him, by whose grace they were made what they were—pillars in the Lord's house that should go no more out.

24th.—At meeting this morning. — was there and spoke; also —. How the world and its delusive treasures and pleasures, steal the hearts and affections from Him, who has an undoubted right to our whole service, and in whom we live, and move, and have our being! So that when met for the solemn purpose of waiting upon the Lord, the thoughts are often occupied with things of an earthly nature, or looking to the poor ministers, instead of retiring inward to perform that worship, acceptable to the Father, which is in spirit and in truth.

Third Month 3rd.—First-day.—Have been prevented from getting to meeting to-day, by indisposition. How often the warning is extended; and the query arises, am I prepared for the great change? How very many of my friends have been removed from works to rewards, of latter date; and the time cannot be long, ere I shall have to appear before the just Judge to render an account for the deeds done in the body. Lord, make me to know more and more the necessity of living as though each day might be the last!

(To be continued.)

COMPENSATION.

SELECTED.

Crooked and dwarfed the tree must stay,
Nor lift its green head to the day,
Till useless growths are lopped away.

And thus doth human nature do,
Till it hath careful pruning too,
It cannot grow up straight and true.

For, but for chastenings severe,
No soul could ever tell how near
God comes to whom He loveth here.

Without life's ills we could not feel
The blessed change from woe to weal,
For only the wounded limb can heal.

The sick and suffering learn below
That which the *whole* can never know
Of the soft hand that soothes their woe.

And never man is blest as he
Who freed from some infirmity
Rejoices in his liberty.

He sees with new and glad surprise
The world that round about him lies,
Who slips the bandage from his eyes,

And comes from where he long hath lain,
Comes from the darkness and the pain,
Out into God's full light again.

And life's great depths are soonest stirred
In him who hath but seldom heard
The magic of a loving word.

One who is little used to such,
Can surely tell us best how much
There is in a kind smile or touch.

'Tis like the spring-wind from the south
Or water to the fevered month,
Or sweet rain falling after drouth.

By him the deepest rest is won,
Who toils beneath a noon-day sun,
Faithful until his work is done.

And watchers through the weary night
Have learned how pleasantly the light
Of morning breaks upon the sight.

And other lips can never taste
The draught like that he finds at last
Who seeks it in the burning waste.

We learn at last how good and brave
Was the dear friend we could not save
When he has slipped into the grave.

And after He has come to hide
Our lambs upon the other side,
We know our Shepherd and our Guide.

And thus by ways not understood,
Out of each dark vicissitude
God brings us compensating good.

For Faith perfected is, by fears,
And souls renew their youth with years,
And Love looks into heaven through tears.
—Phoebe Cary.

SELECTED.

IN THE COUNTRY.

He sat within his office in the city's busy mart
And thought this very happy thought: "To-morrow
I'll depart
For quiet country places where the scenes that greet
me here
And all the city noises shall be lost to eye and ear.
Away with all this ceaseless stir, I'm weary of the
strife,
O, what a pleasure it would be to lead a farmer's life!
I'll spend my week's vacation in the country fresh and
free,
Its verdant fields and solitudes are just the thing for
me."

He climbed up in the old barn's mow to feed the
horses hay,
And thought this very happy thought: "To-morrow
I'll away
From all this dull monotony and dreary stretch of
green.
I'm going to the city where there's something to be
seen.
Why must I all my weary days plod one prosaic round?
O, I would dwell where busy hands in multitudes
abound!
I'll spend my week's vacation in the city's throbbing
heart
Of which did fortune favor me I'd be an active part."

Each went to the desired place, but very strange to
say,
Each one before the week was up was glad to come
away.
They found each other's joys of white were flecked with
shades of black,
Though each was glad to go, yet both were gladder to
get back.

—Chicago Evening Post.

DAVID LIVINGSTONE, who did so much toward opening up the dark continent of Africa, told the following story. When he was a boy, a faithful Christian man called him to his death-bed and said, "My son, make religion the every-day business of your life, and not a thing of fits and starts."

FROM "THE CHRISTIAN ADVOCATE."

A Trip to the Atlas Mountains.

The great chain of the Atlas Mountains, much of which to civilized nations is an almost unknown territory, in Algeria approaches the coast, and is so within the range of French administration as to become accessible to ordinary travellers willing to walk, or ride on horseback or in litters. We therefore planned a tour among them.

In a former letter the three grand divisions of the African coast were described. Our ride was first for thirty miles through a most fertile and valuable part of the Tell country to Blidah. All the way the scenery was charming, and as we approached that ancient town—a military station in the time of the Romans, destroyed by an earthquake as late as 1825, but soon rebuilt—we saw a succession of gardens and traversed roads shaded with trees, passed a sacred grove of the Arabs, and entered the town between orange groves crushed almost to the earth by the abundance of the fruit upon the trees. Blidah is beautifully situated at the foot of the first slopes of the Atlas Mountains. Their dark and in some places snow-clad summits send long shadows across the town, while in other directions the verdant plain stretches away to the hills along the coast. After procuring horses, we began the journey into the mountains. The cold, stimulating breeze from the snowy peaks, shaded valleys, and deep, almost precipitous ravines, reminded us much more of an American winter day than any thing previously experienced in Africa. The tombs of "marabouts" upon the hill-sides, often inclosed in small, consecrated houses of prayer, kept white with snow, and contrasting with the southern flanks of the Atlas splendidly covered with cedars, again with barren, rocky ridges, too precipitous for earth or trees; again with distant isolated peaks; once more with fortified hills; and the whole with pastoral landscapes diversified with roads, irrigating streams, and now and then a small river, filled the eye with images of light and beauty.

The historical character of the situation is suggested by the fact that we were in the vicinity of ancient Numidia, and could see upon the horizon a structure whose erection is attributed to a Numidian queen. Numidia is, generally speaking, held to correspond to a part of the French province of Constantine, in Algeria.

The native inhabitants of this region were the Arabs, divided into the Moors, who then, as now, live in towns, the Bedouins, who always preferred their wandering life and resist the changes imposed by civilization, and the Kabyles. These and the Arabs, though both Mohammedan, have always been intensely opposed. The Arabs prevailed, and drove the Kabyles into the mountain fastnesses and higher table-lands, where they maintained their independence until very recently. They differ in many customs from the Arabs. Their habits are regular, they are excellent farmers, and do not cover the faces of their women, who have a much better reputation than the Moorish women of the middle and lower classes, notwithstanding their supposed superior protection. We were now approaching their country. The Arabs became conspicuous by the diminishing frequency of their appearance, and the Kabyles increased.

On entering the Gorge of the Chiffa, a stupendous chasm in the mountains extending ten miles, we were met by the little river Chiffa, which came dancing down the hill-sides out into the plain like a school-girl escaped after long penitence at the desk. To the right towered Djebel

Mouzaia, between five and six thousand feet high. The French road built by military engineers, and finished about thirty-five years ago, may be styled a perfect achievement of road engineering. It is blasted out of the solid rock for almost the entire distance, often carried high up on the face of the cliff, protected by thick stone walls, and in some cases built in the bed of the stream. The work was done by soldiers in the early days of the capture of Algeria by the French, and while the workmen were proceeding the Kabyles were on the higher summits rolling stones upon them. The French army beat back the hardy mountaineers, and made a road through this tremendous gorge finer than any to be found in Central Park.

The farther we went the more striking became the scenery. It has been complained by some that snow mountains and glaciers, such as are seen in Switzerland, are absent from the Atlas range. This is true doubtless in spring and summer, but there was no lack of snowy summits in January. At first the sides of the gorge were covered with trees, except where there were perpendicular precipices several hundred feet in height, over which ran in a kind of spray small streams down to the river, their volume increased by the recent rains and the melting snows; but as we ascended, glimpses of heights above the line of vegetation appeared, and gave us the full mountain horizon.

At one point there is a steep path leading up the mountain side to a garden. Here the attempt was made to cultivate coffee and other exotics, but it did not succeed. We climbed the path to a great height, until, in fact, owing to its precipitousness and dampness, it became dangerous, one of the party being struck by a falling stone, which needed only a little greater momentum and a little sharper edge to perform a surgical operation which would have left him, to limp for the rest of his days.

These mountains abound with apes, which often amuse themselves by pelting the passer with stones. Notwithstanding the engineering operations which have been going on for a long time, they still appear leaping from branch to branch of the wild olive trees and the junipers, descending to the gardens in the vicinity, breaking off the branches of the fruit trees and screaming at their play, or in their human-like struggles for the largest apples or pears. They have a mania, too, for tearing off beautiful ferns and flowers. The morning that we looked for them they were somewhat shy, owing to the cold weather. One or two appeared at a distance, so that we could say that we had seen monkeys, but they were not near enough to allow a physiological or anatomical report upon the species.

The inhabitants of the Kabylean Mountains, in their opinions of monkeys, reverse the Darwinian theory. When the depredations of these animals are serious the natives will do every thing to drive them away, but hesitate to kill them, for they believe them to be descended from men who, having incurred the anger of God, were deprived of speech.

To catch the monkeys the natives prepare a jar containing nuts, almonds, and such things as they like, which they close, leaving a hole only large enough to admit a monkey's open hand. He thrusts it in, seizes some of the coveted delicacies, and tries to draw his hand out. It never occurs to him to open his fist, and there he remains unable to escape with the heavy jar.

A walk of several miles, inspecting the railroad building—for the French, not content with the construction of the highway above described,

are achieving a feat of engineering still more remarkable—revealed a scene as impressive as the natural phenomena. Here masses of mountains were being blasted, excavations made at isolated points preliminary to further operations, and tunnels two hundred and fifty to five hundred feet above the line of others were being bored, showing that the road must be carried between the two. Far above these the surveyors' signals and flags could be seen.

These mountains, and indeed all the less settled parts of Algeria, formerly abounded with wild animals. Between 1873 and 1884 one hundred and eighty-two lions and lionesses and seventeen whelps were killed; one thousand and ninety-five panthers, and one hundred and nineteen young panthers; one thousand eight hundred and eighty-two hyenas; twenty-seven thousand one hundred and eighty-five jackals. Bounties were paid upon these—for every lion, eight dollars; a panther, the same; for a hyena, three dollars; and a jackal, a half-dollar. The number of wild animals has greatly diminished, lions being now very scarce.

Africa is one of the most wonderful parts of this wondrous world. Not as many thousand miles to the south and east as we had travelled to reach the splendid views which filled our eyes, we hear of dazzling snow-peaks suspended in the heavens; black gulfs of volcanic craters a mile wide; countless cascades of mountain torrents; violet gray sierras; "the shimmering azure of the hill-encircled lakes;" salt plains whiter than snow and sparkling with myriad crystals; "marshes which are the habitat of pink flamingoes, white egrets, gray pelicans, and 'the Hagedash ibis, which is a walking rainbow;' the luxuriant greenness of the tropical forests, with their velvet-foliaged albizzias, their stately sterculias, * * * a kaleidoscopic mingling of the sublime, the awful, the vast, the luxuriant, and the tenderly beautiful."

While nothing equal to this was seen by us in Northern and Western Africa, the luxuriant, the tenderly beautiful, and here and there glimpses of the grand approaching the sublime were afforded us.

J. M. B.

FOR "THE FRIEND."

"None of them can by any means redeem his brother, and give to God a ransom for him." Ps. xlix. 7.

This truth strikes at the root of all priestcraft, of all self-sufficiency to save one's self, and loudly proclaims the need for a Saviour. Yet how prone man is to deceive himself and to be deceived. Man's salvation begins and ends with grace. How this truth was impressed on Israel of old, and on us by their example in their deliverance from Egypt. Could man's unaided arm have avoided the destroying angel's sword? Could it have opened up a way through the surging sea? Could it have brought living waters out of the flinty rock, or have daily provided bread and flesh for the many thousands of Israel? Yet, He who ordained these modes of deliverance was the spring and fountain of their faith, a faith which laid hold of these promises of life and of blessedness to come. They believed Moses and obeyed the Lord. They killed the passover lamb and sprinkled the blood; they marched forth, called on the Lord, went over dry shod, ate and drank and followed their Divine leader.

When the Lord Jesus says, "Ye believe in God, believe also in me:" He manifests himself to each soul as the one on whom their faith and hope is to be stayed. "As long as I am in the world, I am the light of the world." In Eze-

kiel's day, there were apostates from the true faith, who declared, "The Lord hath forsaken the earth, and the Lord seeth not." Ez. ix. 9, so also in the apostles' days were there scoffers, who said, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2. Pet. iii. 4. Jeremiah also reproves those who falsely said "The Lord hath said," and yet denied Divine revelation, saying, "Who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?" Jer. xxiii. 18. More especially was this the doctrine of the Sadducee, who professedly believing Moses, yet rejected Christ, of whom Moses wrote. These also rejected all Scripture, but the five books of Moses, alleging as a reason, Moses' command, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Deut. iv. 2. They thus rejected the testimony of the Spirit by the prophets to Israel, and for the same reason, necessarily rejected Christ in the way of his coming. Pretending to exalt the letter of the Scriptures, they rejected their Divine Author, to whom they bore testimony.

Many in these days fall into the same error, when expounding a passage of similar import in Rev. xxii. 18, 19. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book." All who affirm that Divine revelation by the Spirit hath ceased, practically are misled by this error, for who can say that the revelation of the Truth by the Spirit hath ceased, whereas prophecy abounds in God's promises that the Christian dispensation should be one of an abundant outpouring of Christ's Spirit on the church.

The man who adds to this prophecy is not the one who hears or speaks by the Spirit of God, for the book is especially addressed to such as could hear the spirit, but it is he who adds another meaning the spirit never gave, and the man who diminishes therefrom is he who disallows to men Christ the living stone, the sure foundation of the saints' faith, a faith not revealed by flesh and blood, and gathered out of truths declared in Holy Writ alone, but a faith revealed by the spirit of the Father. Not a faith of man's own begetting, of his own appropriating, wherein the man himself sits as judge, whereas that spirit of man must come under the cross, it must die that Christ may live in him, for the Spirit of God alone knoweth the things of God, and his Divine grace, life or spirit, appeareth to all men, and if received, it maketh wise unto salvation, through faith in Christ, from whom it comes. And the man, who thus believes, doth enter into rest, ceasing from his own works; knowing that it is "God who worketh in him to will and to do of his own good pleasure." The evidence to those who thus receive Jesus, is such as the deniers of Divine revelation reject, for, "Hereby know we, that we that dwell in Him, and He in us, because He has given us of his Spirit." 1 Jno. iv. 13. Again how comforting to such as have the true faith is that word of Scripture, "He that believeth on the Son of God, hath the witness in himself." 1 Jno. v. 10. And this spirit is a true witness for God, it discovers and reproves for sin, and doth not flatter men, it takes of the things of Jesus and shows them unto us.

Therefore, though no man "can by any means

redeem his brother, nor give to God a ransom for him." "God hath provided himself a Lamb," even his only begotten Son Immanuel, God with us. He hath given Him to be a light to lighten the Gentiles and the glory of the true Israel of God, and this light hath shined in our hearts to give unto us a knowledge, a saving knowledge of Him, whom thus to know is life eternal: a faith of which Christ is the author, bringing forth obedience to the law of life, leading us in she paths of righteousness, and of life, whose end is salvation and eternal glory.

The word became flesh, being begotten by the Holy Spirit. Through that eternal spirit He offered himself a spotless all-availing sacrifice for our sins to God; through that same Spirit he rose from the dead and ascended up on high, and now filleth all things, God over all blessed forever. As of old, his delights were in the habitable parts of the earth, among the sons of men; so now by his Spirit doth He delight to cause praises to God among those who receive Him and do the Father's will, whom He is not ashamed to call brethren. He is our all in all our righteousness, peace and reconciliation, our wisdom, power, glory, yea our life and eternal reward.

W. W. B.

Natural History, Science, etc.

In the mountain scrubs there grows a very luxuriant kind of palm (*Calamus australis*), whose stem, of a finger's thickness, like the East Indian Rotang-palm, creeps through the woods for hundreds of feet, twining around trees in its path, and at times forming so dense a wattle that it is impossible to get through it. The stem and leaves are studded with the sharpest thorns, which continually cling to you and draw blood: hence its not very polite name of *lawyer-palm*.—*Lumholtz' Travels in Australia*.

Silk Production in China.—From the observations which I made at this time on the farms and markets in this, the great silk country of China, it appears that, however large in the aggregate the production of silk may be in the country, this quantity is produced not by large farmers or extensive manufactures, but by millions of cottagers, each of whom owns and cultivates a few roods or acres of land only. Like bees in a hive, each contributes his portion to swell the general store. And so it is with almost every production in the celestial empire. Our favorite beverage, tea, is produced just in the same way.—*Fortune's Travels in China*.

The Eagre, or Bore, of the T sien-tang River in China.—Dr. Macgowan, medical missionary at Ningpo, gives the following description of the phenomenon, as he witnessed it at Hang-chow-foo:—

"Between the river and the city walls, which are a mile distant, dense suburbs extend for several miles along the banks. As the hour of flood-tide approached, crowds gathered in the streets running at right angles with T sien-tang, but at safe distances. My position was a terrace in front of the *Tri-wave* temple, which afforded a good view of the entire scene. On a sudden all traffic in the thronged mart was suspended; porters cleared the front street of every description of merchandise, boatmen ceased landing and unlading their vessels, and put out into the middle of the stream, so that a few minutes sufficed to give a deserted appearance to the busiest part of one of the busiest cities in Asia. The centre of the river teemed with craft, from small boats to large barges, including the gay flower-boats. Loud shouting from the fleet announced

the appearance of the flood, which seemed like a glistening white cable stretched athwart the river at its mouth, as far down as the eye could reach. Its noise, compared by Chinese poets to that of thunder, speedily drowned that of the boatmen, and as it advanced with prodigious velocity—at the rate, I should judge, of twenty-five miles an hour—it assumed the appearance of an alabaster wall, or rather a cataract four or five miles across and about thirty feet high, moving bodily onward. Soon it reached the advanced guard of the immense assemblage of vessels awaiting its approach. Knowing that the Bore of the Hoogly, which scarce deserved mention in connection with the one before me, invariably overturned boats which were not skilfully managed, I could not but feel apprehensive for the lives of the floating multitude. As the foaming wall of water dashed impetuously onwards, they were silenced, all being intently occupied in keeping their prows towards the wave which threatened to submerge everything afloat; but they all vaulted, as it were, to the summit with perfect safety. The spectacle was of greatest interest when the Eagre had passed about half way among the craft. On one side they were quietly reposing on the surface of the unruffled stream, while those on the other portion were pitching and heaving in tumultuous confusion on the flood; others were scaling, with the agility of salmon, the formidable cascade.

This grand and exciting scene was but of a moment's duration; it passed up the river in an instant; but from this point with gradually diminishing force, size and velocity, until it ceased to be perceptible, which Chinese accounts represent to be eighty miles distant from the city."—*Fortune's Travels in China*.

Items.

Cost of "Armed Peace."—Although the Triple Alliance has undoubtedly contributed to preserve Europe during the last few years from the horrors of a general war, yet it is extremely unlikely that it will be prolonged beyond January 1892, when the existing treaty expires. Its continuation after that date is improbable, and even impossible, in consequence of the inability of either Italy or Austria to meet the financial burden which it imposes upon it. The Treaty of Alliance contains a series of stipulations of an essentially military character, fixing the number of troops to be kept up by each of the three Powers during the term of the agreement; and there are other obligations concerning the army which involve a certain expenditure that must be incurred as long as the treaty lasts. These have all been fulfilled to the letter, both by the Austrian and Italian Governments, and will continue to be so until the present compact lapses, at the end of the next year. But the strain to which it has subjected Austria and in particular Italian finance, has been excessive—far more so, in fact, than is generally known. Neither of the two nations is in a position to submit to it any longer, and the Austro-Hungarian Minister of War, General von Bauer, did not exaggerate the other day when he informed the Parliamentary Delegations in tones of despair that the present state of affairs could not last. And, indeed, doubt have arisen in the minds of most of the leading statesmen of the two countries in question as to whether an attitude of conciliation and abnegation rendered necessary by disarmament, would not after all be preferable to the disgrace of national bankruptcy and to the ruin of national trade and industry.

Even in Germany the same feelings on the subject of military expenditures have become prevalent among the people, and a large number of constituencies, especially those in the southern portion of the Empire, have instructed their representative in the Reichstag to abstain from voting any of the new supplies asked for by the Emperor for military purposes; which will necessarily involve the crea-

on of new taxes. The people claim that they are ready overtaxed, and that they can do no more, or is it possible to regard their assertions upon the subject as mere figures of speech. For, although the German has until now escaped the tyranny of direct taxation by the Imperial Government, yet taxes of the indirect order face him at every moment of the day. On waking in the morning the German artisan drinks a cup of coffee on which the Imperial Treasury has levied a duty of 20 pfennige, or about 5 cents a pound. The sugar with which he sweetens it has been taxed at 10 pfennige a pound and the bread at 3 pfennige. On leaving home for work his wife provides him with a crust of bread (on which the duty is 3 pfennige a pound), reads it with a layer of lard (duty of 5 pfennige a pound) and sprinkles it with salt (duty 6 pfennige a pound). During the course of his morning's work the man will probably take a small glass of brandy (duty 26 pfennige per quart). At noon he will return home to dine with his family off a soup made of flour (duty 5 pfennige a pound), with a slice of bacon (duty 10 pfennige a pound), or a piece of beef (duty 10 pfennige per pound), or, perhaps, a mackerel (duty 1 pfennige apiece). In the evening, after his work is over, he will probably refresh himself with a glass of beer (duty 1 pfennige per quart), accompanied by a piece of cheese (duty 10 pfennige a pound) a little butter (duty 10 pfennige per pound), and a slice of bread (duty 3 pfennige a pound). Afterward, by light of his lamp, on the oil of which a duty of 6 pfennige a quart has been paid, he will smoke his pipeful of tobacco, taxed at the rate of 25 pfennige per pound and will then retire to sleep, which is apparently the only thing that the Imperial Government has omitted to tax.

In addition to these indirect taxes, which are purely for Imperial purposes, the German citizen is obliged to contribute direct taxes to the exchequer of the particular State to which he belongs, and likewise to pay heavy communal and parish rates. Moreover, he is called upon to devote the three best years of his life entirely and exclusively to military service. Under these circumstances it is not astonishing that the Germans should have become exceedingly tired of that which is described as "armed peace;" and it was only through threats of appealing by means of a *coup d'etat* the clause of the Imperial Constitution enacting universal suffrage, that Emperor William succeeded in getting the Reichstag to vote his last demand for military supplies. Moltke recently described army expenditure as an insurance against war, but the taxpayers of Germany, Austria and Italy have at length come to the conclusion that the premiums are too high, and that they cannot afford to continue to pay them any longer.—*From the New York Tribune.*

THE FRIEND.

EIGHTH MONTH 30, 1890.

There has grown up in some parts of the Society of Friends not only a neglect of the ancient simplicity and plainness of dress and manners, which our forefathers were constrained to exhibit, but also a contempt for these things, as matters of no moment, or which it is not worth while to bestow a thought.

We believe that those who have imbibed such notion, do not sufficiently consider the character of our habits of life, nor the ground on which his testimony rests.

We find in the Holy Scriptures, exhortations to avoid outward adorning in apparel, and to seek after the ornament of a meek and quiet spirit. This is in accordance with the statement of the apostle John, that "the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Our early Friends were a people who, in an uncommon degree, brought all their actions and customs to the test—whether they were in accord or not with the Divine will—and they were made

willing to take up the cross and deny themselves of everything which obstructed the full enjoyment of the Divine approval. The principle on which they acted is pointed out in the advice given by I. Penington to one of his correspondents:

"Christ, the living Truth, the holy power of righteousness, must be dearer to thee than all. Therefore prize the day of thy visitation from the holy God, from the God of mercy and salvation; and be faithful in the little, in the day of small things, if ever thou desire to enjoy and be ruler over much. The enemy will be endeavoring to stop thee and perplex thee, in every little thing that the Lord requires of thee. But, be thou simple, like a child, not taking care what to answer wise professors, nor what to answer the reasoning of thy own mind; but, seeing thou hast felt the demonstration of Truth from God's Holy Spirit, O breathe unto the Lord to preserve thee in the innocency and simplicity thereof."

The necessary effect of living in this manner was to preserve them from a worldly spirit, and to make them a heavenly-minded people. As expressed by Edward Burroughs, "We were raised from death to life; and are changed from Satan's power to God, and gathered from all the dumb shepherds, and off all the barren mountains, into the fold of eternal rest and peace: and mighty and wonderful things hath the Lord wrought for us and by us, by his own outstretched arm."

It is no marvel that such a people felt the restraining hand of the Lord laid upon the tendency to "outward adorning and worldly compliance," which is so prevalent even amongst many professors of Christianity; and that they soon became a singular people in their appearance. For, although the early members of our Society did not adopt any especial style of dress, yet by dropping superfluities and adhering to the simple form of clothing then in use among sober people, and refusing to follow the constant changes which fashion introduces, they soon became unlike most of their neighbors.

The experience of Job Scott is very instructive.—When his feet were turned into the way of peace, and he began in earnest to seek the Lord, he says, "The Lord showed me that religion was an internal life in the soul; that I must live continually in an inward watchfulness and dedication of heart. He taught me that men generally rely too much on external performances and appearances. And thus guarding my mind against thinking too much of anything outward, he opened my understanding to behold my duty in regard to outward plainness; that a plain and decent and not costly dress and way of living in all things, was most agreeable to true Christian gravity and self-denial; that a rich, showy, or gay dress, house, food or furniture, fed and fostered pride and ostentation, robbed the poor, pleased the vain, and led into a great deal of unnecessary care, toil and solicitude, to obtain the means of this way of life and appearance; that it could not afford any true and solid satisfaction, but must unavoidably divert the mind from inward, feeling watchfulness, retard the work of mortification and true self-denial, and facilitate unprofitable association and acquaintance with such as would rather alienate the affections from God, than unite the soul to Him."

"Thus instructed, I bowed in reverence; and as it became from time to time necessary to procure new clothing, I endeavored to conform my outward appearance in this respect to the dic-

tates of Truth: in which I found true peace and satisfaction."

The experience of the past confirms us in the belief, that if it should please the Lord to powerfully visit with his grace, and gather to himself a body of people out of the most worldly-minded devotees of fashion and dress, they would soon become known among their former associates by the simplicity and self-denial manifested in their appearance and deportment.

Whatever other reasons may be advanced for simplicity and plainness, the one great, controlling motive is and should be, that the Lord's Spirit leads his faithful followers into that practice. Obedience to the Divine will, even in matters which the world may deride, is an essential part of practical, spiritual religion. The records of our Society abound in instances of those who have been led through this obedience to take up the cross of Christ, and to follow his guidance into these very things. They knew what it was to become as clay in the hands of the potter, and to experience the turning and overturning of the Divine Hand upon them—and they were made in *this way* vessels of honor, fitted and prepared for the Master's use, and received from Him gifts for service in his Church, which could not be obtained in any other way.

"The revelation of Christ to every soul by the Father, is the rock and foundation on which Christ will build his church. This covers the whole ground. All the schools and colleges will never help it forward in the least. It comes not that way. I long that this truth could be established, and that this pure and saving knowledge of God and of Christ might prevail and cover the earth as the waters cover the sea. This is that knowledge of God and of Christ, which is life eternal."—So writes a valued Friend, in a letter recently received.

We desire that none of our members may be led away from simple obedience to the pointings of the Light of Christ, by the influence of carnal reasonings—but that they may follow on in simplicity and self-denial whithersoever the Master leads them.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate last week consideration of the Tariff bill was resumed.

The strike on the New York Central R.R., which took place on Eighth Mo. 7th, and which was caused by the discharge of between 50 and 60 men, employes of the road, who, it is claimed, were discharged on account of being members of the Knights of Labor, involved the withdrawal of about 8,000 men, members of the Knights of Labor. T. V. Powderly, General Master Workman of the Knights of Labor, desired to submit the differences between the company and the men to arbitration, but this was refused by Third Vice Pres. H. Walter Webb, on the part of the company, who claimed that the men were discharged for good and sufficient reasons, and that the Company alone had the right to say who should be employed and who discharged by them. On the 22nd inst. the New York State Board of Mediation and Arbitration invited the officials of the N. Y. Central and representatives of the employes to submit their differences to arbitration, but this was also declined by the Company.

The United Order of Railway Employes, in a meeting held at Terre Haute, Ind., on the 25th inst., decided against a general strike, but put upon record its unanimous and unqualified approval of the strike on the N. Y. Central & Hudson River R.R.

All the engineers and firemen employed at the Union Stock Yards at Chicago went on strike last week for higher wages. But on the 25th inst. a compromise was agreed upon. Both sides made concessions, the company granting an advance of 3 cents an hour to the engineers and 1½ cents an hour to the firemen. The same evening the switchmen struck for an advance, and the stock yards roads were once more tied up.

The total values of the exports of merchandise from

the United States for the twelve months ending July 31, 1890, were \$860,015,507. The figures in 1889 were \$749,436,305. The values of the imports in 1890 were \$795,071,719, and in 1889, \$757,537,945.

The populations of the following cities has been announced by the Census Bureau: Newburg, New York, 23,263, an increase of 28.89 per cent.; Wilmington, N. Carolina, 20,008, an increase of 15.32 per cent.; Milwaukee, 203,979, an increase of 76.47 per cent.; Allegheny City, 104,967, an increase of 33.41 per cent.; Seattle, Washington, 43,914, an increase of 40,381; Tacoma, Washington, 35,858, an increase of 34,760; Emporia, Kansas, 7550, an increase of 63.03 per cent.

A circular has been issued by the Secretary of the Treasury providing for the immediate redemption of \$20,000,000 of the 4½ per cent. bonds at par, and the prepayment, after Ninth Mo. 1st, of interest on bonds presented to and including Eighth Mo. 31, 1891. The previous circular provided simply for the redemption of 4½'s at par to the amount of \$15,000,000.

A cyclone struck Wilkesbarre, Penn'a, on the afternoon of the 19th instant. Hundreds of houses were blown down. The number of persons killed will, it is thought, reach 20. At Sugar Notch, 15 persons were killed, and at Mill Creek 10.

A terrible accident occurred to an express train on the Old Colony road, near Quincy, Massachusetts, on the 19th inst., by which, as near as can be ascertained, fifteen persons were killed, three fatally and twenty-five or more seriously injured. The engine became derailed and fell upon its side upon a bank.

A runaway car on the Mount Penn Gravity Railroad at Reading, Penn'a, on the 22nd inst., jumped the track at a sharp curve and crashed down a steep embankment. Four persons were killed and 21 injured, several fatally. The accident was caused by a defective brake.

The car house and stables of the Twelfth and Sixteenth Streets and Tenth and Eleventh Streets Passenger Railway Companies, of this city, were partly demolished on the evening of the 21st inst., by a wind-storm.

Margaret Solomon, better known as Mother Solomon, the last of the Wyandotte Indians, died on the 18th inst., at her home on the banks of the Sandusky River, north of Upper Sandusky, Ohio.

Deaths in this city last week numbered 415; 78 more than during the previous week and 11 less than during the corresponding period last year. Of the foregoing, 138 were under one year of age; 53 died of consumption; 39 of cholera infantum; 39 of diseases of the heart; 28 of marasmus; 22 of convulsions; 20 of inflammation of the lungs; 15 of inanition; 11 of inflammation of the stomach and bowels; 11 of typhoid fever; 11 of inflammation of the brain; 9 of Bright's disease and 10 of old age.

Markets, &c.—U. S. 4½'s, reg., 104; coupon, 105; 4's, 125; currency 6's, 113 a 123.

COTTON moved slowly on a basis of 12¼ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$20.75; do. fair to prime, \$20 a \$20.50; spring bran, \$19.50 a \$20.

FLOUR.—Western and Pennsylvania super, \$2.90 a \$3.35; do. do., extras, \$3.50 a \$4.00; No. 2 winter family, \$4.00 a \$4.40; Pennsylvania, roller process, \$4.50 a \$5.25; Western winter, clear, \$4.65 a \$5.25; do., do., straight, \$5.25 a \$5.50; winter patent, \$5.50 a \$6.00; Minnesota, clear, \$4.70 a \$5.10; do. straight, \$5.10 a \$5.65; do., patent, \$5.75 a \$6.25; do. do., favorite brands higher. Rye flour ruled firm at \$3.50 a \$3.75 per barrel.

GRAIN.—No. 2 red wheat, \$1.05½ a \$1.06.

No. 2 mixed corn, 56½ a 57 cts.

No. 2 white oats, 42½ a 43 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 4 a 4½ cts.; fair, 3½ a 3½ cts.; common, 3½ a 3½ cts.; culls, 2½ a 3 cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 4½ a 5 cts.; medium 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4½ a 7 cts.

HOGS.—Good Western, 6 a 6½ cts.

FOREIGN.—The Tilbury dockmen's strike has ended in a victory for the men.

The potato disease is spreading with alarming rapidity in the Southern portion of County Down. In all parts of Armagh the blight has assumed serious proportions.

The obsequies of the late Cardinal Newman, which took place at Birmingham on the 19th instant, began with the singing of the Pontifical High Mass at the Oratory at Edgbaston, and ended with the interment of the remains in the private burial ground attached to the Oratory Retreat, at Rednall, Worcestershire. The

crowd which gathered to view the funeral procession was one of the largest ever seen there.

The French Government has accepted the Italian Government's proposal for a convention to establish an international maritime service on the Red Sea. The object of the proposed service is the suppression of cholera. England's adhesion is doubtful.

Emperor William of Germany, has returned from his visit to Russia and the Czar.

The celebrated Russian agitator and Nihilist, Stepaniak, has made arrangements to undertake a lecturing tour in America during the autumn and winter. George Kennan, the well-known lecturer and writer on Russia, is a personal friend of Stepaniak, and has promised to help him in his new enterprise in every possible way.

Sixteen thousand coal miners in the Borinage District, Belgium, have struck. Socialist leaders are fomenting discontent among the men.

Several cases of cholera are reported in the vicinity of Berlin.

A death from cholera has occurred on a British steamer at Malaga, from Valencia. The disease has also appeared at Tortosa and Tarragona.

There have been 48 deaths from cholera at the quarantine station at Eltor since the pilgrims were interred. The *London News* says that the situation in Armenia is daily becoming more deplorable. There has been a wholesale massacre of Christians at Moosh.

The shipping strike has caused a general paralysis of business in Melbourne, Australia. A conference of shipowners has offered to increase the regular pay of officers and men, and also to increase the pay of the men for overtime. The coal trimmers and crane-men at Sydney and New Castle have gone out on a strike.

Buenos Ayres, Eighth Mo. 21st.—The resignation of the Governor of the province of Cordoba has been accepted.

The Government has introduced in the Senate and Chamber of Deputies the proposals recently submitted by the Minister of Finance.

The proposals include the sale, when practicable, of \$35,000,000 in 4½ per cent. bonds, the issue of which was authorized in the Seventh Month, to withdraw the excess of the emission of the national banks; to issue \$20,000,000 five per cent. external bonds, the proceeds of which shall be kept in London, in order to meet the external obligations which fall due between this time and Ninth Month 30, 1891, and to give guaranteed banks 10 years within which to resume specie payments, with a two years' option of delegating the obligation to convert to the Government, which will then take possession of the bonds, guaranteeing the circulation of the banks. The proposals also include the appointment of a committee to examine and liquidate the municipal floating debt. The scheme includes a provision for the creation of a new bank and a new Finance Department to deal with matters connected with the conversion.

Buenos Ayres, Eighth Mo. 24th.—There was a panic yesterday in the cedula market, owing to reports that the provincial mortgage bank would be compelled to suspend payment of coupons, accompanied by rumors of changes in the ministry. The gold premium is 157. In La Plata the troops are still under arms nightly.

RECEIPTS.

Received from George Blackburn, Agent, O, \$48, being \$2 each for himself, Thomas Y. French, Catharine Fawcett, Martha Street, Rebecca Smith, Catharine W. Darlington, Martha H. French, Barzillai French, Robert Miller, Martha J. Cook, Priscilla Hunt, Elizabeth Hunt, Edward Stratton, Edward Bonsall, Thomas F. Fawcett, Charles I. Hayes, Y. M. C. A. Rooms, John M. Stratton, Joshua J. Boone, Annie C. Bonsall, Hannah J. Bonsall, Joseph Fawcett, and Rachel C. Stratton, O., and Dr. Jesse T. Boone, Cal., vol. 64; for Susanna Brinton, Pa., \$2, vol. 64; from Luna Otis Stanley, Agent, Ind., \$16, being \$2 each for Joel W. Hodson, Isaiah M. Haworth, Cyrus Osborn, Mary M. Frazier, Ruth Hadley, and William C. Stanley, vol. 64, and \$4 for Aaron Shaw, vols. 63 and 64; from Mary A. Sharpless, Pa., \$2, vol. 64; from John S. Lowry, Phila., \$2, vol. 64; from Benjamin Sharpless, Pa., \$2, vol. 64; from P. Ellis De Cou, N. J., \$2, vol. 64; from Rebecca Horner, Phila., \$6, being \$2 each for herself, Lydia M. Tucker, Pa., and Jane P. Cox, N. J., vol. 64; from Benjamin F. Starbuck, Agent, O., \$32, being \$2 each for himself, Josiah Bundy, John Starbuck, Israel Sidwell, Jacob Maule, Martha Russell, Melissa Raley, Israel Steer, Lindley Steer, Elisha Steer, Lindley Hall, Nathan Steer, and Lindley Brackin, vol. 64, and \$6 for Oliver S. Negus, to No. 52, vol. 64; from Edward R. Maule and Hannah R. Maule, Pa., \$2 each vol. 64; from Jonathan Eldridge, Pa., \$2, vol. 64, and for Mary

Eldridge, \$2, vol. 64; from William Berry, Gtn., \$2, vol. 64; from Elisha A. Griffith, N. Y., \$1, to No. 27, vol. 64; from Eliza G. Sheffield, Conn., \$2, vol. 64, and for Nathaniel Green, R. I., \$2, vol. 64; from Thomas W. Newby, Ind., \$2.25, to No. 52, vol. 64; from George W. Taylor, W. Phila., \$2, vol. 64; from Alexander C. Wood, N. J., \$12, being \$2 each for himself, Margaret R. Wood, Rachel Cooper, Richard Esterbrook, Richard Esterbrook, Jr., and Martha Bowden, vol. 64; from Isaac Craft, Ekfil., \$2, vol. 64, and for Marianna Eastburn, N. J., \$2, vol. 64; from William R. Newbold, Pa., \$2, vol. 64, and for Thomas H. Newbold, N. Y., \$2, vol. 64; from Samuel W. Stanley, Agent, Io., \$2, being \$2 each for William G. Hoyle, Samuel Bede, Milton Shaw, and Samuel Embree, vol. 64, and \$4 each for William G. Coppock and Joseph S. Heald, vols. 63 and 64; from Thompson Frame, Cal., \$2, vol. 64; from Seth Shaw, Agent, O., \$22, being \$2 each for himself, Nathan M. Blackburn, Charles Blackburn, Hannah Blackburn, Daniel Blackburn, Job Huestis, Jonathan Blackburn, Nathan Kirk, Benjamin Harrison, Sarah J. Cadwalader, and Jesse Edgerton, vol. 64; from Seneca Hazard, Agent, Vt., \$4, being \$2 each for himself and Rufus Hazard, vol. 64; from Joseph Passmore, Pa., \$4, being \$2 each for himself and Margaretta M. Cope, vol. 64; from Joel Cadbury, Phila., \$2, vol. 64; from Charles Jones, Gtn., \$2, vol. 64; from Hugh Vail, Cal., \$2, vol. 64; from Elizabeth T. Yarnall, Pa., \$2, being \$2 each for herself, George S. Yarnall, Cal., Francis Yarnall, Gtn., vol. 64; from Samuel S. Cowgill, Cal., \$2, vol. 64; from Ellen M. Whipple, Io., \$2, vol. 64; from Finley Hutton, O., \$2, vol. 64; from Charles Rhoads, N. J., \$10, being \$2 each for himself, Maggie Margerum, Va., Joseph J. Evans, N. J., Ann Potts, Phila., and Kitchen Dept. Westtown B. School, Pa., vol. 64; from Richard W. Hutton, W. Town, \$2, vol. 64; from Richard Mott, Agent, Io., \$10, being \$2 each for John Hampton, William P. Young, J. W. Mott, John W. Wood, and Thomas E. Mott, vol. 64; from Elizabeth Rhoads, Pa., \$2, vol. 64, and for Susan Worrell, \$2, vol. 64; from Richard J. Allen, Phila., \$8, being \$2 each for himself, and Rowland D. Allen, Phila., and William C. Allen and Rowland J. Dutton, N. J., vol. 64; from Parker Hall, Agent, O., \$40, being \$2 each for himself, Hannah Hall, Lewis Hall, Josiah Hall, John W. Smith, Robert Smith, Nathan R. Smith, Mary T. Hall, Louis Taber, Joseph P. Lupton, Gilbert McGrew, Anna Edgerton, Joseph P. Binns, Thomas E. Binns, J. Hervey Binns, Richard Ashton, William Atkinson, Ellwood D. Whitney, Ellwood Thomas, and Hannah Mary Matson, vol. 64; from Clarkson Moore, Agent, Pa., \$4, being \$2 each for Sarah L. Passmore and Priscilla H. Hughes, vol. 64; from James Lee, J. Pa., \$2, vol. 64; from George Blackburn, Agent, O., \$2, being \$2 each for Miriam French and Elma French, vol. 64; from Mercy Cope, O., \$2, vol. 64; from Rebecca J. Allen, Pa., \$2, vol. 64; from Ezra C. Bell, J. Pa., \$2, vol. 64; from Rufus Churchill, N. S., \$2, vol. 64; from Deborah Paxson, Pa., \$2, vol. 64, and for Eliza E. Paxson, \$2, vol. 64; from Ann W. Fry, Phila., \$1, being \$2 each for herself, Elizabeth Woolman, William D. Hartz, Mary K. Jackson, and Charles V. Leeds, Phila., Margaret E. Lee and Dr. George Wright, Pa., and Susanna R. Leeds, N. J., vol. 64; from Sally T. Hoopes, Pa., \$2, vol. 64; from Thomas A. Wood, Agent, O., \$10, being \$2 each for Jonathan Brown, Eliza Stock, Jane Walker, William Taber, and Joseph and Anna Vaughn, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

ERRATA.—The receipt published in No. 1 of current volume, (Eighth Mo. 2nd, 1890,) of \$2 from Samuel Haines, Phila., for vol. 64, should have been Samuel Haines, Rancocas, N. J. The receipt as published, No. 3 of current vol. (Eighth Mo. 16th,) of \$2 from Charles Cooper, Pa., vol. 64, should have been, from Charles M. Cooper, Camden, N. J., \$2, vol. 64.

TOUGHKENAMON HOME AND BOARDING SCHOOL will re-open Ninth Month 29th, 1890.

H. M. COPE, Principal.
CARRIE E. HAVILAND, Assistant.

WESTTOWN BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Mo. 2d.

Parents and others intending to send children to the school, will please make immediate application to J. G. WILLIAMS, Supt., Westtown, Pa.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIV.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 36.)

Third Mo. 11th, 1878.—Have been confined for more than a week with illness. Am now sitting up for a short time. Yesterday was so quiet and peaceful, that it seemed a Sabbath of rest. Thankful for the favor, unworthy as I feel of the Lord's mercies. Surely goodness and mercy have followed me all the days of my life.

Third Month 15th.—Am gradually gaining strength, and enjoying a peaceful quiet. I am privileged to have a competent person to take charge of the housekeeping, and a kind friend to come to take care of me. How am I blest! And what shall I render unto the Lord for all his mercies?

16th.—Have felt, in this time of indisposition, freed from all worldly cares; all my temporal wants supplied, and my dear Saviour has been near, and has made all my bed in my sickness; raise to his everlastingly worthy name. Had a visit this morning from my valued friend —. Comfortable and refreshing was the feeling which prevailed, while we sat together. He is one, who, amidst all his cares and trials, is endeavoring faithfully to follow in obedience his dear Lord and Master.

24th, First-day.—Friends are now at meeting, and I am sitting in my parlor in the quiet. This is the fourth First-day I have been prevented from assembling for the solemn purpose of worship. What a favor, that the dear Saviour is eased to draw near those who faithfully strive to obey Him. I do crave to dwell in the patience; and since my indisposition, have felt at times that, could I have an evidence of acceptance, and the Lord would be pleased to cut the work short by righteousness, it would be cause of rejoicing. I feel I have done but little; and that I have not been as faithful as I ought to have been; I hope all my sins of omission and commission will be forgiven and blotted out, and I, through mercy, be prepared to enter the kingdom of eternal rest. This life is a constant warfare, which warfare must be continued, for our unwearied enemy is ever watching for our halting. To watch and pray ought to be our constant engagement, that we enter not into temptation.

Fourth Month 11th.—My health much improved, which is cause of thankfulness to the Father of mercies. Received intelligence of the

decease of Elizabeth Scattergood, wife of Joseph Scattergood, of West Chester, after a short illness. She will be a great loss to her family and friends; being in the meridian of her day, and concerned for the support of our doctrines and testimonies, as well as calculated to be a helper in the Lord's house. But it is not for us to say, "Why is it thus?" For "shall not the Judge of all the earth do right?" Truly it is needful for all to have their loins girt, and their lights burning, for in an hour that we think not the Son of man cometh. "Blessed are those servants whom the Lord, when He cometh, shall find watching."

19th.—Our Yearly Meeting. Was favored to attend all the sittings of it, which I have not done for several years. How I feel the great blank in the removal of many dear Friends, who have been taken away since we met one year ago; raising the query, "The fathers, where are they? and the prophets, do they live forever?" I thought we were favored at times with the overshadowing presence of the dear Master, and though in the answers to the queries, there are many deficiencies, yet there are among our dear young Friends, those who are concerned for the support of our doctrines and testimonies, and who have been made willing to show themselves on the Lord's side.

Fifth Month 9th.—A committee was appointed in our Select Yearly Meeting to visit the Select Quarterly and Preparative Meetings composing it. Being one of that committee, I attended Abington Quarter in company with other Friends.

16th.—At Salem, where, also, several other members of the committee were in attendance. Both, I thought, favored meetings. The dear Master was near, contriving many hearts. Thankfulness has filled my heart for the favor. I left home low and poor, but have realized the Scripture, "I was brought low and He helped me." May I be more engaged to struggle on in spirit, in faith and patience, in heights and depths, that nothing may be able to separate me "from the love of God, which is in Christ Jesus, our Lord."

Sixth Month 2d.—Confined to my chamber. How very often I have been prevented from getting to meeting. Oh! how I desire these seasons of indisposition may be times of improvement in things pertaining to salvation. I have felt low and discouraged, poor and needy, yet not entirely forsaken by Him I desire to obey and serve to the end of time.

Sixth Month 23rd.—At Conshohocken, where I came last Sixth-day, the 21st inst., with the prospect of being with my kind friends, Isaac and Ann Jones, a couple of months, in the hope of gaining a little strength. My times are in His hand, who doeth all things well. Weak in body, with strippedness and poverty of spirit, yet desires arise in my heart for faith and patience, until my dear Lord and Master may be pleased to change the dispensation, and again lift up the light of his countenance upon me.

Eighth Month 17th.—It is eight weeks since I came here. I feel thankful my health is improved, and do desire to dedicate my days more

to the honor of my Lord and Saviour. The time is approaching for me to return to my home. How many, who need the fresh and invigorating air more than I, are confined in little streets and alleys! I desire to lift up my heart to the Lord, from whom I receive every blessing, both spiritual and temporal. I have very much enjoyed the beauties of nature, as well as the society of agreeable friends.

19th.—While very often silent in meeting at home, I have felt constrained mostly to minister when assembled for worship here; earnestly desiring simply to attend to the pointings of the Divine finger, and not to go before, nor linger behind, my Guide. Have felt peace in yielding obedience to that which has been required of me. The meeting here is very small, with few burden bearers. But, I trust, there are many left, here and there, who desire the welfare of Zion, and the enlargement of her borders. And if faithfulness is abode in, yielding obedience to the Lord's requirements, there will be raised up standard bearers and testimony bearers to support our Christian doctrines and testimonies, so that the church may yet come out of the wilderness, leaning on her Beloved. Be pleased, O, Lord, to hasten the day when the knowledge of thee may cover the earth, as the waters do the sea.

Ninth Month 8th.—Once more settled at my home, after an absence of eleven weeks, with my strength much renewed. If my Heavenly Father has more service for me, ere the wedding garment is completed, I desire to be faithful in performing all that may be required of me.

Eleventh Month 17th.—How lightly some of the testimonies, for which our early Friends suffered imprisonment and death, are esteemed by many, who think we make the way harder than it is, ourselves making crosses, &c. Our dear Redeemer hath said, "If any man will be my disciple, let him deny himself, take up his cross daily, and follow me." There is no new way to the kingdom, no other way than that our ancient worthies have trodden, the way of self-denial and the daily cross.

Twelfth Month 6th. Having been confined to my chamber for two weeks, my feelings have been solemnly awakened by considering the awfulness of standing before immaculate purity. He, the unsleeping Shepherd of Israel, with whom I entered into covenant in early life. He has not forsaken me, but has made all my bed in my sickness. Have been favored with a peaceful quiet, without the feeling of condemnation. "The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him." May I, more and more, trust in Him who hath been with and preserved me through a long life. Praise to his excellent name!

Twelfth Month 22nd.—Was at meeting this morning. A great comfort to meet with my friends again for Divine worship. I felt constrained to bow the knee in supplication to the Father of mercies, for the dear youth, that they may be willing to take up their daily cross and follow the dear Saviour in all his requirements; for

those in the middle walks of life, that they may be strengthened to hold on their way in faith; and for the aged, on whom the shadows of the evening were far stretched out, and who had endeavored, though at times in feebleness, to obey and follow the Lord that He, who had been their morning light, would be their song of praise in the end.

31st.—The last day of 1878. Little did I think I should have been continued to this time, but I desire to wait in patience until my dear Lord and Master is pleased to release me, craving that the all-important work may keep pace with the day, and that the wedding garment may be completed, ere I am called to render my final account. How very solemn the feelings in taking a retrospect of the past year. The query arises, how has the time been spent, and have I in all things been living in obedience to the will of the Lord? Holy Father! I pray thee increase my faith, that I may press onward toward the mark for the prize.

1879, First Month 1st.—The beginning of a new year. The old one has passed away with all its hopes and fears, its joys and sorrows. The repeated spells of sickness I have had, are warnings to be prepared for the great end; and so many of my friends being called away, holds forth the language: "Be ye also ready."

5th.—[Our friend often alludes, as at this date, to being not unfrequently kept from meeting, through her infirmity or the inclemency of the weather. But she feelingly commemorates the condescending goodness of Him, the Minister of ministers, who was often pleased to meet with her when alone at home, with praises to his worthy name.

It is truly an exceeding mercy, that when prevented from assembling with our friends for Divine worship, by indisposition or otherwise, we may still sit down in solemn silence and prostration of soul, and hold communion with Him who is an ever present instructor and guide, and who teacheth as never man taught.]

First Month 21st.—Received information this morning of the death of Isaac Jones. How many have been the removals of latter time from our midst! ———, wife of ———, is to be buried this afternoon. They had been married very little over a year. Though surrounded with many outward blessings, and much to make life desirable, how soon the bright prospects are blighted and the pleasant pictures spoiled! I have craved that the early removal of this young person may be sanctified to survivors, and be the means of drawing them nearer to the dear Saviour, in taking up their daily cross, and obeying and following Him in all his leadings.

Second Month 15th.—As in the outward, so in the inward, winter and summer, day and night, succeed each other. O, for patience, to endure the vicissitudes and pinching seasons, until permitted to hear the voice, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

(To be continued.)

WHEN I look at the many comforts with which I am surrounded, I feel a fear lest I should be appropriating to my own use any thing that ought to be applied to the pressing wants of others. May I ever watch over myself in this respect, and not be induced to expend on unnecessary accommodations that for which we are accountable stewards.—*Maria Fox.*

FOR "THE FRIEND."

In Darkest Africa.

BY H. M. STANLEY.

There have been few books of modern times that have been more eagerly looked for, than this recent one of the celebrated African Explorer. The scraps of information that had been published respecting his remarkable adventures in a hitherto unknown region have only seemed to whet the appetite of the public. The work is in two large octavo volumes, illustrated by maps and numerous engravings.

Some years ago Ismail, then the ruler of Egypt, undertook to expand his territory into an enormous empire of nearly 1,000,000 square miles, by annexing portions of Africa to the south and southwest, including Senaar, Darfur and other parts of the Soudan, a central region of the Continent. For a time success seemed to attend his schemes of conquest, but Egypt was too small a country to supply the money required for the military occupation of such a vast area of country, and the Egyptian rule became very unpopular with the tribes who had been cruelly robbed by its officials. This rendered it easy for the Mahdi, Mohammed-Achmet, to stir up revolt against its rule, with the result that the Egyptian troops were expelled from most of the country, and many of them slaughtered. Among those who lost their lives in these fightings was General Gordon, who fell at Kartoum; one of his generals, a German named Edward Schnitzler, but better known as Emin Bey, still retained possession of the southern province—Equatoria. As he was cut off from direct communication with Egypt by the hostile forces of the Mahdi, and had been thus isolated for many months, it seemed an act of humanity to rescue him from this perilous situation—and accordingly a large sum of money was contributed for this purpose—the Egyptian Government contributed £10,000, and the remainder was contributed by various persons in Great Britain. H. M. Stanley, whose energy and skill as a traveller had been tested several times before, was commissioned to go to his rescue. This was the definite object before him, and the present volumes detail his efforts and labors in accomplishing it.

After much deliberation, it was decided to hire a force of several hundred men at Zanzibar, convey them by steamer to the mouth of the Congo, ascend that river to the Aruwimi, one of its large tributaries from the north, and after following that river as far as seemed expedient, to strike across the unexplored territory that intervened between it and the Lake Albert Nyanza, on whose borders it was supposed Emin would be found.

At Zanzibar he again met with the famous Arab slave raider, Tippu-Tib, whom he described as the uncrowned king of a vast district of country between Stanley Falls, on the Congo, and Tanganyika Lake. He was the master of several thousands of men, well armed and inured to fighting and wild life. As Tippu-Tib was abundantly able to prevent any advance through the regions under his control, Stanley attempted to enlist his aid by contracting with him for 600 porters, at £6 each, to make the round trip from Stanley Falls to Lake Albert and back. Tippu never fulfilled his agreement, which occasioned a wonderful amount of suffering and loss to the expedition.

At Yambuya, on the Aruwimi, Stanley left 129 men in a fortified village, who were to be joined by a company still further in the rear. Major Bartelott was left in charge, with orders

to follow the advance guard as soon as the promised bearers came to move the baggage left under his care. Stanley, with 388 men, under his direction, here took their start into the unknown wilderness.

In other parts of Africa he had found native roads leading for hundreds of miles, but here these seemed to be much wanting. The commencement of the journey is thus described:

"We marched out of the gate, company after company, in single file; each with its flag, trumpeter or drummer, each with its detail of supernumeraries, with fifty picked men as an advance guard to handle the billhook and axe, cut sapplings, 'blaze,' or pull a portion of the bark off a tree an hands-breadth, to sever the leaves and slash at the rattan, to remove all obtrusive branches that might interfere with the free passage of the hundreds of loaded porters to cut trees to lay across streams for their passage, to form zeribas or bomas of bush and branch around the hutted camp at the end of the day's travel. The advance guard are to find a path, or, if none can be found, to choose the thinnest portions of the jungle and turn through without delay, for it is most fatiguing to stand in a heated atmosphere with a weighty load on the head. If no thinner jungle can be found, then through anything, however impracticable it may appear; they must be brisk 'chap-chap'—as we say, or an ominous murmur will arise from the impatient carriers behind. They must be clever and intelligent woodcraft; a greenhorn, or, as we call him, 'goat,' must drop his billhook, and take the bark or box. Three hundred weary fellows are not to be trifled with; they must be brave also, quick to repel assault—arrows are poisonous spears are deadly—their eyes must be quick to search the gloom and shade, with sense alert recognition, and ready to act on the moment. This was on the 28th day of June, and until the 5th of December, for 160 days, we marched through the forest, bush and jungle, without ever having seen a bit of greensward of the size of a cottage chamber floor. Nothing but miles and miles, endless miles of forest, in various stages of growth and various degrees of altitude, according to the ages of the trees, with varying thickness of undergrowth, according to the character of the trees which afforded thicker or slighter shade."

Another serious inconvenience of forest travel was experienced a few days after:

"Every fifty yards or so a great tree, of diameter breast high, lay prostrate across the path over which the donkeys had to be assisted with a frequency that was becoming decidedly annoying. Between twenty and fifty of them had to be climbed over by hundreds of men, all of whom were equally expert at this non-travelling, and these obstructions by the detours thus occasioned began to be complained of as very serious impediments. The main approach to the many villages were studded with the poisoned skewers, which made every one expect the booted whites tread most gingerly. Nor could the Europeans be altogether indifferent, slightly leaning, the skewer was quite capable of piercing the thickest boot-leather and driving the splinters of its head deep in the foot, an agony of so dreadful a nature that it was worth the trouble of guarding against."

His progress up the river was materially assisted by a steel boat, made in sections, so that it could be taken apart and thus transported. With the aid of this and some canoes a part of the baggage and some of the sick, weakly

are moved. Difficulties were often encountered in ascending the rapids. At one place Stanley says:

"The current was swift and dangerous, breaking out into great waves now and then. For the first half hour we were successful. Then came a struggle, rowing on one side hard and the starboard crew grasping at overhanging bushes, two men poling on the decked bow, with cat-hooks outstretched with their fangs ready to snatch at saplings for firm hold. I steered. We advanced slowly but steadily, a narrow, rushing branch between rocky islets, and the bank was before us which raced over a reef, showing itself in yard-square dots of rock above the waves. We elected to ascend this, as in view of a capsizing there was less fear of drowning. With noble spirits braced for an exciting encounter, we entered it. Eager hands were held out to catch at the branches, but at the first clutch there issued this critical moment an army of fierce, spiteful wasps, and settled on our faces, hands and feet, every vulnerable spot, and stung us with the venom of fiends. Maddened and infuriated by the burning stings, battling with this vicious enemy, beset by reefs, and rocks, and dangerous waves, and whirling vortexes, we tore on with both oar and nail, and in a few minutes were a hundred yards above the awful spot. Then, clinging to the trees, we halted to breathe and sympathize with each other, and exchange views and opinions on the various stings of insects, bees, hornets and wasps.

"One asked my servant with a grim smile, 'Did you say the other day that you believed there was much honey in those brown paper nests of the wasps. Well, what do you think of the honey now?' Don't you think it is rather a different sort?' This raised a general laugh. We recovered our good temper, and resumed our work, and in an hour reached the village which the land party had occupied."

At the commencement of the journey Stanley was careful to make but short stages of a few miles a day, lest his carriers should be worn out by the unaccustomed fatigue. His labors and anxieties were greatly increased by the careless habits of the men, who would wander from the column and expose themselves to danger by wandering the plantations of the villages they met with, thus incurring the ill-will of the natives, who followed their track, lying in wait to hear any incantations stragglers, or to shoot them with their poisoned arrows.

"The arrows were very slender, made of dark wood, twenty-four inches long, points hardened by slow baking in the warm atmosphere above the hut fires; at the butt end was a slit, in which a leaf was introduced to guide the flight; the sharp points were as sharp as needles, and half an inch from the point began a curving line of notches for about two inches. The arrow heads were then placed in the prepared and viscid substance, with which they were smeared; large arrows were then rolled round a sheaf before they were placed in the quiver. Another substance was pitch black in color, and appeared more like Stockholm tar when fresh, but had a very disagreeable smell. In a quiver there would be nearly a hundred arrows. When we observed the care taken of these arrows, rolled up in green leaves as they were, our anxiety for our people is not lessened.

"The bow is of stubborn, hard brown wood, about three feet long; the string is a broad strip of rattan, carefully polished. To experiment with their power, I drove one of the wooden arrows, at six feet distance, through two sides of

an empty biscuit tin. At two hundred yards distance was a tall tree. I drove an arrow with full force over the top of the highest branch and beyond the tree. It dawned on us all then that these wooden arrows were not the contemptible things we had imagined. At a short distance we judged from what we saw, that the stiff spring of this little bow was sufficient to drive one of these slender arrows clean through a human body."

The wounds made by these arrows were often merely minute punctures, but many lives were lost from the deadly nature of the poison with which they were smeared.

"The Zauzibarists persisted in exhibiting an indifference to danger absolutely startling, not from bravery, or from ignorance of fear, but from an utter incapacity to remember that danger existed, and from a stupid unconsciousness as to how it affected them. Animals are indebted to instinct as a constant monitor against danger, but these men appeared to possess neither instinct nor reason, neither perception nor memory. Their heads were uncommonly empty. The most urgent entreaties to beware of hidden foes, and the most dreadful threats of punishment, failed to impress on their minds the necessity they were under of being prudent, wary, and alert to avoid the skewers in the path, the lurking cannibal behind the plantain stalk, the cunning foe lying under a log or behind a buttress, and the sunken pit, with its pointed poles at the bottom. When the danger fronted them it found them all unprepared. A sudden shower of arrows sent them howling abjectly out of reach or under shelter; and if the arrows were only followed by a resolute advance, resistance, by reason of excess of terror, would be impossible. An unexpected show of dauntlessness in a native compelled from them a ready recognition of his courage. On the road they sneaked into the woods to avoid the rear guard, but flew screaming with terror if a prowling savage suddenly rose before them with uplifted spear. They roved far, singly or by twos amongst the villages, as looting was dear to their hearts; but should they meet the wild owners of them, they were more apt to throw the deadly rifle down on the ground than to use it. They strayed through the plantain grove with magnificent unconcern, but if they heard the whizz of an arrow they collapsed nervelessly and submitted to their fate. With an astounding confidence they scattered along the road, and stretched the line of the column to three miles in length, but at sight of natives all sense was lost save that of cowardly fear."

(To be continued.)

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 34.)

1796. Eleventh Mo. 14th.—The 14th was their Quarterly Meeting for business here; dull and exercising. I had close labor with men and women, perceiving barrenness among them. I hope it had some good effect on some of the youth and others; but I leave it.

That evening, had a meeting for the black people, in a school-house near the widow Scott's. It was the first of this kind that was ever held in these parts, being large. One of the justices attended, and some other masters of negroes. It was a solid, favored time, and these spake well of the meeting; some of them said they should be very free their negroes should be at such meetings, and were glad they had been there themselves, uniting with what had been spoken, and wishing it might be observed.

15th.—We next travelled from hence to Bennett's Creek, near the sea-shore; and the next day had a large and favored meeting there.—Also, the same afternoon, another, at the widow Buskin's, likewise large for the place, as well as solid and satisfactory;—some of the people seemed rejoiced, not having much opportunity to be at Friends' Meetings. We parted with them very lovingly.

17th.—Our next meeting was at the South Brauch; a very exercising season. I thought the desire of some was, that smooth things, or peace might be spoken to them, believing they were too much in a whole state, and that there was but little room for labor. But how can there be peace, where pride and oppression abound? The slaves having to bear the burden, many of them sorely oppressed with want of proper clothing, food, etc., under task-masters, whose religion seems to be in talking. The land is barren, or nearly worn out, and their manner of cultivation and management but poor; so that the prospect of things here looks gloomy every way. It is a trying circumstance to me, to see the naked bodies of slaves and cold weather near, whilst the sons of their oppressors, in an idle life, appear so different; and their haughty daughters, with stretched-forth necks and wanton looks, their long-tailed gowns, trailing, as though some of them might spare something to put on the naked bodies of those who wait upon them.

18th.—We next had a small meeting near the great bridge at Robert Poole's, to satisfaction. After which, I had solid conversation with some gay women respecting their manner of dress, at a house where we were kindly entertained. My freedom with them seemed to be well taken; they appeared somewhat religious, but I thought they wanted depth; they were not acquainted with Friends, nor our principles. One thing I mentioned for them to consider was, whether some of the stuff in their gown tails, and the price of superfluous ribbons, might not be spared to put something on the naked bodies of little blacks, etc. It was a solid season, and not resented; though I suppose they never heard such sentiments before. We parted very friendly; rode in the evening about fifteen miles, and had a solid time with E. D., who said he was born at Egg Harbor, in Jersey.

22nd.—We had a large and solid meeting at the widow Britt's, in Camden County, N. Carolina, a place where never had been held one of our meetings, and but few of the people who ever had attended at one.

The next day, also, we had a large and favored meeting in the same county, at the widow Richardsou's. These seemed a kind people, much unacquainted with our way, and many hearts were tendered. I believe it was a time not to be forgotten by some.

24th.—At Piney-woods; we attended Friends' Preparative Meeting. Here I had close labor, things appearing in a low state. I endeavored to stir them up to a more lively zeal for the cause and testimony of Truth; which they appeared to receive well.

On the next day was the Select Meeting at the same place, for their Quarterly Meeting. My concern was to stir up the pure part on the right education of children and families—that becoming plainness might be kept to, and they be good examples themselves, in their houses, furniture, etc.

The day following, was held their Quarterly Meeting for business. Here, I believe, the state of my friends in a religious sense was poor; but little life and power. I labored both amongst

men and women, in my small ability, for their help, and hope it ended to some profit at last—though a trying time.

27th.—I went from hence to Little River, being a second time, and was at meeting there on First-day, which I believe ended well. And in the afternoon had a meeting in the courthouse of Pasquotank County: at which were many people of black and white. It was a season of general satisfaction. Many, in great tenderness, signified their unity with me and my service, and some sincerely craved for my staying that night in their town; but I was easiest to leave them, as in the hand of the Lord.

28th.—Had a meeting at the Old-neck; somewhat small, yet favored and still.

30th.—Leaving Piney Woods, we travelled to Rich-Square, and the next day had a large meeting there, which to me was very exercising.

Twelfth Mo. 1st.—On the day following, at the request of some of the Baptists, we had a meeting in their meeting-house, which was satisfactory, and I believe ended well; being larger than I expected, in wet weather, and the notice given being but small.

3rd.—Next, we were at a Monthly Meeting at Jack's Swamp. It was but small. Some solid Friends dwell here, who seem rather in a weak state, and are in need of help. I labored among them according to my measure, and they expressed unity with my service.

4th.—We tarried at their First-day Meeting, which was large, and mercifully favored; then went forward to Halifax. The day following, we rode near fifty miles towards a town called Raleigh. The day after that we came to it, where the General Assembly for North Carolina was sitting; and we found some Friends at the place, desiring to endeavor for an alteration of the cruel laws relative to the negroes. Having felt my mind much concerned on the subject, I was willing to join my endeavors to theirs.

7th.—We attended the House of Common Council; had many private conferences with members, who received us friendly; yet seemed mostly opposed to the freedom of the black people.

I was endowed by my great Master with an innocent boldness, in which I could use great freedom in solid conversation with the most leading men—for they mostly quartered where we did—which gave me a full opportunity to relieve my oppressed mind.

8th.—The prospect seems gloomy, whether anything can be done at this time for the relief of our distressed fellow-men; yet I would not have my friends here be discouraged. The cause is surely good; and I have no doubt but way will be made for this poor people's liberation; but what way, or how soon, must be left to the Lord. My mind was turned to think of trying for a religious public meeting in the place (which some of those we conversed with spoke in favor of), if the way should be opened, and the business they were met on would admit of it. It was also thought the house that they sat in would be the most suitable place. But, after waiting awhile to see how matters would turn with respect to a public opportunity, it seemed scarce likely to be obtained in the present circumstances. I was therefore the more free to make use of private opportunities with the members of the Legislature and others; which was to my own satisfaction and to theirs, as far as I saw. There being here now a large collection of those of the first rank, gentlemen, so called, most of them being men in some office, civil or military, I thought the respect they showed me

was marvellous: for my simple appearance, singular as it was, some of them confessed it was instructive to them: that their own conduct and way of living was luxurious, and they allowed much might be spared—saying that I looked as well as they did, although they had great variety of roasted, baked and boiled provision, etc.—whilst mine was about half a pint of milk and as much water, morning, noon and night, without any flesh. Boarding at one house, we generally sat at one table. Some at first looked at me with astonishment; and though they had never seen the like, said they believed, or did not know but it was the right way of living, but it would be hard for them to submit to.

As they had private rooms, a number of them invited me (as it was at a tavern we were, and near fifty boarders, all men of note,) that if at any time I was weary of noise and craved to be more retired, I might freely come into their rooms, and sit with them; and that they should be pleased if I would make so free. All this seemed to be in my favor to furnish me, when my mind was so engaged, with opportunities to touch on their cruel laws, the hardship and inhuman cruelties to which the poor blacks were subjected in that government, etc. I queried of them why things should be in such a severe way here, more than in any other place that I had heard of,—for I had been through each of the governments eastward, as well as Maryland and Virginia lately, and had not heard of any cruelty of the kind sanctioned by any other legislative body on the continent. Some of them spoke of other States not having so many slaves in them, and less occasion for fear of their rising, etc. My answer to that was: Those who so cruelly oppress the slaves, have more occasion to fear their rising, etc. My treating with them on the subject was in a way of plain dealing, and so well received that many of them kindly invited me to come and see them, if I should come near their dwellings, for that it would give them pleasure (as they said) to entertain me.

It was unexpected also to my companion and myself, when he came to settle for our tavern expenses whilst here, the man would take no pay for my boarding, he was so well pleased with the visit.

9th.—This morning we proposed to leave Raleigh. My companion had bought him a new horse, who was rather wild, and threw him after he mounted; at which I was concerned, fearing he was hurt, and could not proceed with me; but through favor we found he was not so much hurt as we had expected; and we travelled near forty miles that day; and the two days following, so much as to make near 150, to Core Sound.

The 13th, we met with the ministers and elders of that Monthly Meeting, to confer on the subject of visiting their families; which was united with, and two Friends agreed to join me in the service; which we proceeded in, and in less than four days visited about fourteen families, mostly to good satisfaction, besides attending their meeting at Core (Sound which is near the sea coast).

17th.—We had, after that, a comfortable and satisfactory meeting there, amongst our Friends by themselves, in which we were favored with a measure of the Divine Presence owning us together. Here is a hopeful number of youths of both sexes; and their appearance more in simplicity as to dress and otherwise—their apparel (I mean the women's,) was mostly homespun—no black silk cloaks, nor bonnets, among them. I was comforted in their company, and parted with them in near love and fellowship; after

which, visited two other families, and went on to my friend Horton Howard's, whose wife lay ill with the consumption. I perceived her to be innocent, lying in a quiet frame of mind, as nearly fit to leave the world.

(To be continued.)

SELECTED.

BLESSED COMPANIONSHIP.

BY S. DRYDEN PHELPS.

Dear Lord, when in my walks alone,
How sweet are thoughts of thee!
I lift heart-breathings to thy throne,
And find thou art with me.

Thy nearness brightens all my way;
Thy works fresh beauties wear;
Thy love breaks o'er me, and the day
Is bathed in Heaven's own air.

—S. S. Times.

SELECTED.

OUR DAILY BREAD.

"Give us our daily bread," we pray,
And know but half of what we say.

The bread on which our bodies feed
Is but the moiety of our need.

The soul, the heart, must nourished be,
And share the daily urgency.

And though it may be bitter bread
On which these nobler parts are fed,

No less we crave the daily dole,
O Lord, of body and of soul!

Sweet loaves, the wine must all afoam,
The manna, and the honey-comb,—

All these are good, but better still
The food which checks and moulds the will.

The sting for pride, the smart for sin
The purging draught for self within,

The sorrows which we shuddering meet,
Not knowing their after taste of sweet,—

All these we ask for when we pray,
"Give us our daily bread this day."

Lord, leave us not athirst, unfed;
Give us this best and hardest bread,

Until, these mortal needs all past,
We sit at thy full feast at last,

The Bread of angels broken by thee
The wine of joy poured constantly.

—Susan Coolidge.

FOR "THE FRIEND."

A Remarkable Sermon.

The *Christian Advocate* of Seventh Mo. 17th contains a description by Wm. Rutledge, of a remarkable sermon delivered at a camp meeting near Springfield, Illinois, in 1837, by Peter Akers, at which Abraham Lincoln was present. The text was taken from Zechariah,—*"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee. He is just and having salvation; and He shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even unto the ends of the earth."*

In the latter part of his discourse, P. Akers expressed his belief that the Scripture prophecies indicated that there will come about a half-century hence such changes and revolutions as we have never seen. There will come a decade (possibly covering more time) about 1860 and 1870, when the head and front of this offending shall be broken; when the crime of caste in India, China, and Japan shall cease; when Turkish tyranny shall be trampled under the iron hoof of war; when the civil domination of Po

ry shall be overthrown; when serfdom shall no longer cramp the industries and crush the heart Russia; a time when slave-ships, like beasts of prey, shall no longer prowl along the coast of the African continent; a time when we shall no longer have in "slaves and the souls of men; but the whip, the manacle, and unrequited toil shall be banished from our fair land."

Men cringed and cowered under words so plainly spoken, for it was near the time of the terrible Lovejoy tragedy in Alton, and a majority of that audience were from Southern States and had been directly or indirectly connected with slavery. But there was no bitterness in his denunciations, his heart yearned over and his ears fell for the offenders, hence "he spake as he having authority."

On the return of the party to Springfield, Lincoln sat silent until one of them asked his opinion of the sermon. Then thoughtfully he gave this answer: "It was the most instructive sermon, and he is the most impressive preacher I have ever heard. It is wonderful that God has given such power to men. I firmly believe in the interpretation of prophecy, so far as I understand it, and especially about the breaking down of civil and religious tyrannies; and odd as it may seem, when he described those changes and revolutions, I was deeply impressed that I should somehow strangely mixed up with them." He then lapsed into silence again, but many times since, even to men that made light of it, he said he believed that a peculiar work and an important destiny awaited him.

FROM THE "BRITISH FRIEND."

Plainness of Speech.

At the time when Friends arose, a distinction was made between the language addressed to superiors and that addressed to inferiors. The use of "thee" and "thou" was quite proper when addressed to those of low worldly degree, but it was considered rude and offensive when addressed to people of high rank. The men of the world said, "All of our rank are addressed as 'you.' 'Thou' is only addressed to people in positions inferior to ours. We shall maintain our dignity, and therefore will insist on being addressed as 'you.' We are entitled to this form of address. It is given to us by everybody but Quakers, and we will not suffer ourselves to be addressed in the same manner as a man addresses his servant."

The Quakers on the other hand said, "God hath made of one blood all nations of men to dwell on all the face of the earth. He has forbidden his people to use flattering titles to any man. He has enjoined the use of 'sound speech that cannot be condemned,' and commanded us to 'hold fast the form of sound words.' The use of 'thee' and 'thou' in their proper places has always been required of us, and we will not be unfaithful to our Lord's commands." They further pointed out that the use of "you" in place of "thee" and "thou" was introduced by a corrupt people in a corrupt age for the purpose of flattering kings and princes and those in authority, and had ever since been continued for the same base end. The rules of grammar had been perverted in order to serve this purpose, and although Friends left questions of grammar to scholars, they could not overlook the fact that their plain language was strictly correct in form as well as in accordance with the requirements of truth and sincerity. It was not because they affected a more grammatical form of speech than others that people got angry at them and beat them, but because their language was simple, sincere, and without flattery.

Look a little more closely at the Friends' reasons for the "plain" language. Little need be said about the rules of grammar, for however correct it was according to these rules, yet these rules had very little influence with Friends. Many of them were uneducated, and knew little or nothing about grammatical rules; and even yet many Friends, notwithstanding their education, break these rules most wantonly. The schools were responsible for teaching grammar, but truth and sincerity were taught by the Lord Jesus, and Friends were careful to carry into practice all that they were taught by their Divine Teacher. Truth required them to address individuals in the singular number; sincerity forbade their addressing them in the plural number as a mark of pre-eminence in worldly rank; charity required them to treat all men as brethren, and to disregard distinctions, which had only the effect of separating between man and man; and the honor to which they were called as "heirs of God and joint-heirs with Christ" so fully captivated their minds that they could neither seek nor give the honors of this world. In the light of Christ they saw that it was only as men disregarded the honor which comes from above that they sought the honors that come from below, and that in so far as man sought for worldly honor he neglected the honor which was heavenly.

It may seem surprising that the use of the plain language should have become so general in the Society of Friends, seeing that no other educated class of men used it. There was no rule requiring them to use "thee" and "thou" apart from the rule by which they sought to regulate their whole lives. If a Friend used "thee" and "thou" simply because his brethren did so, he had no Quaker reason for his conduct. Other good reasons might be found for the same peculiarity, but the Quaker's was a religious one, and it was in order that he might not be eccentric from Divine truth that he "theed" and "thoud" every man without respect of persons.

It may be said that in our day the same distinction is not made in the use of pronouns of the singular and plural number. Every person without distinction is addressed as "you," and even if one were to address his neighbor as "thee" or "thou" it would not be considered rude but only peculiar. The use of "you" when addressing individuals has become so general that it has defeated the purpose for which it was intended, no one now regarding it as an honor to be so addressed but as part of the common speech of the people. All this is in great measure true, but does it make it right or even unobjectionable to use a corrupt form of language merely because in the ordinary case its corrupt origin and use is to a large extent lost sight of?

The matter now stands thus: The Friends have persisted in conforming to what they considered the standard of truth, and until this day as a Society they have believed themselves called upon to use "thee" and "thou" in their ordinary speech. The remainder of the English speaking world have not been turned to the Quaker standard, but have gone on "youing" increasingly, so that now they "you" all and sundry without respect of persons. They have been so lavish with this expression of respect and honor that it has become so plentiful as to be worth nothing. Not that it was ever worth more, but at one time it had a worldly value that it has since almost entirely lost. At one time it was strong to do evil; now it is so weak that it is meaningless; that is, as a word in place of "thee" and "thou." It was wrong for Friends to use it

when it served an evil purpose, and the question arises—Is it right for them to use it now that it has been rendered unfit to do more evil—at least, to all appearances, in our country? What a strange reason that would be for abandoning the correct and chaste language that had been handed down to them, and which not only their fathers spoke but which we retain in our Scriptures; and in our religious assemblies. All our words ought to be spoken in the fear of God and as in his presence, and so whether the subject of our speech be things of earth or of heaven, care should be taken not to let fall idle or improper words lest we bring ourselves into condemnation or encourage folly in others.

It is noteworthy, and perhaps there is also a lesson for us in the fact that not one of those who have attained to eminence in our Society, as Friends, was unfaithful in this matter, although many of them suffered even to agony before resigning themselves to what they believed to be the call of God in this particular; and none of them claimed as authority for its observance anything less than Divine requirement. At any rate, the consideration of this ought to make us very tender towards those, especially the young, who have a sense that a purer tongue and speech is required of them than they have been in the practice of. At such a time "the 'Thee' and 'Thou' of the Quakers" is often a matter of solemn consideration, and not unfrequently it is feared that the lightness with which it is oftentimes treated by those who are presumed to know and value its worth, has caused little ones searching after a pure language to stumble and fall.

FOR "THE FRIEND."

The Life and Light of Christ.

Our Holy Head and High Priest said of himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Again it is declared: "In Him was life, and the life was the light of men." And again, "That was the true Light, which lighteth every man that cometh into the world."

This being so strongly and truthfully assured, what is it to follow Him who is the life and light of the world? Can it be done save by acknowledging Him in all our ways, through whole-hearted obedience to the light of his Holy Spirit, a manifestation of which is given to every man to profit withal? It is to those who receive Him into their hearts, where He stands knocking by his Spirit, that He gives power to become the sons of God. And it has been said, that the Jew with his Old Testament and not owning Christ, is in the same apostacy as the Christian with the New Testament and not owning the Holy Spirit. Moreover, it is by thus receiving the Lamb of God through his eternal Spirit into our hearts, and walking in the light thereof, that the true fellowship is experienced, and the blood of Christ is known to cleanse from all sin. Man in his natural unrenewed state is in darkness; the Day-spring from on high visits us to give light in this darkness, and to guide our feet in the way of peace.

Then we are to follow Him who is the light of the world, by filial obedience to his precepts and injunctions as contained in Holy Scripture, especially in the New Testament, and, above all through a faithful yielding of ourselves to what He immediately communicates by his blessed Spirit as an unction from the Holy One, by which we know all things and are guided into all truth. Remembering that *his servants we are whom we*

obey; as it is for these that "Christ became the author of eternal salvation."

The Light of Christ within man is so comprehensive and fundamental, that William Penn terms it, "God's gift for man's salvation;" and that, "In the light of the Lamb must the nations of them that are saved walk." And George Fox wrote: "To as many as should receive Jesus Christ in his light, I saw He would give power to become the sons of God." No doubt recognizing in its fulness, that this inward manifestation and anointing of the Redeemer was derived through the outward coming and glorious propitiation of the dear Son of God upon Calvary's cross: verifying the Scripture: "He (that) dwelleth with you, shall be in you."

The relation is handed down to us of a young man, who before he was awakened to a sense of his condition by nature, was rummaging a chest in an upper room of his father's house, when a book happening to come in his way, he opened it and saw the words, "The Light of Christ." That, as stated, was all he read at that time. But though the subject might not then have been congenial to his taste, these words did not pass away from him, but came into mind again and again for some days. At length, he went again to look at the book containing said sentence which had so forcibly arrested his attention, and found it to be Wm. Penn's "No Cross, No Crown," which, I think, as represented, he read through; and it was made instrumental, through the Saviour's all-sufficient grace, to bring about the turning point in his life.

Would that these, "The Light of Christ," or similarly stirring words, might profoundly arrest the attention of every careless Christian professor. And that they might prove like to a nail fastened in a sure place—in the heart—as was so interestingly the case with this young man; who, through obedience to the further teachings of the grace of God, became a dignified servant and upright pillar in the Lord's house, to go no more out.

Natural History, Science, etc.

Stung by a Medusa.—One morning towards the end of July, while swimming off the Margate coast, I saw at a distance something that looked like a patch of sand, occasionally visible, and occasionally covered, as it were, by the waves, which were then running high, in consequence of a lengthened gale which had not long gone down. Knowing the coast pretty well, and thinking that no sand ought to be in such a locality, I swam towards the strange object, and had got within some eight or ten yards of it before finding that it was composed of animal substance. I naturally thought that it must be the refuse of some animal that had been thrown overboard, and swam away from it, not being anxious to come in contact with so unpleasant a substance.

While still approaching it I had noticed a slight tingling in the toes of the left foot, but as I invariably suffer from cramp in those regions while swimming, I took the "pins-and-needles" sensation for a symptom of the accustomed cramp, and thought nothing of it. As I swam on, however, the tingling extended further and further, and began to feel very much like the sting of a nettle. Suddenly the truth flashed across me, and I made for the shore as fast as I could.

On turning round for that purpose, I raised my right arm out of the water, and found that dozens of slender and transparent threads were hanging from it, and evidently still attached to the medusa, now some forty or fifty feet away.

The filaments were slight and delicate as those of a spider's web, but there the similitude ceased, for each was armed with a myriad poisoned darts that worked their way into the tissues, and affected the nervous system like the stings of wasps.

Before I reached shore the pain had become fearfully severe, and on quitting the cool waves it was absolute torture. Wherever one of the multitudinous threads had come in contact with the skin there appeared a light scarlet line, which on closer examination was resolvable into minute dots or pustules; and the sensation was much as if each dot was charged with a red hot needle gradually making its way through the nerves. The slightest touch of the clothes was agony, and as I had to walk more than two miles before reaching my lodgings, the sufferings which I endured may be better imagined than described.

Severe, however, as was the pain, it was the least part of the torture inflicted by these apparently insignificant weapons. Both the respiration and the heart became affected, while at short intervals sharp pangs shot through the chest, as if a bullet had passed through heart and lungs, causing me to fall as if struck by a leaden missile. Then the pulsation of the heart would cease for a time that seemed an age, and then it would give six or seven leaps as if it would force its way through the chest. Then the lungs would refuse to act, and I stood gasping in vain for breath, as if the arm of a garrotter were round my neck. Then the sharp pangs would shoot through my chest, and so *da capo*.

After a journey lasting, as far as my feelings went, about two years, I got to my lodgings, and instinctively sought for the salad-oil flask. As always happens under such circumstances it was empty, and I had to wait while another could be purchased. A copious friction with the oil had a sensible effect in alleviating the suffering, though when I happened to catch a glimpse of my own face in the mirror I hardly knew it—all white, wrinkled and shrivelled, with a cold perspiration standing in large drops over the surface.

How much brandy was administered to me I almost fear to mention, excepting to say that within half an hour I drank as much alcohol as would have intoxicated me over and over again, and yet was no more affected by it than if it had been so much fair water. Several days elapsed before I could walk with any degree of comfort, and for more than three months afterwards the shooting pains would occasionally dart through the chest.—*Life of J. G. Wood.*

Sand-box Tree—One of the most curious is that known to the English residents as the sand-box tree, the *Hura crepitans* of botanists. It belongs to the *Euphorbiaceae*, or Spurge family, but is strangely unlike any of the Old-World forms of that order. Here the fruit is in form rather like a small melon, of hard woody texture, divided into numerous—ten to twenty—cells. If, when taken from the tree, the top is sawn off and the seeds scooped out, no farther change occurs, and it may be, and often is, as the name implies, used as a sand-box. But if left until the seeds are mature, the whole capsule bursts open with a loud report, scattering the seeds to a distance. Thinking that a small young fruit, if dried very gradually, might escape this result, I carried one away, which, after my return to Europe, I placed in a small wooden box in my herbarium. Some nine months after it had been collected it must have exploded in my absence, for, unlocking the

room one day, I found the box broken to pieces, and the valves of the fruit and the seeds scattered in all directions about the room.—*Notes of a Naturalist in South America.*

Items.

Worldliness in Religious Profession.—The *Metropolis* says: "Nobody can study the New Testament without becoming painfully convinced that, should Christ visit New York to-day He could not be induced to enter most of our churches, upon which millions and millions of dollars have been expended, while the poor are yet crying for bread. Christ would find the majority of Christian churches locked against Him except for a few hours on Sundays. The sextons would refuse Him admittance to many of the churches, unless He could prove himself a pew-holder. If He were admitted He would never suppose himself in the church of Christ, as He looked upon the paintings, the statuary, the gilding, the colored windows, the gorgeous organs, and remembered that, within a few paces of this magnificent edifice, He had heard the cries of the sick and starving, whom only one of the thousands of dollars lavished upon this so-called Christian church would have relieved from miserable suffering.

What would Jesus, who sent out his apostles without money, food or extra clothing, say to a modern clergyman, who drives to a \$150,000 church in a \$3,000 carriage, drawn by a \$2,500 pair of horses; takes off a \$100 overcoat; times himself by a \$150 watch; adjusts \$50 spectacles, and preaches the word of God from a \$1,500 pulpit, at a salary of \$10,000 a year, to a congregation of wealthy people, who pay from \$800 upward for the cushioned pews in which they luxuriously listen?"

The Decollete Dress.—It is a fact, gloss it anyhow as we may, that decent women have never dressed so indecently in our country and our century as they do in fashionable life to-day.

I do not believe that two reputable women in the land would dare publicly to defend the styles of undress which now disgrace our sex. The time has more than come for such a protest against this abomination as will smite women to the dust for shame. What is to be said? Enter any fashionable drawing room and look for yourselves. What is said? Think of it, you high-born ladies—think of it! What is the evening dress of a fashionable woman but a burlesque on civilization? It exposes the lady with an indifference which nothing seems to abash. The reproofs of the pulpit, the complaints of the press, the denunciations of modest members of her own sex, flit over those bared bosoms like the feathered tips of their own fans. The impression goes no deeper. What moral mania blunts the sensibilities that ought to fix the standards of a nation? What dementia deters the "ever-womanly" from "leading us on," at least so far that the simplest instinct of feminine modesty—that which covers nakedness—may keep stroke with the moral development of the age? Let it be said that gay women always have dressed improperly. What of it? Is that any reason why they always should?—*Elizabeth Stuart Phelps in the Forum.*

Consumption of Spirits in Russia.—The Russian Government is annually in want of extremely large sums of money for keeping up their army and navy. Russia is in reality a poor country, and the only way of procuring the sums wanted is the tax on spirits. It brought last year (1888) the enormous sum of 250,000,000 roubles (about \$125,000,000), which of course means much more in Russia than it would mean in the United States. This large sum, however, is far from representing the amount of money paid by the people for that vile stuff, as the revenue from spirits is farmed out by the Government. Wealthy landowners, who generally are at the same time producers of spirits, acquire, for large sums, the monopoly for providing whiskey to the people. Jewish tavern-keepers generally step in between producer and consumer. One has to admit that this system certainly raises the consumption of spirits to the highest point possible. Another question, however, is, how the people fare under it. It must suffice here to state that drunkenness in

Russia according to all the information possible to be obtained on that point, is on the increase in a eplorable manner since the liberation of the serfs by an enlightened ruler?—*Nat. Temp. Advocate.*

Church Membership.—The *Independent* has compiled an estimate of the number of Church members belonging to the various professors of Christianity in the United States, from which it appears that besides making up the loss occasioned by death and other causes, the membership has increased more than 1,000,000 during the last year. This it regards as a complete answer to the assertions sometimes made that Christianity is losing its hold upon the people, and that the churches are declining:—

"Of the net increase of nearly 1,100,000 members, 21,745 is accredited to the Roman Catholic Church. His leaves 668,108 to be divided among the various protestant denominations. It should be remembered that the figures given for the Roman Catholic Church are for the Catholic population, not for communicants. We give the Catholic population, and also our estimate of the number of Catholic communicants. The gain for the year in Catholic communicants is, as we take it, 338,273. Over against this is the gain of the Protestant denominations of 68,108. Of this gain 213,702 is to be credited to the branches of the Baptist family; 48,899 to those of the Presbyterian family; 256,359 to those of the Methodist family; 16,377 to the Congregationalists; 466 to the two Episcopal Churches—Protestant and Reformed—and 98,040 to the various Lutheran ranches."

Modern Newspapers.—The moral effects of modern newspapers are creating a reaction. Its flippancy and triviality are weakening to the mind that feeds upon it, impairing its power of sustained thought and application. They lower his taste. Again, they present a hugely distorted view of society. The horrible accidents of a world are spread before him, day by day; he is entertained with the swindles, the vices, and the crimes of the earth; his paper immerses him in all sorts of abnormal things. Such reading can only cease to pain him by hardening his heart and taking off the edge of his conscience. Writing on the contagion of crime, Havelock Ellis says: "There is ample and unquestionable evidence to show that a low-class literature in which the criminal is glorified, as well as the minute knowledge of criminal arts disseminated by newspapers, have a very distinct influence in the reduction of young criminals." If this kind of abulism carries weak and impressionable people from their footing, it also and assuredly lowers the tone of stronger minds that become familiar with it.—*The American.*

THE FRIEND.

NINTH MONTH 6, 1890.

In comparing the early days of the Society of Friends with the present time, it is plain that, in some parts of it at least, there does not exist to the same degree, the feeling that the promotion of the Lord's kingdom in their own hearts and in the world at large, is the great object of life. The spirit that animated its early members is strikingly set forth in the language of George Fox, when, during his last illness, he was asked as to his condition, "Never heed, the Lord's power is over all weakness and death, the *Seed* signs, blessed be God." Knowing the Divine power to be sensibly present, all else was of little moment in his eyes.

But with the increase of wealth, and the decay of love to God, other things have come to have the first place in the affections of many. Richly furnished homes, a luxurious style of living, the cultivation of artistic tastes, an excessive devotion to intellectual culture have taken the place, with some professors of the self-denying doctrines of Christ, of the daily bearing of the cross,

and the earnest seeking after conformity to the Divine will, which were the marks and the glory of our early members. For, as William Penn says, "This people were brought forth in the cross, in a contradiction to the ways, worship, fashion and customs of this world."

While plausible reasons may be advanced for indulgence in the things above-mentioned, and a certain degree of attention thereto may be considered allowable, yet it remains to be an unalterable truth, that nothing must be allowed to have the supreme place in our desires, affections and interests, but the love and service of God. If this is not the case, we are not obeying the Divine command to seek *first* the kingdom of God, but are worldly-minded; have become conformed in heart to this world, and are not so transformed in the spirit of our minds as to be doing that which is acceptable in the Divine sight.

Probably the *excessive* pursuit of intellectual culture would be considered by many as the least objectionable form in which a worldly spirit could manifest itself. But there are many earnest seekers after righteousness, who have felt the restraining hand of the Lord laid upon them in this matter; and have been made to feel that it, as well as grosser desires and pursuits must come under the discipline of the cross.

William Penn says of Friends in his day—"Our liberty stood in the liberty of the Spirit of Truth; and no pleasure, no profit, no fear, no favor could draw us from this retired, strict and watchful frame."

Our late valued friend, Henry Cope, when a young man, was much interested in scientific studies; but a time came when he felt that it was his duty altogether to lay aside such pursuits. He yielded obedience to the command, and for a year or two confined his reading almost exclusively to the Bible and other religious books. When he afterwards resumed his former studies, it was probably in moderation. In after life he recurred to this experience as having been peculiarly profitable to him. If he had disregarded the restraint there is no reason to believe he ever would have become the dignified servant of the Lord, which he was felt by his friends to be; but, while becoming deeply versed in the knowledge of outward things, he might have lost the sense of the guidance of Him, who is the fountain of heavenly wisdom.

It has at times been very interesting to notice in the accounts preserved of the early members of our Society, that many of the ministers of that day were young men, of little intellectual ability and less culture, so that, as Isaac Pennington says, "I seemed to trample them under my feet, as a poor, weak, silly, contemptible generation." Yet as these humble instruments kept close to the Divine Hand that led them, they grew not only in grace but in heavenly wisdom, and were made able and dignified ministers of the Gospel, and their intellectual capacity was so developed, as to raise the query, whence have these men this wisdom? So that they fearlessly defended and ably sustained the cause of truth, in conflict with the learned and skilful of their opponents. So that we may well conclude, that nothing so elevates and enriches the mind of man, as the power of Divine grace.

However useful for the purposes of this life, outward knowledge and intellectual culture may be, yet they have no tendency in themselves to lead the soul to God. Not many wise men after the flesh, are enrolled among the humble followers of Christ, to whom his kingdom is promised. It is the *life* of Christ revealed in the

heart, his Divine power operating there that leads to salvation: knowledge without life, has no such property. "A man may read the letter of the Scriptures diligently, and gather a large knowledge therefrom, and feed greedily thereon, and the soul underneath [may be] lean, barren, hungry and unsatisfied." In the 1st chapter of the first Epistle of Paul to the Corinthians, he particularly warns them against a dependence upon worldly wisdom in spiritual matters:—"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" On this text, I. Pennington observes, "How can the wise eye see that, how can the learned eye acknowledge that, which comes quite out of the way of its knowledge and learning, even in a path that it is not at all acquainted with?"

We would not be understood by these remarks to discourage the frequent and serious perusal of the Holy Scriptures, a good practice, which has often been blessed to individuals—but we desire to bear our testimony against the opinion that a knowledge of them is the foundation of Gospel ministry; and hence that their systematic study is a necessary pre-requisite to its exercise. They are invaluable as an historical record of events of great interest to the human race; and the doctrinal statements and lively exhortations they contain are greatly to be prized; but the same Holy Spirit that operated on the minds of those who originally wrote them, is equally able at this day to impress the mind of the minister with a religious concern for the people before him, and to give him appropriate words to communicate his exercises to them. "It is," says Wm. Penn, "the Spirit of the Lord, immediately or through the ministry of his servants, that teacheth his people to profit."

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate last week, the Tariff bill continued under consideration. The wool and silk schedules were disposed of. The conference report on the sundry civil bill was agreed to. The conference report on the River and Harbor bill will be presented to the Senate early this week, and its consideration asked for.

In the House on the 28th ultimo, the land bill was passed.

The conferees on the River and Harbor bill reached an agreement on the 1st inst. As agreed to, the bill makes a total appropriation of \$24,981,295. The appropriation for the removal of Smith's and Windmill Islands, in the Delaware River, is reduced to \$200,000, but authority is given to contract for the completion of the work, at an estimated cost of \$3,300,000.

The House Committee on Territories has adopted a resolution, to be submitted to the House, authorizing the sending of a sub-committee of seven to New Mexico and Arizona, to inquire into the fitness of those Territories for admission to the Union as States. The Commission is to report at the next session of Congress.

The President has signed the Meat Inspection, Agricultural College, and Sundry Civil bills.

The Stock Yards Switching Association, in Chicago, has been dissolved, and each road has decided to do its own switching. When the striking switchmen heard the news, they were assembled in conference. The meeting broke up hurriedly, the strikers realizing that they were "striking at empty space."

The union carpenters in Chicago went on strike on the 1st inst. They number about 8,000.

Labor Day was generally observed on the 1st inst. In many of the large cities there were parades, followed by picnics.

The New York State Board of Mediation and Arbitration has had notice served on Vice President Webb, of the New York Central Railroad, and upon Master Workman Lee, of District Assembly 246, Knights of Labor, that an investigation into the causes of the strike would be begun on the 2nd inst.

It is stated that an agent for English capitalists has been negotiating for the purchase of the Menhaden

Fishery Basins in this country. It is said that a price has been given him on every establishment from Buzzard's Bay to the Chesapeake. Last season the various establishments turned out 70,000 barrels of menhaden oil, valued at \$600,000, and fish scraps worth as much more.

The New Orleans Exchange officially reports the total cotton crop of the United States for the commercial year, which ended on the 31st ult., at 7,311,322 bales, exceeding the largest crop ever grown by 265,489 bales, and last year's crop by 373,032.

The population of Idaho, as given by the Census Bureau, is 84,229. In 1880 the population was 32,610. The population of Rhode Island is given as 345,343. In 1880 the population was 276,531.

Deaths in this city last week numbered 390; 25 less than during the previous week and 20 less than during the corresponding period last year. Of the whole number 210 were males and 180 females: 48 died of consumption; 33 of marasmus; 29 of diseases of the heart; 25 of cholera infantum; 15 of inanition; 14 of typhoid fever; 14 of casualties; 14 of pneumonia; 12 of inflammation of the brain; 12 of inflammation of the stomach and bowels; 11 of old age; 11 of Bright's disease; 11 of diphtheria and 10 of convulsions.

Markets, &c.—U. S. 4's, reg., 104; coupon, 105; 4's, 125½; currency 6's, 113 a 125.

COTTON was quiet but steady, on a basis of 11½ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$19; do. fair to prime, \$18.25 a \$18.75; spring bran, \$17.50 a \$18.

FLOUR.—Western and Pennsylvania super, \$2.90 a \$3.35; do. do., extras, \$3.50 a \$4.00; No. 2 winter family, \$4.00 a \$4.40; Pennsylvania, roller process, \$4.50 a \$5.25; Western winter, clear, \$4.65 a \$5.25; do., do., straight, \$5.25 a \$5.50; winter patent, \$5.50 a \$6.00; Minnesota, clear, \$4.70 a \$5.00; do. straight, \$5.10 a \$5.65; do., patent, \$5.75 a \$6.25. Rye flour was unchanged.

GRAIN.—No. 2 red wheat, \$1.00½ a \$1.02.

No. 2 mixed corn, 57½ cts.

No. 2 white oats, 42½ cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 4 a 4½ cts.; fair, 3½ a 3½ cts.; common, 3½ a 3½ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 4½ a 5 cts.; medium 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4 a 7½ cts.

HOGS.—Good Western, 6½ a 6½ cts.

FOREIGN.—There is much dissatisfaction among the dockers at Southampton, and a great strike is imminent. The striking miners in Belgium now number eighteen thousand.

A dispatch from Melbourne, states that the Seamen's Union has called out the crews of the Union Steamship Company, whose vessels ply between Sydney and New Zealand.

The Employers' Union has sent a letter to the Mayor of Melbourne, saying that no partial settlement of the labor dispute will be satisfactory. The position, the letter says, requires a thorough and simultaneous settlement. A conference between the ship owners, mine owners and employers generally is projected, with the object of discussing the future relations between employers and employes.

The Irish Land Commissioners have just issued their report on the condition of the potato crop all through Ireland. It confirms the statements of the newspapers that the blight is universal.

The Corn Millers' Association of Leeds, on the 26th ult., advanced the price of flour 1s. 6. per sack. This makes an advance of 4s. 6d. within a month.

The influenza which has lingered in London through the summer, the result of the several weeks of wet weather, is again becoming very prevalent, and is causing a great deal of anxiety lest it be the forerunner of another epidemic. Reports from the continent announce that a similar outbreak has occurred in Vienna, Austria, and in Hungary, the only difference being that this is accompanied by symptoms of choleraic diarrhoea, instead of those of affections of the lungs.

The chief topic of discussion in the French press continues to be the tariff dispute with America. The articles show a great variety of opinion as to the proper course to be pursued by the Government. Some of the writers advocate a bold policy of self-protection regardless of possible retaliation by the United States, while others betray an almost ludicrous terror lest France should lose the American custom for some of her most important products. These latter beseech the Government not to do anything to anger the Washington Government.

The German Government lately requested that copies of the rules and regulations of the International

Labor League and Federation and the National Federation of All Trades and Industries be forwarded to it from London. In reference to this matter a communication has just been received by the officers of the two Amalgamated Societies from the German Government to the effect that in future the German Empire must be excluded from the scene of their operations, and further that any depots formed by them will be summarily suppressed and legal proceedings will be instituted against the leaders or officers of these societies. A hint is also added to the effect that the British Government may possibly be asked to move in the matter.

The commission of inquiry, which has been investigating Trans-Saharan railway schemes, has approved a route from Constantine and Biskra, in Algeria, across the desert to Lake Tchad. This route is by way of Timassiniss and Amguid, and traverses the Touaregs country. Its length is given as 2000 miles. The project is backed by the Banque Russe et Francaise.

A deputation, comprising the leading merchants of Nijni-Novgorod, waited upon Wychnegradski, Minister of Finance, to inquire concerning the new tariff. The Minister said that the raising of the duties on foreign goods was a fresh evidence of the Czar's solicitude for the development of Russian trade. The old protective duties had lost their importance with the advancing rate of exchange. The recent increases, he said, would remain in operation until the Seventh Month, by which time he hoped the revision of the tariff would be completed.

The emigration of Jews from Russia has now been placed upon a systematic basis, and they are leaving, or preparing to leave, in great numbers. During the last few weeks thousands of families have left Russia, Poland, Lithuania and Volhynia for Brazil.

Joffa, a well-known Jew whose efforts in behalf of his fellow-sufferers have given him much prominence, is arranging for a wholesale migration to Palestine.

An explosion occurred on the 1st instant in a mine at Boryslav, in Galicia. Eighty miners were suffocated.

Telegrams concerning the floods in the Tyrol say that the flood area is much greater than it was in the disastrous floods of 1888, and the damages have been immense. As yet but two lives have been lost so far as is known. All railroad travel through the afflicted districts is stopped. Stone dams have been broken down and partially carried away. Those people who still remain in the neighborhood live in the upper stories of their houses, while many have been driven to the roofs. The peril is believed to be decreasing.

A dispatch from Pesth, states that a disastrous fire at Tokay began at night. The flames were fanned by a high wind that was blowing at the time. All the public buildings were destroyed. The inhabitants are encamped in the fields under canvas sent from the nearest military station, and amid piles of lumber, furniture, &c. The greatest distress prevails. The fire is still burning. The Government has promised to send assistance.

From the 26th ult. to the 1st inst., there have been 48 fresh cases of cholera at Eltor and 18 deaths from the disease. Advices from Mecca are to the effect that the city is free from cholera.

A dispatch from Buenos Ayres says, that the Minister of Finance, replying to a deputation which waited upon him, stated that the Government would reduce the State expenditures by \$15,000,000.

At a meeting of the Hygienic Committee in Paris, Dr. Proust read a telegram from Pernambuco, stating that there are 4000 cases of small pox in that province and that there is an average of 20 deaths daily.

RECEIPTS.

Received from Mary M. Applegate, N. J., \$2, vol. 64; from David Wallace, O., \$2, vol. 64; from Joseph G. Evans, N. J., \$2, vol. 64; from Hannah Evans, \$2, vol. 64; from Phoebe J. Sampson, N. Y., \$2, vol. 64; from Lewis Forsythe, Pa., \$2, vol. 64; from Henry Newton, England, 10 shillings, vol. 64; from Edmund S. Fowler, Agent, O., \$14, being \$2 each for Stephen Hobson, Thomas Hobson, Benjamin J. Hobson, Edwin Hollingworth, James McGirr, Joseph Penrose, and Daniel M. Mott, vol. 64; from Casper T. Sharpless, and Sarah T. Warrington, N. J., \$2 each vol. 64; from John Evans, Ind., \$2, vol. 64; from George McNichols, Agent, Ioa., \$4.50, being \$2.50 for George W. Reeves, Jolley, Ioa., to No. 13, vol. 64, and \$2 for Joseph Beezley, Earlham, Ioa., vol. 64; from David D. McGrew, Agent, Ioa., \$4, being \$2 each for John Knudson and Sigbjorn T. Rosdale, vol. 64; from Anne E. Howell, Gtn., \$2, vol. 64; from Lloyd Balderston, Md., \$6, being

\$2 each for himself George Balderston, and Elwood Balderston, vol. 64; from James S. Newbold, Pa., \$2, vol. 64; from Samuel Allen, Phila., \$2, vol. 64; from Jesse W. Taylor, Phila., \$2, vol. 64; from Gilber Jones, Canada, per Adam Henry Garratt, Agent, \$2, vol. 64; from Henry Haines, Phila., \$2, vol. 64, and for Hattie L. Deacon, Ky., \$2, vol. 64; from Russell Taber, Io., \$2, vol. 64; from I. C. Milhous, Io., \$4, vol. 63 and 64; from Jesse Negus, Agent, Io., \$10, being \$2 each for Sarah Ann Atkinson, William D. Branson, Eric Knudson, Mary M. Edmonson, and Tristram Coggeshall, vol. 64; from Elwood E. Haines, N. J., per Charles Stokes, Agent, \$2, vol. 64; from Geo. Haines, Jr., N. J., \$2 vol. 64; from Richard Wistar, \$4, being \$2 for Hannah H. Acton, N. J., vol. 64, and \$2 for William C. Reeve, N. J., to No. 14, vol. 65; from Samuel Williams, N. J., \$2, vol. 64, and for George Williams, \$2, vol. 64; from William Stanton, Agent, O., \$69.50, being \$2 each for James Steer, Mary Davis, Hannah Tatum, Robert Plummer, William Bund, William Picket, Jonathan T. Scofield, Perley Picket, Joseph F. Doudna, John G. Hall, Jesse R. Liveze, Ann Williams, Aaron Frame, Sara M. Bailey, Barclay Smith, Jesse Bailey, Samuel Walton, Beulah Robert, John Bundy, Elizabeth Bailey, Joseph Cowgill, Jehu Bailey, Elizabeth Wilson, Asa Garretson, Eunice Thomasson, Esther Sears, J. J. H. Taber, Joseph Gibbons, James Edgerton, Benjamin Stanton, Aaron D. Wees, and Albertus Hoyle, O., John G. Hoyle, Kansas, and Ann Gibbons, Ioa., vol. 64, and \$1.50 for Samuel C. Smith, O., to No. 52, vol. 64; from W. Mifflin Hall, Agent, O., \$6, being \$2 each for Charles P. Hall, Guernsey, and Israel Cope, vol. 64; from Samuel Balderston, Phila., \$2, vol. 64; from Susan J. Yerkes, Fkfd., \$2, vol. 64; for Mary J. White, N. C., \$2, vol. 64; from Mary W. Bacon, N. J., \$2, vol. 64; from William H. Gibbons, Pa., \$2, vol. 64; from Pelatiah Gove, Vt., \$2, vol. 64; from William H. Moon, Pa., \$2, vol. 64; from Rebecca H. Wills, Phila., \$2, vol. 64; from Daniel Williams, Agent, O., \$2 for Mary Chandler, vol. 64; from Henry B. Leeds, Agent, N. J., \$2, being \$2 each for Anna W. Leeds, Isaac L. Robert, and Walter E. Vail, and Amos Ashead, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

ERRATUM.—The notice of the death of Rebecca Allen, in No. 4, should read "died Seventh Mo. 31st 1890," instead of Eighth Month.

FRIENDS' SELECT SCHOOLS, 140 North Sixteenth St. Phila., will re-open Ninth Mo. 15th, 1890. Applications for the admission of pupils may be made to member of the Committee on Admissions, or to the Superintendent of the School, who will be in attendance at the school building, between 9 and 12 o'clock during the week preceding the opening.

Committee on Admissions:

Caleb Wood, 914 Pine St.

Edward Maris, M. D., 1106 Pine St.

S. Mason McCollin, M. D., 1823 Arch St.

Rebecca C. Sheppard, 459 Marshall St.

Juliana R. Tatum, 2123 Arch St.

Susanna House, 3739 Baring St.

J. HENRY BARTLETT, *Supt.*

HENRY LONGSTRETH, 740 Sansom St., will be glad to correspond with Friends who may wish to procure either of the following English books: *Quaker Struggles, Cry of Christendom, Featherstones and Halls*, and any other English book.

TOUGHKENAMON HOME AND BOARDING SCHOOL will re-open Ninth Month 29th, 1890.

H. M. COPE, *Principal.*

CARRIE E. HAVILAND, *Assistant.*

WESTTOWN BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Mo. 2d.

Parents and others intending to send children to the school, will please make immediate application to

J. G. WILLIAMS, *Supt.*, Westtown, Pa.

DIED, Eighth Mo. 11th, 1890, EZRA HAINES, at residence, Mount Laurel, N. J., in the 92d year of age, a member of Evesham Meeting, and when health a regular attender. During his last illness was favored with a remarkable composure of mind which continued to his end.

WILLIAM H. PILE'S SONS, PRINTERS,
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Memoranda of Abigail Hutchinson.

(Continued from page 42.)

1879. Third Month 10th.—This winter has been a season of desertion and poverty of spirit. My health is feeble; and the dear Master has seemed meet to hide his face at times. Yesterday morning, at meeting, feeling the spirit of prayer, ventured to prostrate myself on bended knee, and to petition the Lord to remember us in our low estate; and that He would be pleased to reach forth his hand from his all-bountiful table and grant us a portion of living bread and living water to nourish and support our drooping spirits. Felt peace in yielding to what I believed to be apprehended duty. My brother T. came this afternoon and sat with me a little while in silence; when he had some words of comfort to offer, which seemed like a brook by the way. The Lord is at seasons pleased, either immediately or instrumentally, to speak a word of comfort to the weary traveller. To Him be the praise!

Fourth Month 20th.—Our Select Yearly Meeting was held to-day. A number of strangers were present, and much was said in prayer and testimony; but sadness was the clothing of my spirit in missing many dear Friends who were with us one year ago. Thus every year those who were removed who filled the first seats, and there are few qualified to take their vacant places. The harvest truly is plenteous, but the laborers are few. Charles Evans is very ill, if living. He will be much missed, if taken away, by his family, his friends, and by the Church; but our loss will be his eternal gain.

21st.—Just before going into meeting, to-day, was informed that Charles Evans died at half-past one o'clock this morning. A longer silence and an unusual solemnity was felt before anything was said in the meeting.

24th.—Attended the funeral of Charles Evans, where a very large number of Friends were present; and many testimonies were borne to his faithfulness in the support of our Christian doctrines and testimonies. And also, that having fought the good fight and kept the faith, he gathered to his eternal reward.

27th.—First-day.—A very solemn meeting in morning. The loss of our valued Friend, E., was felt. ——— was with us and spoke very sweetly; and ——— appeared in prayer.

They both alluded to the deceased. ——— added a little: beginning with "Blessed are the dead who have died in the Lord," &c. How I desire, as time is quickly passing away, that I may be prepared, through mercy, to receive the reward of all those who through faith and patience here, have become inheritors of the promises.

Fifth Month 1st.—My birth-day: having attained the great age of 81 years. Very serious have been the feelings attending my mind, in reflecting on the years passed, with the desire that the remaining days allotted may be more and more devoted to the cause of my Divine Lord and Master. And this day, in a feeling of sadness and of feeble faith, the secret prayer of my heart has been, "Cast me not off, in the time of old age: forsake me not when my strength faileth."

Sixth Month 22nd.—I have been to see my dear aged Friends, David and Rachel Roberts and their valuable children. They are green in old age, and faithful in the support of our Christian doctrines and testimonies. At our meeting this morning, after an absence of more than two weeks, I felt constrained to open my mouth in testimony. Have felt very poor and stript of latter time, feeling at seasons as though the Divine presence was withdrawn; yet I believe these seasons of apparent desertion are good for us, to teach us that without the dear Saviour, we can do nothing, not even think a good thought. Preserve me, holy Father, on the right hand and on the left; and when the enemy may be permitted to come in like a flood, be pleased, I pray Thee, to lift up a standard against him.

Seventh Month 15th.—At Conshohocken. A beautiful summer morning! all nature seeming fresh. The birds are singing; and there is much to raise the heart to our Almighty Creator, the great Author of all. The query arises, am I sufficiently thankful for the countless blessings I enjoy? The Lord's mercies are new every morning—great is his faithfulness.

17th.—A very pleasant change in the weather. Yesterday was very warm, causing several to be sunstruck in the city. What a favor to be permitted to be in the country, enjoying the beauties of nature; while many, more worthy than myself, cannot have this privilege. "Not more than others I deserve, yet Thou hast given me more."

Eighth Month 10th.—At meeting this morning. A. C. J. seemed to speak in a startling manner: commencing with the words "Eternity, Eternity." Her communication was a solemn one throughout. I followed, beginning with the text, "For we know if our earthly house of this tabernacle were dissolved, &c., and querying, are we in a state of preparation, when done with the things of time, to be received into the abodes of bliss?"

13th.—Since I have been staying here, there have been many discouraging things as to the outward. It seems as if the world and the things of it—things lawful but which ought not

to have the first place in our hearts—would choke the good seed of the kingdom. I have felt exceedingly low, much of the time, in spirit. "O Lord, I am oppressed; undertake for me."

Eighth Month 26th.—After a sojourn of eight weeks at Conshohocken, with my kind friend, A. C. J., look towards leaving to-morrow. Have not been very well part of the time, but have only missed attending one meeting as they came in course. Though they are very small, I felt at times that the dear Master was pleased to own us with his presence. Felt constrained at nearly every meeting, to open my mouth in testimony, and sometimes in prayer. But how often I felt that there was too much of a looking to the poor ministers for help, rather than an entering into their own hearts to labor. None can do our work for us; no man can redeem his brother, nor give to God a ransom for him. Our once favored Society seems in a very low state. It is only by individual faithfulness that there can be an arising as out of the dust of the earth; and Zion can put on her beautiful garments. The world, with its fading pleasures and treasures, steals the hearts of too many. They are unwilling to take up the cross and follow a crucified Saviour in all He may require of them. But if we are not willing to bear the cross, we cannot expect to wear the crown. It is only by watchfulness and faithfulness, by keeping low and humble at the feet of our Lord and Master, and by the obedience of faith to all his requirements, to the very end, that we can expect the assurance fulfilled: "Be thou faithful unto death, and I will give thee a crown of life."

Ninth Month 1st.—[Upon this date, and after an allusion to a death in the family of one of her relations near Camden, N. J., our friend thus comments.] How great the changes continually taking place! Truly we none of us know what a day or an hour may bring forth. I more and more feel the great importance of endeavoring to live in a state of preparation for the solemn change which awaits us all, sooner or later.

17th.—Came home to-day. In looking over the leaves of my long life, though many the changes and bereavements I have had, yet I do desire to number my many blessings; and though at seasons I can but feel my great loneliness, yet again and again the dear Master has been pleased to draw near, and make up for every need. Surely I can say, "Goodness and mercy have followed me all the days of my life."

"He who hath led, will lead,
He who hath blessed, will bless,
He who hath fed, will feed,
Can He do less?
He fainteth not: He faileth never;
So trust in Him—to-day, forever!"

24th.—I more and more feel the need of greater watchfulness unto prayer; for in an unexpected moment the language may be proclaimed: "Time to thee shall be no longer.—One generation goeth, and another cometh; and oh! that there may be an increasing faithfulness on the part of our younger Friends, that they be willing to forsake the world and its fading

pleasures, and take up their daily cross, and follow a crucified Redeemer in all his requirings. May I more and more keep a single eye to the pointings of the Divine finger; living day by day and hour by hour in a state of preparation for an admittance into the kingdom of Heaven. As—

"Hither all my wishes tending,
Thither all my hopes ascending."

26th.—Attended the funeral of R. McCollin. It was large. Many ministers present. Much was said to the young and middle aged—those in physical vigor and mental strength; inviting them to take the yoke of Christ upon them, give up their strong wills, and let the dear Saviour take possession of their hearts, so as to bring every thought into captivity and obedience to his will; and that the lion and the lamb might lie down together, and a little child shall lead them.

1880. First Month 1st.—This season always brings vividly to remembrance that six years ago my dear sister was taken to her eternal reward in Heaven. I am still continued, a monument of mercy, to struggle on a little longer. May I be enabled in faith and patience to hold out to the end, cheered at times with a prospect of a reunion where partings are forever unknown. Attended meeting this morning, where my mouth was opened in testimony. For several months I have only spoken a few times. — followed. After which, I felt constrained to kneel in supplication. The meeting seemed to me a solemn one. I felt that the dear Master was pleased to draw near and own us with his presence. What a favor to be permitted a peaceful quiet after a long season, wherein I have at times felt as in a land of drought, comparable to the mountains of Gilboa, where there is neither dew, nor rain, nor fields of offering.

4th.—Attended the meeting at West Philadelphia, in company with — and —. I thought we had a good meeting. I had a short testimony given me to deliver, and — appeared in supplication. This meeting was opened a little over a year ago. I think there is a seed planted there, which will grow. A number of little colored children from the "Shelter" were there. They sat quietly, and their appearance was pleasant and comfortable, and as though much care had been taken of them. Those engaged in the care and training of them will, I do not doubt, feel the reward of peace in giving up to take charge of such little orphans.

11th.—At meeting twice to-day. It felt to me to be a time of precious quiet; and I said in my heart, surely the Lord is in this place. Though it is a low time in our Society, I hope and trust, there will be raised up as from the highways and hedges, those who will support our Christian doctrines and testimonies; though I shall not be likely to live to see it. In the morning meeting — spoke early, followed by —, and —, in a long communication to the young. Truly this class have line upon line, and precept upon precept. Oh! that they would turn their backs on the world and its fading enjoyments, and listen to the voice of Him who speaketh in the heart as never man spake, and faithfully attend to the pointings of the Divine finger, saying in them, "this is the way: walk thou in it."

26th.—Went very low and poor to our Select Preparative Meeting. Our dear Lord and Master was present with us, and our meeting was a favored one. Truly, when the heart is ready to fail, what a mercy we are not forsaken, but are enabled, through holy help, to look in renewed

faith unto Him who, for the sighing of the poor and the crying of the needy, does arise. Praise to his great and everlastingly worthy name!

(To be continued.)

FOR "THE FRIEND."

In Darkest Africa.

(Continued from page 43.)

One of the greatest difficulties of a caravan travelling through Africa is in finding a suitable supply of provisions. For this they must depend mainly on the plantations of the natives. Occasionally several days journey will be required to pass over the interval between one settlement and another; and when the patches of cultivated land are reached, it is not always the case that they are extensive enough to supply the wants of several hundred hungry men. The plants most commonly cultivated are the Manioc or Cassava, the Plantain and the Banana. The Manioc root, when freshly gathered, has a bitter taste, due to the presence of a poisonous principle, which is easily dissipated by washing and drying. The natives are in the habit of soaking the roots for several days in water to extract this poison, before cooking them. For want of care in this respect, many of Stanley's men suffered in health.

Although our travellers wished to keep on friendly terms with the natives, and were willing to purchase provisions of them, yet when this was impracticable, owing to the fears of the people, who naturally retired into the bush on the approach of a large body of armed men, of whose intentions they were ignorant, they did not hesitate to help themselves to whatever they needed and could carry away.

In their onward march they came to settlements of Arab raiders who had penetrated to those forest recesses in search for ivory and slaves. Of these people, Stanley says:

"Towards the Linda and Ihuru Rivers, they had levelled into black ashes every settlement, their rage for destruction had even been vented on the plantain groves, every canoe on the rivers had been split into pieces, every island had been searched, and into the darkest recesses, whither a single track could be traced, they had penetrated with only one dominating passion, which was to kill as many of the men and capture as many of the women and children as craft and cruelty would enable them. However far northward or eastward these people had reached, one said nine days' march, another fifteen days; or wherever they had gone they had done precisely as we had seen between the Linda River and Ipoto, and reduced the forest land into a howling wilderness, and throughout all the immense area had left scarcely a hut standing.

"What these destroyers had left of groves and plantations of plantain and bananas, manioc, and corn-fields, the elephant, chimpanzee, and monkeys had trampled and crushed into decaying and putrid muck, and in their places had sprung up, with the swiftness of mushrooms, whole hosts of large-leaved plants native to the soil, briars, calamus and bush, which the natives had in times past suppressed with their knives, axes and hoes. With each season the bush grew more robust and taller, and a few seasons only were wanted to cover all traces of former habitation and labor.

"From Ipoto to the Linda the distance by our track is 105 miles. Assume that this is the distance eastward to which their ravages have extended, and northward and southward, and we have something like 44,000 square miles. We know what Ugarroa has done from the

preceding pages, what he was still doing with all the vigor of his mind, and we know what the Arabs in the Stanley Falls are doing on the Lumami, and what sort of devil's work Mum Muhala, and Bwana Mohamed are perpetrating round Lake Ozo, the source of the Lulu, and once we know where their centres are located we may with a pair of compasses draw great circles round each, and park off areas of 40,000 and 50,000 square miles into which half-a-dozen resolute men, aided by their hundreds of bandits, have divided about three-fourths of the Great Upper Congo Forest for the sole purpose of murder, and becoming heirs to a few hundred tusks of ivory.

"All this would be clearly beyond their power, if they possessed no gunpowder. Not a mile beyond their settlements would the Arabs and their followers dare venture. It is more than likely that if gunpowder was prohibited entry into Africa there would be a general and quick migration to the sea of all Arabs from inner Africa, as the native chiefs would be immeasurably stronger than any combination of Arab armed with spears.

"There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa, and Congo States against the introduction of gunpowder into any part of the continent, except for the use of their own agents, soldiers, and employes, or seizing upon every tusk of ivory brought out, as there is not a single piece nowa-days which has been gained lawfully. Every tusk, piece and scrap in the possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman or child, for every five pounds a hut has been burned, for every two tusks a whole village has been destroyed, every twenty tusks have been obtained at the price of a district with all its people, villages and plantations. It is simply incredible that, because ivory is required for ornaments or billiard games, the rich heart of Africa should be laid waste at this late year of the nineteenth century, signalized as it has been by so much advance, that populations, tribes and nations should be utterly destroyed. When, after all, does this bloody seizure of ivory enrich? Only a few dozens of half-castes, Arab and Negro, who, if due justice were dealt to them, should be made to sweat out the remainder of their piratical lives in the severest penal servitude."

The effect of these raids had been of course to destroy most of the plantations of the natives of which Stanley had before depended. Wild fruit and fungi were resorted to, but the strength of the men rapidly failed and many perished of starvation and of ulcers and other diseases caused by insufficient food.

After leaving the Arabs, they entered a part of the forest where the clearings around the native villages were left in a very rough condition.

"As one steps out of the shadow of the forest the path is at first, maybe, along the trunk of a great tree for 100 feet, it then turns at right angles along a great branch a few feet; he takes a few paces on the soil, then finds himself in front of a massive prostrate tree-stem three feet in diameter or so; he climbs over that, and present finds himself facing the out-spreading limbs of another giant, among which he must creep, or crawl to get a footing on a branch, then from the branch to the trunk, he takes a half turn, the right, walks along the tree from which, increasing in thickness, he must soon climb on to

another that has fallen across and atop of it, then after taking a half-turn to the left, he must follow, ascending it until he is 20 feet above the ground. When he has got among the branches at this dizzy height, he needs judgment, and to be proof against nervousness. After tender, delicate balancing, he places his foot on a branch—then last descends cautiously along the steep slope until he is 6 feet from the ground from which he must jump on to another tapering branch, and follow that to another height of 20 feet, then along the monster tree, then down to the ground; and so on for hours, the hot, burning sun, and the close, steamy atmosphere of the clearing forcing the perspiration in streams from his body. He has narrowly escaped death three times during these frightful gymnastic exercises. One man died where he fell. Several men were frightfully bruised. Yet it is not so dangerous with the naked feet, but with boots in the early morning, before the dew is dried, or after a rain, or when the advance-guard has smeared the timber with a greasy clay, I have had six falls in an hour. The village stands in the centre. We have often congratulated ourselves on coming to clearing at the near approach to camping-time, but it has frequently occupied us one hour and a half to reach the village."

On the 9th of Eleventh Month, 1887, they reached a large native settlement, beyond the limit of the Arab raiding. The clearing was 3 miles in diameter. "Almost every plantain stalk bore an enormous branch of fruit, with from fifty to one hundred and forty plantains attached. Some specimens of this fruit were twenty-two inches long, two and a half inches in diameter, and nearly eight inches round, large enough to furnish Soat Tato the hunter, with his long desired full meal. There was an odor of ripe fruit pervading the air, and as we climbed over the logs and felt our way gingerly along the prostrate timber, I was often asked by the delighted people to note the bunches of mellow fruit hanging temptingly before their eyes.

"The first thing after storing goods, and distributing the men to their quarters, was to give fifty ears of corn per man, and to arrange with the natives as to our future conduct towards one another.

"Within an hour it was agreed that the western half of the Ibwire clearing should be granted to us for foraging; that the eastern half, from a certain stream, should be the reserve of the natives. Khamis, the Manyuema, was also induced to enter into the pact. In return for a packet of brass rods, Boryo, the principal chief of the district, presented us with five fowls and goat.

"This was a great day. Since Eighth Month last, not one follower of the Expedition had enjoyed a full meal, but now bananas, plantains, yams and green, potatoes, herbs, yams, beans, sugar-cane, corn, melons in such quantities were given them that were they so many elephants they could not have exhausted the stock provided for them in less than ten days. They could gratify to the full the appetite so long stinted and starved.

"On this date the men were hideous to look upon, because of their gaunt nakedness. They were naked, for they had stripped themselves to obtain food from the slaves of the Manyuema at 'garrowwas' and Ipoto; of flesh they had none, or they had been reduced to bones by seventy-three days of famine and thirteen days of absolute want; of strength they had but little, and they were ill-favored in every respect; their native color of oiled bronze had become a mixture

of grimy black and wood ashes; their rolling eyes betrayed signs of disease, impure blood, and indurated livers; that beautiful contour of body, and graceful and delicate outlines of muscles—alas, alas!—were all gone. They more befitted a charnel-house than a camp of men bound to continually wear fighting accoutrements."

Despite strict prohibition to touch anything on the native reservation, one of the men paid it a visit and captured nineteen fowls. Stanley was worried at this evidence of ingratitude towards a people who had treated them so handsomely, and in commenting on it, makes some allowance for his followers, on account of the extremities of wretchedness they had passed through. He says:—

"The more experience and insight I obtain into human nature, the more convinced do I become that the greater portion of man is purely animal. Fully and regularly fed, he is a being capable of being coaxed or coerced to exertion of any kind, love and fear sway him easily, he is not averse to labor however severe; but when starved it is well to keep in mind the motto, 'cave canem,' for a starving lion over a raw morsel of beef is not so ferocious or so ready to take offence. Rigid discipline, daily burdens, and endless marching into regions of which they were perfectly ignorant, never seemed to gall our men much when their stomachs were pampered, and abundant provender for their digestive organs were provided; but even hanging unto death was only a temporary damper to their inclination to excessive mischief when pinched with hunger. The aborigines also of Ibwire surrounded by plenty are mild and meek enough through pure sleekness, but the dwarfish nomads of the forest are, I am told, as fierce as beasts of prey, and fight till their quivers are empty.

(To be continued.)

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 44.)

1796. Twelfth Mo. 18th.—At Clubfoot Meeting; nearly one-half the people who attended were blacks, and many were out of doors, as the house could not contain them. Those who were in the house behaved soberly, and the meeting ended well. We visited nearly all the families which belonged to this meeting; and afterwards had a meeting with our Friends, which was a satisfactory time; and parted with them in near fellowship. Went to see H. H.'s wife again, who appeared to be near her end, and likely to die in a state of innocence, and go to that place where the righteous have a portion and do magnify the name of Him who liveth for ever and ever.

Riding from this place to Lower Trent (about 38 miles), I felt myself very poor. It is no uncommon thing to me to be dipped in that manner; may my dependence be on the holy arm for aid. The Lord is the helper of all his humbled children, opening their way and going before them. Blessed be his great name!

21st.—We had a large meeting at that place the day following, and a humbling, tender season it was. I believe the hearts of some were truly contrited. After the close of the public sitting, I laid before Friends a prospect I had of visiting the families, which was freely united with; and that afternoon we began the visit. The two following days we went through about twelve in number—some of them lay remote, and in part of the service we went on foot from house to

house. The visit was to our comfort, and their satisfaction, as divers of them freely expressed.

23rd.—I now met with a trial and loss. Having two good horses to my simple carriage, one of them died. I had found travelling this way too heavy for one horse, without oppressing him too much. I was now not so well suited, but was favored with a quiet mind.

24th.—Taking leave of our friends of Lower Trent, in near love, and on our way visiting two other families, we came to Upper Trent, about twenty miles. (25th.) Here also was a pretty large meeting the next day, attended with close exercise. In the afternoon we visited four families. I thought the life and power of religion was much wanting hereaway. I had close labor among them, which was well received.

It looks like a barren country outwardly in this place; and whether the oppression of the black people has not in some measure brought on a blast, I leave to the consideration of those who deal unrighteously by them. I was fearful some of my friends were not enough clean-handed to firmly advocate the cause of these poor people.

It is well to consider, where Friends have black people in their houses after they are set free, whether full justice is done them on account of wages, clothing, etc. In N. Carolina, and other places in my late travels, mine eyes have seen some things which made my heart ache concerning them.

27th.—Leaving Upper Trent, we travelled toward Contentny, about forty miles, to Bear Creek. I was now so much reduced in mind as to nearly conclude I had spent my time to no purpose. I thought it was a temptation to lead me to distrust the care of a heavenly Master;—but I remembered He had not left me in the most trying seasons I had ever known; so that my faith and hope in the Lord was renewed again.

28th.—At Bear Creek we had a pretty large and favored meeting; so that my strength was in measure revived with courage to endeavor to press forward.

29th.—At Turner's Swamp we went to a week-day meeting (not much notice given). Here we found a few old Friends together, and not many others. This was a season poor and low.

30th.—Not having laid by for want of health, nor taken a day to rest, since I left home, I felt my mind humbly thankful to the God and Father of mercies for his favor thus continued. I tarried to-day at Benj. Arnold's; and the next, visited several families in the neighborhood of Turner's Swamp.

1797.—On First-day, the first of the new year, I was at a very large and exercising meeting at Contentny. It was long in gathering; and I thought the people's state (in too general a way,) resembled the face of the country—barren;—and many of them, I fear, having but little sense of good. I had some close labor amongst them, obtaining not much relief to my mind. It was a day of mourning and heaviness to me; a cloud of darkness seemed to cover: yet, I believed there were a few tender-spirited little ones, suffering with the seed in this place.

2nd.—The next day, had a meeting at New-hunter [Nahunta]; very large; wherein Divine favor was extended; and many hearts were tendered. I thought that some there were helped to make covenant with the Lord to amend their ways, if He would spare them a little longer.

3rd.—was a stormy, cold day, the trees laden with ice. I am thankful to the Lord for his supporting arm that aids me in my pilgrimage through difficulties.

On the 4th I was at a Preparative Meeting at Great Contentny. I thought things here were in a low state: though their answers to the queries held up fair colors. I endeavored to discharge my part amongst them, as matters were opened to my view; which seemed to be well received.

5th.—I was next at Nuce [Neuse] Preparative Meeting, where poverty also seemed to prevail. If I had a true sense there was a danger of their supposing things were better than they were—whilst disorders remained without a proper care to endeavor to help them—I labored according to the ability received; which perhaps will not all be forgotten.

The next day, expecting to go towards Holly Spring, I waited the forenoon for company, which was proposed to go thither with me; but as none came, a stranger offered himself as a pilot to a Friend's house some distance on towards the place; but he proving a disagreeable person after we set out, I doubted of his honesty; and though I was altogether a stranger in a strange place, I thought I would try to get forward whilst I had daylight, without much regard to this man as a guide. Thus I was favored to reach my friend, Joshua Hastings' house before dark, which was comfortable to me.

This evening I met with several whom I thought professed to be Friends; one of whom was a woman with two little children, having the appearance of much poverty, in cold weather followed with snow—who were going out to settle in a new country about a hundred and fifty miles distant. My heart was sorrowfully affected at their situation, especially for the woman and children, thus exposed to difficulty. I write this to warn and advise those who can obtain food and raiment by their industry in places where they are acquainted, not to venture on unadvised removals in this manner to new countries, exposing weak and innocent persons to unlooked-for sufferings; having to my grief observed other instances of this kind—and lately a number of poor travellers on their way towards distant places, perhaps no better, if not worse, than those from whence they came.

7th.—Here I waited again for my company, who had proposed to go to Tar River; but as they did not come, another man offered to be my guide, who was also a stranger; having no better, I accepted of him. It being a cold, snowy day, when we had gone about three miles, he wanted to stop and warm himself; and again, about the same distance, he inclined to stop—but I was unwilling to be detained in that manner. This was near a Baptist Meeting-house, to which the people were gathering for their worship. Some of them invited me to stop and preach to them, for they desired to hear me (as they said). I told them I did not incline to stop, and wished them to tell the man I wanted to go. Thus I sat in my carriage, cold as it was. When the man came out, I observed he was disordered with strong drink; but he, mounting his horse, we went forward; yet, had not gone far till I saw he was too much disordered to conduct me. Then, as I knew not the way, it seemed necessary for me to go back with my drunken guide to the place we had left. Then a friendly man said, if I would stay the meeting, he would go with me. I therefore concluded to tarry.

I thought these people used me better than I should have used them in like condition. They gave me the preference of preaching to them, if I chose it. I told them I had nothing to say; and advised them to go on in their own way:

which they did; while I sat and warmed myself, with a composed mind. After their meeting, two of the men went with me, in a kind manner, to the place where I inclined to go, and behaved respectfully.

8th.—This being the first of the week, I was at Holly Spring Meeting;—cold and snowy; yet we had a favored season, and parted to our comfort, though but a small company.

9th.—Then travelling about 24 miles to Tar River, it was uncommonly cold for North Carolina, and very icy; yet I knew I did not leave my own home to seek for outward pleasure.

10th.—The next day, had a meeting there; pretty solid and comfortable, with the few of our profession and others who are settled here. Their state was weak; I found they had let their meeting drop, though there had been once a Preparative Meeting at the place. I had a select opportunity before we went from the house, with the few who were members; closely advising them to keep up their meetings with humble, attentive minds. I told them, that to be deprived of such a liberty, would be a loss to their children and others; but, to my grief, there seemed but little zeal among them for the cause of Truth. I thought our visit ended well: those sitting solid who did not profess in our way.

(To be continued.)

FOR "THE FRIEND."

"Quaker Strongholds."*

The work of which the title is given above, has been interestingly reviewed by a writer in the Seventh Month number of *Friends' Quarterly Examiner*. The reviewer, after expressing his appreciation of the book, and referring to other works published in the early part of the present century, proceeds:

"Though I admit that I speak of them only from vague and not very enthusiastic remembrances, I do not think either of them went so straight to the heart of the matter, or so successfully explained the message of 'the people in scorn called Quakers,' both to the professors of Christianity and to those who think that Christianity 'has had its day and may cease to be,' as this little volume, the work of one who has deliberately, and in the maturity of her spiritual life, accepted that message as one sent to her from the King."

"To most readers of this little book, the little bits of autobiography will be among its most interesting passages. I can well understand that it was—to use the old Quaker phrase—'in the cross' that some of these confessions were written; but they are well worth the sacrifice. The genuine history of any real spiritual experience is better than pages of polemic; and few things are more helpful to a human soul when it comes to some place where the roads diverge, and the right path is difficult to discern, than to learn how another wayfarer, who has made the same journey before it, chose out his track and what were the consequences of the choice. I extract a few paragraphs from the introduction."

He then extracts some paragraphs which have already been noted in an editorial notice of the work in *THE FRIEND*, of 8th inst.

He follows this quotation with a brief statement of the plan of the work, and then says that the chapter on "the Inner Light" "is to me the most valuable and helpful in the whole book. By the generation which immediately preceded ours, and which witnessed the dawnings of 'Evangelical Quakerism,' the term 'In-

ner Light' was looked upon with suspicion and fear, on account of the extremes to which Elias Hicks had pushed this doctrine, and the antagonism which in his hands it had assumed—seemed to have assumed—to the work and teaching of the Christ of history. But it is a poor and cowardly thing to give up a truth which has been committed to our keeping, because some one-sided teacher has developed it into heresy; and whatever the merits of 'Evangelical Quakerism' may be, there can be little doubt that if it pours contempt on the doctrine of the 'Inner Light,' it is not the same form of Christianity which was preached by Fox and defended by Barclay; and it should in all honesty call itself something else than Quakerism.

"The whole of the chapter on 'the Inner Light' deserves the most careful study. I have read it over and over again, and each time have felt that it made more clear to my apprehension the doctrines which I have heard from my childhood."

A considerable quotation is then given from the chapter in question, of which the following is a part:

"When I say I have been rightly guided to this or that step, I mean that, being well within the limits prescribed by morality, by personal claims, by the closest attention to the voice of conscience, I have yet felt that there was still choice to be made as between things equally innocent, but probably not equally excellent; and that in making that choice I have acted under an impelling or restraining power, not of my own exerting. I generally mean further that in making the choice, I have looked and probably asked, for Light from above, and that the results of each choice have tended to confirm the belief that my action has been prompted by One who could see the end from the beginning who knew things hidden from myself, and understood my path long before; in short, that have been led, as the blind, by a way I knew not."

In his closing paragraph, the reviewer expresses himself as follows:

"It is a high and noble calling to which thousands and daughters of Quakerism are called; and some of them are bartering their birthright for the veriest mess of pottage that an unstable and unspiritual Esau ever hungered for."

Recurring to the work itself.—In this age when the trend of thought in our religious Society has been to so great an extent Calvinistic and when so many methods and practices have been introduced in different quarters tending to lower the standard of our Christian profession it is truly refreshing to find a publication calculated to revive our spiritual views, special coming from one who has evidently trodden the path which has enabled her to speak from a real practical experience. Without pretending to approve of every sentiment expressed, the work may be safely commended to the thoughtful consideration, not only of Friends, but of others not of our religious Society.

It is written with remarkable clearness of style, and affords the opportunity of becoming acquainted with our religious views within narrow reading limits. X.

It is not because Christianity has failed that it has as yet, made little progress in the great part of the world, and that in every "Christian country" the most glaring iniquities are still rampant. It is because the full power of Christianity has never yet been tried except by a comparatively few.—*Selected.*

* By Caroline E. Stephen.

ME RECEPTE.

SELECTED.

into from Hymn of Hildebert of Tours, obt. A. D. 1134.]

VERSION BY ALEXANDER R. THOMPSON.

May I enter Zion's portal,
 Zion David's, rest immortal?
 He who built it daylight maketh,
 For its gates the cross he taketh:
 Key of it to faith He giveth,
 Gladness in it ever liveth;
 Wall of living stones its border,
 And the blessed King its warder.

In that city, never ending
 Light and peace and spring are blending.
 Fragrant balm through it is flowing,
 Joy is there, no sorrow knowing.
 There no spot of blight remaineth;
 None is feeble, none complaineth,
 None defect nor want is bearing.
 Christ's pure image all are sharing.

City heavenly, glory-gilded,
 On the Rock securely builded,
 In thy gate abides salvation!
 From afar, with exultation,
 Thee I greet, thee, thee desiring,
 Thee I love, to thee aspiring.
 In what endless exultation
 Ever lives thy blissful nation!

Bound in one by love's entwining,
 All the jewels in thee shining,—
 Chalcedony, jacinth, glowing,—
 They within thy walls are knowing.
 In thee, holy throngs resplendent
 Are in fellowship transcendent.
 There, with Moses and Elias,
 Let me sing with all the pious,
 Alleluia!

"GOD KNOWS."

SELECTED.

God knows—ah, yes! what countless things
 Are hidden from this human sight,
 That we can only leave with Him
 Till dawns the glorious Morning Light.
 Unnumbered graves on unknown hills,
 Like that on lonely Nebo's mount,
 Forgotten or unknown by man,
 And only God himself keeps count.

God knows—ah, yes! the mysteries
 That weary many an aching heart
 By Him are seen and understood,
 Who reads each secret, hidden part.
 He knows just why that good must go,
 He knows just why this ill must stay.
 We cannot know. We only "trust,"
 Remembering that God knows the way.

God knows—ah, yes! what comfort 'tis,
 To know the eye that never sleeps
 Sees all that is,—and every life,
 In ever watchful memory keeps.
 He knows the hopes yet unfulfilled,
 He knows the plans—the loss, the gain;
 He reads each thought of every soul,
 He feels it all—the joy, the pain.

God knows—ah, yes! He knows the heart,
 He looks beyond that seen by man,
 And reads the motive pure and true
 That lived before mistakes began.
 He sees the aim and not the deed,
 And "wrong" in man's sight oft may claim
 From God's just judgment the "Well done,
 For thou has labored In My Name."

God knows—ah, yes! Our Father knows
 The last one of his children's needs.
 He knows the want of every heart
 Far better than the heart that pleads.
 He knows all things, and this we know,
 "He doeth all things for the best,"
 Then gladly we can leave all there
 Safe in our Father's care to rest.

WE must be here to work; and men who
 rk, can only work for men, and not to work
 vain, must comprehend humanity, and so
 rk humbly, and raise men's bodies still by
 sing souls, as God did first.—E. B. Browning.

FOR "THE FRIEND."

A Visit to Chester County, Pa.

Through the kindness of a friend, I had the opportunity of taking an enjoyable ride in Chester County, on the 30th of Seventh Month.

We left West Chester soon after dinner. Though the temperature was high, yet a pleasant breeze rendered the ride very agreeable. Where the road crossed the west branch of the Brandywine, several interesting plants were found growing on its banks. One of these was the Lizard-tail (*Saururus cernuus*), which has rather large egg-shaped leaves, heart-form at base, and ending in a sharp point. The flowers are crowded into a slender spike several inches in length, nodding at the end. I was much pleased to see it, as I had never met with it but once before, and that was many years ago in a wet spot on the banks of the Schuylkill, near the mouth of Wissahickon Creek.

Dr. Darlington mentions that the fresh roots, bruised and applied in the form of a poultice, are a popular remedy for inflamed breasts. This is not mentioned as a medicinal plant in Dr. L. Johnson's Medical Botany of North America—but as that work does not profess to enumerate all the plants that are or may be usefully applied in medicine, the omission is not sufficient ground to reject it altogether.

Close to the *Saururus* were growing a number of plants of the Wild Bergamot (*Monarda fistulosa*). The flowers of the Wild Bergamot were an inch or more in length, of a pale rose-color, some of them nearly white, collected into heads or clusters at the termination of the branches. The plant was pleasantly and strongly aromatic. It is a member of the Mint family (*Labiatae*), nearly all the species of which have their leaves dotted with small glands containing a volatile oil—upon which depend the warmth and aroma of the family. Among them the Peppermint is one of the most esteemed. Its medical properties are stimulant and aromatic, and are similar to those of the whole family, although in a stronger degree. It is largely cultivated in Wayne Co., New York, for the manufacture of oil of peppermint, which is obtained from the foliage.

The Mint family includes about 2500 species, most of which are natives of the old world. Asa Gray describes but 76 species as growing in the Northern United States east of the Mississippi River. Many of them have been cultivated from time immemorial for medicinal and culinary purposes; hence a large percentage of the species inhabiting North America have been introduced.

There are certain family traits which are common to nearly all the members of this large group of plants. They are mostly herbs, with square stems, and opposite aromatic leaves. The corolla of the flower is more or less two-lipped (*Labiatae* from *Labium*, a lip); and when it has passed away, the fruit found consists of 4 little seed-like nutlets in the bottom of the persistent calyx, or outer leaves that had enclosed the flower.

On the same low ground we found a plant very different in character—the Wood Nettle (*Laportea Canadensis*), a rather large, coarse-growing herb, a native of this country, which differs from the common Nettles introduced from Europe, in having the leaves alternately placed on the stem, while in the others, the leaves are placed opposite to each other. But they are alike in being armed with sharp-pointed, stiff hairs, able to pierce the skin on the back of one's hand; and which, like the sting of a bee, pour into the wound thus made an irritating poison

secreted in the small gland at the base of each bristle. This produces a sensation of pain, the severity and duration of which varies with the species of nettle. The stinging hairs of nettle contain free formic acid—the poison which was originally obtained from some species of ants, although it is now made by chemical processes from starch and other vegetable substances.

The irritating effect of the nettle was formerly employed in medicine, by beating the skin with fresh nettles in order to produce a counter-irritant effect in paralysis and coma. It is more speedy in its action than the application of mustard, or similar irritants.

Some of the East Indian species sting much more severely than those common in Europe and America. Of one of these, the *Urtica crenulata*, it is said, the first sensation produced by contact of the hairs, is merely a slight tingling; but within an hour, violent pain is felt, and the pain extends far from the original spot, and does not entirely cease for eight days.

The fibre of the bark of some nettles was used by the ancient Egyptians for making yarn and cloth; and is still used for that purpose in several parts of the world, particularly in Japan and the South Sea Islands.

After leaving the Brandywine, we made but little stop, until we reached the point at which we were aiming, the Corundum Mine, situated in an outcrop of serpentine, known in the neighborhood as the "Barrens." Quite conspicuous in the fields was the centaury (*Sabbatia angularis*), with numerous large rose-colored flowers. Dr. Darlington says, it is "intensely bitter, and deservedly popular as a tonic medicine. It belongs to the same natural order of plants as the gentians, and its medical properties are probably nearly the same as those of the Swiss Gentian, recognized in the Pharmacopœa as an official plant."

Among the plants we found on these barrens, was an interesting species of milkweed, with very narrow grass-like leaves, arranged in whorls around the stem—(*Asclepias verticillata*). Most of the milkweeds are rather large, conspicuous plants, with large and showy heads of flowers. This is a small, delicate plant, shrinking from observation, with umbels of greenish-white flowers, that are not at all obtrusive; so that it is not very readily distinguished from the grass among which it grows. From the acrid, milky juice common to most species of milkweed, it is natural to suppose that they possess some medicinal properties. Accordingly, we find that decoctions of the plants have been used to promote the action of the skin, and to produce emetic and purgative effects.

On the roadside, we passed some specimens of a plant that I was very familiar with in my boyhood—the tall blacksnake root (*Cimicifuga racemosa*), which grows to the height of five to seven feet, and is crowned with a long spike of white flowers. It does not grow in the part of New Jersey where I now reside—so it was with pleasure I greeted an old acquaintance. The root, which is somewhat mucilaginous, is a popular remedy in domestic practice, in some parts of the country, both for man and beast—especially for sick cows; and although Dr. Darlington thinks its virtues are over-rated, it doubtless possesses some active properties.

When at the Corundum Mine, one of our party, who had had considerable experience in the mines of Colorado, borrowed a mining suit of over-clothes and went down the shaft into the workings below. He found the Corundum was in a regular vein, as is the ore in the gold

and silver mines of the Rocky Mountains. There were the usual well-defined side-walls of rock. The material between these and the Corundum (called by miners the Gaugue), was a chloritic mass, smooth to the touch and slippery, like decomposed talc or soapstone. The Corundum is too hard to be worked in ordinary methods. A block of it was lying in the mine, measuring two or three feet each way, which was estimated to weigh 1500 pounds. To break it into easily handled pieces, it was proposed to lay on it a dynamite cartridge whose explosion would shatter the tough mass. The vein was curved and dipped at an angle of about 30°. How deep it descended had not been ascertained, as they had not reached the bottom of the deposit.

This examination seems to indicate that the Corundum was deposited in a crack formed in the rocks in a similar way to that in which the metallic veins are supposed to have been made—by the solvent action of heated waters saturated with chemicals, which in former ages had dissolved the materials scattered through the surrounding rocks, and then allowed them to crystallize in these crevices into which they had flowed.

The more one studies the discoveries of geology, the more exalted become the conceptions of the wisdom and prescience of the great Architect of the universe, who through a long course of ages, gradually prepared the earth for the use and habitation of his creatures. In reflecting on the wonderful series of changes and events which the strata of the earth has undergone, it has seemed at times as if, without irreverence, we might attribute to them that wonderful language of John in the Revelations: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Was it not a perception of this truth that animated Coleridge when he wrote—

"Earth with her thousand voices praises God."

J. W.

Ivory.—The average annual supply of ivory at the London auctions during the 19 years, from 1863 to 1881, was 514 tons. This is mainly obtained from Africa. Formerly elephants were to be found within a short distance of the Cape of Good Hope; but as the white settlements have advanced the elephants have retreated, till now they are seldom seen anywhere south of the Zambesi.

The present haunts of the elephant are so far removed from ports of shipment, that the transport of the ivory has become a difficult matter. It was the knowledge of this fact that caused every one in the trade to doubt the possibility of Emin Pasha bringing any quantity of ivory with him from the interior of Africa, although statements were made that he had collected 60 tons.

Some of the largest teeth known have weighed from 170 to 180 pounds for each tusk, but these are rare, although teeth weighing from 80 to 100 pounds each are frequently met with in the London auctions. The average all-round value of ivory is about £1300 per ton.

The ivory offered for sale in the London market during the past 20 years represents the destruction of 450,000 male elephants—for it is the males alone that have tusks.—*Chambers's Journal.*

Art Thou the Man?—There is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt-collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears and escaped to her room.

The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful: upon young brother Hall, wasting away with the consumption, and found him anxious to go and be with Christ: upon good old grandmother Smith, in her poor miserable hovel of a home, and found her singing as happy as a bird: upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction.

The minister went home filled with what he had seen, and when evening came, and he was seated in his easy-chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! wonderful! It can do all things."

Then the little wife said, "Yes, it is wonderful indeed; but there is one thing the grace of God does not seem to have the power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when a shirt button is gone."—*Golden Rule.*

RELIGION is no narrow, confined thing; it is not kept within the limits of a church or a closet, nor is it determined to time, one or more days in seven to bow down the head for a day; nor is it kept in the compass of some few exercises, such as praying and reading, and hearing and pondering, but it extends itself by a kind of omnipresence to all times and places in which we are, to all persons and things and actions with which we converse. It is both in the shop and in the market, in the house and the field, in business and relaxations, in public as well as private, not only in devotions, but in our very diversions and entertainments of ourselves. It is on the working as well as the resting and holy-days. It regulates our mirth as well as our sorrow, and directs and moderates our eating and drinking as well as our fastings and mournings.—*Hezekiah Benton.*

Natural History, Science, etc.

Curious Mode of Fishing.—On our way down the river that night we came upon some people fishing in a manner so curious that I must endeavor to describe it. The boats used for this purpose were long and narrow. Each had a broad strip of white canvas stretched along the right side, and dipping towards the water at an angle of from thirty to forty degrees. On the other side of the boat a net, corresponding in size with the white cloth, was stretched along above the bulwarks. A man sat in the stern of each boat and brought his weight to bear on the starboard side, which had the effect of pressing the white canvas into the water and raising the net on the opposite side. A small paddle was used for propelling the boat through the water.

As we approached these strange fishermen, I desired my boatmen to take in our sail, and as my boat lay still on the smooth surface of the water, I watched their proceedings with much interest. It was a fine, clear night, and I could

see distinctly the white canvas shining through the water, although several inches beneath its surface. The fishermen sat motionless and silent and scarcely noticed us when we joined them, so intent were they upon their work. We had not remained above a minute in the position we had taken up, when I heard a splash in the water and distinctly saw a fish jump over the boat and get caught by the net on its opposite side. The object in constructing the boat in the manner we have described was now apparent. It seemed that the white canvas, which dipped like a painted board into the water, had the effect of attracting and decoying the fish in some peculiar manner, and caused them to leap over it. But as the boats were low and narrow it was necessary to have a net stretched on the opposite side to prevent the fish from leaping over them altogether and escaping again into the stream. Each fish, as it took the fatal leap, generally struck against the net and fell back into the boat.

My boatmen and servants looked on this curious method of catching fish with as much interest as I did myself, and could not refrain from expressing their delight rather noisily when a poor fish got caught. The fishermen themselves remained motionless as statues, and scarcely noticed us, except to beg we would not make any noise, as it prevented them from catching fish.

We watched these fishermen for upwards of an hour, and then asked them to sell us some fish for supper. Their little boats were soon alongside of ours, and we purchased some of the fish which we had seen caught in this extraordinary and novel manner.—*Fortune's Travels in China.*

J. G. Wood's Animal Friends.—He soon came to be on terms of the most perfect friendship with the lions and tigers, which would allow him to pull them about, examine their claws, and, in fact, do just whatever he liked with them. And all this amiability was due to his habit of taking a small bottle of lavender water with him whenever he visited the menagerie, sprinkling a few drops upon a rolled-up ball of paper, and then throwing it into the cage. The animals used to go nearly wild in their exuberant delight. They would grasp the ball with both fore-paws, hold it close to their nostrils, and then draw in a succession of deep inhalations of the fascinating perfume, purring loudly the while. Then would come, perhaps, a loud roar, expressive of deep enjoyment, and then more inhalations, and so on. And after he had visited them a few times they used to detect my father in the far distance, and dance about in their cages with excitement, roaring loudly, until he came up and produced his paper balls.—*Life of J. G. Wood.*

A Petrified Wonder.—The petrified forest of Florissant is located in a green valley a mile and a-half from the station. Everywhere along the road may be found little chips of petrified wood either dropped there by curiosity hunters, or scattered from the remains of some stump in the immediate vicinity.

After going up and down through several little valleys, the road descends a rather steep grade to the valley where the forest is located. The valley is broader here than elsewhere, and here and there, scattered over the bottom and on the lower slopes of the surrounding hills, are little mounds of white petrified chips, marking the spots where the tops of the stumps reach the surface. Only one of the stumps has as yet been entirely uncovered, and to this most of the visitors go first. It is on the edge of a small grove

the west side of the valley. Over it is a rough scaffolding, from which are suspended several wds, still deeply imbedded in the stump. Several years ago, when the Midland was first ened, some one conceived the idea of transplanting the stump to Manitou, but it was found at it could not pass through the tunnels on the ad. He then commenced to saw it into vertical slabs, which he thought could be put together afterward. The saws sank easily in the stump for about two feet, when they countered hard silica, to which the outside had not yet penetrated, and there they stuck. The stump is about 45 feet in circumference and 12 feet high. Its shape is perfect; the buttressed roofs, the knots and the irregularities of the bark are all there, as distinct as those on any of the pine trees close at hand. The wood varies greatly. While all of it shows distinctly a grain and peculiarities of pine wood, there are some pieces as hard as flint and white as marble; while others are soft and almost like natural wood. By pulling off pieces of the petrified wood here and there are found little fibres which the silica did not for some reason reach, but these crumble to dust when touched. The tree has been identified as belonging to the same family as the giant trees in California.—*Colorado Springs Gazette*.

Items.

Apostolic Succession.—Dean Lefroy, Dean of Norwich, England, has replied to Charles Gore, of Oxford, who published a book entitled *The Church and the Ministry*, setting forth the doctrine of apostolic succession. In this Dean Lefroy says: "Apostolic succession, as it is stated in the most recent biology which has been made on its behalf, is, as regards the unity of the Church, schismatical, as regards the means to be employed in doing her Lord's work, heretical; as regards the theory of the finality of grace and its flow through official transmission, scriptural; and as regards the patristic literature of the first and second centuries, unhistorical. Such apostolic succession has no place in Christianity." He said on this, *Evangelical Christendom*, of London, says: "Of all absurdities the doctrine of apostolic succession, as held by High-Churchmen, has the least to commend it to biblical sound judgment." Lightfoot, Dean Stanley, and many others of the ablest scholars and theologians of the Church of England despise it."—*Exchange*.

French and Italian Officers.—Amid the records of interanimosities and national jealousies, it is agreeable to meet with occasional incidents of a friendly intercourse, even between the soldiers of rival nations. Thus the military manoeuvres in the Alpine regions this summer, taking place simultaneously in France and Italy, have brought the French and Italian Artillery into pleasant contact. The officers of the Alpine corps saluted each other courteously, with maps in hand, determined the frontiers of their respective countries. Getting into animated conversation, both parties wished to end the meeting by dining together, but as the Italians might enter France, nor the French cross the frontier of Italy, this was difficult to manage. The problem was solved by placing a large broad table on a very line of frontier, and each party keeping to its own side. The banquet then proceeded merrily, and the sub-officers and soldiers, who bivouacked at short distance, echoed the cheering after each toast.—*Herald of Peace*.

Military Glory.—Soldiers are often reminded by sentimental poets that deathless honors await them, and that their glory will never pass away. In reality, the myriads of poor fellows who fall in battle are consigned to nameless graves and speedily forgotten. Last month, however, a sensational reminder of the Russo-Hungarian War of 1849 occurred. In a salt mine, near Hermaunstadt, in Hungary, which for many years had been full of water, was visited by tourists on account of its great

depth and its repeating echo, a recent heavy rainfall raised the water to an extraordinary height. A number of dead bodies appeared on the surface, and they were taken out with considerable danger to those who undertook the task. They were found to be the bodies of Hungarian Honveds, three hundred of whom fell in the battle of Viz Akna, on the 4th of February, 1849, and instead of being buried were thrown into the salt lake of the mine. The bodies are so well preserved that the wounds which caused death may still be seen quite plainly.—*Herald of Peace*.

Rockhampton Friends' Association.—A copy of a Rockhampton newspaper gives the following notice of a meeting of this association, conveying some information as to the proceedings of Friends in that distant land, and showing that while interest is manifested in the affairs of the Church, yet that some of the unfriendly practices that have entered the Society of latter time have found a place among them. The paper says:—

"Last evening the annual tea took place at the meeting-house, North Rockhampton, after which a meeting was held. Four hymns were sung at intervals, J. A. Woodcock at the organ. The Chairman, F. Hopkins, stated that two North Side Ministers who had been invited could not attend. H. Hopkins read the following: 'Rockhampton Friends' Association, ninth annual report, to June 30, 1890. During the period under review the meeting-house has been improved, but more accommodation is still needed. Average attendances have increased, and are now about as follows: First day, morning meeting for worship, 22; evening religious meeting, 20; children's bible school, morning, 35; afternoon, 40; men's bible class, 5; Friday evening temperance meeting, 50; monthly entertainment, admission 3d., 40; missionary helpers' union, quarterly, 15; men's discussions, 5. Several tea meetings have been held, and the school picnic on Queen's Birthday. A box of presents was sent to the Orphanage at Hoshangabad, India. A branch of the Young Friends' Christian Union meets monthly. Last winter — Jackson, an accredited minister, was here for three weeks. Five other Friends travelling on business have also called. Three hundred copies of Dymond's Essay on War, provided by English Friends, have been distributed to ministers, Sunday school teachers, newspaper editors, and members of Parliament in Central and Northern Queensland. Three Friends from England have joined the association. We are thankful that our members manifest interest in Church affairs, and most take part in some department suited to their abilities. Correspondence has been maintained with Friends in London and in the other colonies, also with some individuals in our district. Several periodicals issued in the Society, are circulated amongst attenders. Loans from the library of religious books are granted on application. Tracts are distributed at the meeting-house, and by post. A special fund is open for supplying religious literature to individuals in lonely places. Membership in the Rockhampton Friends' Association is renewed annually by those willing to abide by the rules of the London Yearly Meeting of the Society of Friends. We shall be glad to receive applications for membership. Our meetings are open to the public, and visitors will be welcome. Signed: Wm. Hopkins, clerk."

THE FRIEND.

NINTH MONTH 13, 1890.

A member of Philadelphia Yearly Meeting, who is much concerned for its religious prosperity, writes: "I am satisfied in my own mind that in our own Yearly Meeting we are suffering great loss by our schools becoming of so mixed a character. The small number of children in places renders any other than family schools almost impracticable, if we keep them select; but we will reap the disadvantage of the association with those not members."

At first sight, it may seem to indicate a degree of narrow-mindedness and exclusiveness for Friends to object to the children of others sharing in the educational advantages which we have accumulated for the sake of our own offspring. But when we reflect on the powerful influence which is exerted by the intimate association of children at school, we can see a cause for the concern expressed by our friend. Without assuming that our children are any better than those of other people, it is a fact that in the families of consistent Friends they are taught to look upon the Christian life as requiring a stricter watchfulness, and a more steady self-denial, than is inculcated among the average children of the surrounding community. As this self-denial is not pleasant to human nature, it is unsafe to expose our young people in their immature state to the influence of those who look upon many things as allowable which they have been taught to shun. In the conflict of authorities thus offered to them, they may easily choose that path to which their own corrupt inclinations lead them.

Again, we believe it is almost or quite impossible to maintain in a mixed school that standard of consistency with all our principles and testimonies, which we would feel justified in enforcing where all the pupils are members of our Society.

A thoughtful parent will also feel the importance of watching over the friendships formed at school by his child—for these often materially affect its future course in life, and may lead it entirely away from the religious profession of its parents. It may be said, that if a person is a good Christian, it matters little to what denomination he belongs. This is so far true, that we freely admit that mere profession avails little, unless one is living in submission to the Spirit of Christ; and that a truly good Catholic is in a better position than a bad Quaker. Yet, believing that the doctrines held by the Society of Friends are in themselves true, and that their tendency is to make humble-minded, devout men and women, we feel it a great loss, when any of our members depart from them and hew out to themselves cisterns which do not hold the water of life.

We have received a circular letter from the office of the American Sabbath Union, 23 Park Row, New York, stating that the association had prepared an earnest appeal to the Commissioners of the World's Columbian Exposition to be held in Chicago, asking them to decide that the Exposition shall not be open to the public on the First-days of the week. The circular states that it is understood that the Commissioners will meet in Chicago on the 7th of Tenth Month; and it asks that "Individuals, local churches, institutions of learning, and all organized societies of whatever kind," shall send their appeals before that date, to No. 23 Park Row, N. Y.; and it promises that these will be forwarded to the Commissioners at Chicago.

While we fully unite with the view held by the Society of Friends, that no one day is more holy than another, and that under the Christian dispensation the Sabbath is a spiritual experience and not an outward observance; yet, we believe there is abundant evidence that the withdrawal of one day in seven from active labor, and its devotion to religious exercises and rest, is promotive of the best interests of the community. And on these grounds we sincerely hope that the Commissioners of the Exposition may be induced to keep it closed on the First-day of

the week—the time set apart by general concurrence among Christians for religious meetings and similar observances.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate, on Seventh-day last, the Tariff bill was completed, except the sugar schedule and the reciprocity amendments. Voting on amendments without debate began on the 9th, and will continue until all are disposed of. When no more amendments remain to be offered six hours will be given to general debate, half to each side. The final vote on the bill it is expected will not be reached until near the close of the week.

A prominent Treasury official said that while it was true that the statement of the public debt for last month showed a net decrease less cash in the Treasury of only \$833,073, it was also true that the bonded debt had been reduced \$19,847,200 during the same period by the purchase of bonds.

Secretary Windom and the Director of the Mint had a consultation on the 3rd instant, in regard to the new silver law, one result of which was a decision that the Department will purchase 4,500,000 ounces each month, reckoning from Eighth Mo. 13th, the date when the law took effect. It was suggested that the Department purchase 54,000,000 ounces a year, and merely average the monthly purchases. But this plan was thought to be open to objection, and it was decided to adhere strictly to the letter of the law.

A new political party was started in St. Louis last week. It was called the National Reform Party. The platform demands the abolition of national banks, prohibition, Government control of railroads, uniform marriage and divorce laws, a protest against the alien ownership of lands, tariff reform, the regulation of corporations, the restriction of pauper immigration. A National Executive Committee was appointed, of which Frances E. Willard, President of the W. C. T. U., is a member.

A despatch from Pierre, South Dakota, says that considerable interest is manifested there as to the final outcome of the investigation as to the missing 2000 Indians at Rosebud Agency. There is no denying the fact that the Indian population in South Dakota is fast dying off. Those who visit the agency frequently bring back the information that consumption and throat and lung troubles are thinning them out, and that among them are few who have not contracted disease of some kind.

The population of Topeka, Kansas, is reported by the Census Bureau as 36,809, an increase since 1880 of 16,357, or 105.86 per cent.

The Prohibition law went into effect in Deadwood, Lead City, and all the mining towns in the Black Hills, on the 3rd instant. The saloon men in Deadwood have been selling right along ever since the law was passed in open defiance of the prohibition sentiment. Recently thirty-eight injunctions were served on as many saloons, the doors closed, and the property taken possession of by the Sheriff.

On the 4th of the present month, some working men digging on a road in Jersey City Heights, N. J., found at a depth of fourteen feet, a box containing over \$15,000 in old State bank currency. It had probably been hidden there years ago by some unknown miser. The notes have now no value, except as curiosities.

The New York State Board of Arbitration has concluded its investigation as to the difficulties existing between the N. Y. Central Railroad and the Knights of Labor. The result will be communicated to the Legislature, when that body is in session. About midnight of the 4th instant, a passenger train on the Central was wrecked by an obstruction placed on the rails, four miles south of Greenbush. The sleeping cars were derailed, but none of the passengers were seriously injured. Several men are under arrest, who are believed to be concerned in the outrage.

The cranberry growers at Onset and other towns on Cape Cod do not expect to get over half the usual crop. Insects and drought have made fearful inroads. The towns near Plymouth have not suffered so much, and in Southern Massachusetts the harvest bids fair to be as good as usual.

A premature blast in the yards of the Northern Pacific Railroad, in Spokane Falls, Washington, on the evening of the 6th instant, killed 18 men. Twenty-seven others are still missing.

Deaths in this city last week numbered 382; 8 less than during the previous week and 39 more than during the corresponding period last year. Of the whole number 207 were males and 175 females: 42 died of

consumption; 29 of marasmus; 25 of typhoid fever; 25 of cholera infantum; 21 of diseases of the heart; 16 of pneumonia; 15 of inanition; 12 of Bright's disease; 11 of apoplexy; 11 of inflammation of the stomach and bowels; 10 of debility, 10 of casualties and 10 of cancer.

Markets, &c.—U. S. 4½'s, 104½; 4's, reg., 124½; coupon, 126½; currency 6's, 114 a 126.

COTTON was quiet but steady, on a basis of 11 cts. per pound for middling uplands.

FEED.—Winter bran, \$17 a \$18; spring bran, \$17 a \$17.50.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.00; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.50 a \$4.90; Western winter, clear, \$4.50 a \$5.00; do. do., straight, \$5.00 a \$5.35; winter patent, \$5.35 a \$5.75; Minnesota, clear, \$4.50 a \$4.90; do. straight, \$5.00 a \$5.50; do., patent, \$5.65 a \$6.00; do. favorite brands higher. Rye flour sold in a small way at \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 96½ a 97 cts.

No. 2 mixed corn, 52½ a 52¾ cts.

No. 2 white oats, 40½ a 41 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4¾ cts.; medium, 4½ a 4¾ cts.; fair, 3½ a 4 cts.; common, 3½ a 3¾ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium 4½ a 4¾ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4 a 7 cts.

HOGS.—Western, 6½ a 6¾ cts.

FOREIGN.—Despatches from London of the 8th inst., state that the dock laborers, coal porters, sailors and firemen at Southampton have struck against the employment of non-union men. The strikers have placed pickets at the railway stations, who menace non-unionists that are going from London to take their places. The Southampton strikers held a conference, and decided to allow mails and passengers to proceed without molestation, so long as no blacklegs are employed.

A despatch of the same date from Melbourne, Australia, says: The employers declined to confer with the strikers. The Broken Hill miners struck to forestall an announced stoppage affecting 9000 men and \$750,000 capital. Other stoppages are imminent. At a meeting at Sydney, several speakers advocated compromise with the employers. They complained that the employers were delaying the proposed conference with the strikers.

The *Independence Belge* states that the next official bulletin of the Congo Free State will contain a decree prohibiting the importation or sale of distilled alcoholic liquors in that region where the use of these liquors has not been developed—that is to say, in the whole of the Congo Territory situated beyond the Jukissi. Retailers of alcohol, in the coast districts west of the Jukissi, will be subject to a graduated licensing duty. The bulletin will also contain two other decrees—one introducing into the Congo State direct taxes upon industrial and other enterprises, and the other authorizing the Governor General to collect toll upon caravans and travellers crossing the bridges and ferries on the route from Matadi to Stanley Pool.

Fifteen fresh cases of cholera and eleven deaths from the disease were reported in Valencia City Spain, on the 7th instant. Throughout the province of Valencia and elsewhere, the disease is decreasing.

The Lake of Constance is higher than it has been since 1770. Navigation is completely stopped.

The Austrian Government has granted \$1,000,000 for repairing the damage done by the floods and assisting the sufferers.

Excessive floods have occurred in the rivers Moldau, Kamp, Thaya and Danube in Germany and Austria, last week. A bridge in the city of Prague over the Moldau on which were a number of persons watching the flood in that stream, collapsed on the 4th instant, and 30 of the sight-seers were drowned.

The London *Chronicle's* Vienna correspondent says, it is estimated that the losses by the floods in Central Europe, will reach \$20,000,000. Owing to the damage to the beet crop, it is likely that the Austrian sugar exports will be 60 per cent. under the average.

Fires broke out almost simultaneously in four different parts of Salonica, European-Turkey, on the 4th inst. and did a large amount of damage. The Greek and Jewish quarters are devastated. It is supposed the fires were set by incendiaries. The Government at Athens will send two war ships to this port to protect Greek subjects. The fire destroyed all the consulates, the Cathedral, most of the public buildings, and 12,000 houses. One-fourth of the city is in ruins. Twenty thousand persons are made homeless by the fire.

A decree issued by the Brazilian Government on the

3d instant, grants a Government guarantee of \$100,000,000 in loans amounting to the sum of 50,000,000 milreis. The financial needs of most of the States are declared to be urgent.

RECEIPTS.

Received from Richard S. Griffith, Agent, Pa., being \$2 each for George Rhoads, Robert Garrett, Robert Cope, and Deborah Brinton, vol. 64; from Sam Conard, Pa., \$2, vol. 64; for James M. Rote, Pa., vol. 64; from Allen T. Leeds, Phila., \$2, vol. 64; for Neal Madson, Ioa., \$8, being \$2 each for himself, V. son T. Sidwell, Benjamin Ellyson, and Isaac W. son T. Sidwell, from William Robinson, Agent, Ind., being \$2 each for R. Barclay Pickett, Rachel C. Susanna Cox, Phariba Hill, Lydia Robinson, and Hinshaw, vol. 64; from Sallie A. Armor, Del., \$2, vol. 64; from Joseph Kirk, O., \$2, vol. 64; from Theophilus Morlan, O., \$2, vol. 64; from Charles Walton, Phila., \$2, vol. 64; from Joseph Elkinton, Phila., \$2, vol. 64; from Samuel Betts, Pa., \$2, vol. 64, and for Harry Betts, O., \$2, vol. 64; from Henry H. Ellyson, Ind., \$2, vol. 64; from Amy J. Morlan, O., per George Blackburn, Agent, \$2, vol. 64; from John Tatum, Phila., vol. 64; from Milton Carter, Agent, Kans., \$5, being \$2 each for Jesse A. Carter and John Osborn, vol. 64; and \$1 for Emory Carter, to No. 27, vol. 64; from M. H. Buzby, N. J., \$2, vol. 64; from John O. O'N. D. C., \$2, vol. 64; from William Penn Evans, Phila., \$2, vol. 64; from Joseph E. Hoopes, Pa., \$2, vol. 64; from George S. Thorpe, Pa., \$2, vol. 64; from Eli Roberts, N. J., \$8, being \$2 each for himself, David Roberts, Joseph H. Roberts, and William H. Roberts, vol. 64; from Albert L. Hilles, Fkfd., \$2, vol. 64; from K. L. Roberts, N. J., \$2, vol. 64; from George Smedley, W. Phila., \$2, vol. 64; from W. Wilshaw, Ioa., per Richard Mott, Agent, \$2, vol. 64; from Margaret Bowles, Ioa., per Jacob Cook, \$2, vol. 64; from Oliver Miller, O., \$2, vol. 64; from Philena Smedley, Pa., \$2, vol. 64; from Dillon Haworth, Phila., \$2, vol. 64; from James N. Symonds, Esther C. Bales and W. F. Crist, Ind., and Gaynor P. Burgess, O., \$2 each, vol. 64; from Reece L. Thomas, Pa., \$2, vol. 64; from Is. N. Nail, Cal., \$2, vol. 64; from Samuel Baker, N. J., \$8, being \$2 each for himself, and Hannah P. Rudolph, N. J., Hannah E. Kaighn, Gtn., and Sarah A. Loreth, Phila., vol. 64; from Jesse Negus, Agent, Ind., \$6, being \$2 each for John Mather, Charles W. Coffey and Rezin Thompson, vol. 64; from Frances Garrison, and Anne S. Lippincott, Gtn., \$2 each vol. 64; from Joshua Coppock, O., per Joshua Brantingham, Agent, \$2, vol. 64; from James R. Kite, W. Phila., \$2, vol. 64; from George W. Thorpe, Fkfd., \$2, vol. 64; from Joseph B. Matlack, Phila., \$2, vol. 64, and for A. M. Shearman, O., \$2, vol. 64; from Benjamin Pickett, Kans., \$4, vols. 63 and 64; for Sarah D. Sears, O., vol. 64.

Remittances received after Third-day evening not appear in the Receipts until the following week.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station with trains leaving Br. St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, *Sup.*

FRIENDS' SELECT SCHOOLS, 140 North Sixteenth Phila., will re-open Ninth Mo. 15th, 1890. Applications for the admission of pupils may be made to member of the Committee on Admissions, or to Superintendent of the School, who will be in attendance at the school building, between 9 and 12 o'clock during the week preceding the opening.

Committee on Admissions:

Caleb Wood, 914 Pine St.

Edward Maris, M. D., 1106 Pine St.

S. Mason McCollin, M. D., 1823 Arch St.

Rebecca C. Sheppard, 459 Marshall St.

Juliana R. Tatum, 2123 Arch St.

Susanna House, 3739 Baring St.

J. HENRY BARTLETT, *Sup.*

TOUGHKENAMON HOME AND BOARDING SCHOOL will re-open Ninth Month 29th, 1890.

H. M. COPE, *Principal*

CARRIE E. HAVILAND, *Assistant*.

DIED, at the residence of her mother, in Newburyport, Mass., Eighth Month 28th, 1890, SOPHRONA NICHOLS, only child of the late Joseph S. and Pe P. Nichols, aged 34 years.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIV.

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No. 8.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 50.)

880. First Month 29th.—Last evening, received intelligence of the death of Samuel Betts, a minister. We are gathering home, one by one. This dear Friend had a minute from his monthly Meeting for religious service. A meeting had been appointed for him last First-day at Moorestown. He was taken sick before that day, and deceased the 28th inst. Truly we know not the day nor the hour wherein the Lord of man cometh."

Second Month 1st.—Our Select Quarterly Meeting was held yesterday; several strangers were in attendance. There was considerable interest, but to me it was a low time. Afterwards, I attended the funeral of Samuel Bettles. A very large meeting was held on the occasion. I felt that all might be aroused from a state of apathy and indifference; turning their backs on the world and its transitory enjoyments, and taking up their daily cross and following our dear Saviour in the way He would lead them. At our meeting this morning, my offering was in a low place, and the cry of my heart is, "O Lord, I am oppressed; undertake for me."

Second Month 2nd.—Truly in the midst of death we are in death. Mary Whitall, a member of Twelfth Street Meeting, died yesterday; and Charles Williams, an elder of North Meeting, residing in Germantown: both funerals to be held to-morrow. Tilman Patterson and I, from Iowa, on a visit to their children, attended our Quarterly Meeting to-day. After meeting, he went with a son-in-law to a Friend's house; upon entering which, he died almost immediately, without speaking.

3rd.—The weather has been unusually mild this winter, so far; which has been favorable for those who are poorly clad and whose houses are leaky. Intemperance is one of the great causes suffering among the poor. How earnestly do we desire there may be a stop put to this great evil. I have had a quiet day, and one favored by the presence of the dear Master. May thankfulness be in my heart for his abundant mercies and blessings, conferred on one of the unworthy of his servants.

4th.—At the funeral of Mary Whitall; a

very large gathering. Just before going to the house, was informed of the death of James Cresson, who was found sitting in a chair yesterday afternoon, dead. Death seems constantly before me; and ere long, I too shall be called to my final account. Oh, for increased watching unto prayer, that I may be ready when summoned hence, to say, "Come, Lord Jesus, thy servant is ready."

5th.—Attended meeting this morning; a number of Friends absent. ———, was there, and spoke. He had much to say to the young people; and I do desire it may be fastened as a nail in a sure place; and not be as the morning cloud or the early dew, soon passing away.

6th.—Very weary and worn in body, with the exertion of attending Quarterly Meeting and three funerals during the week. To-day, Tilman Patterson was buried. A very solemn time, and large attendance. This dear Friend, though suddenly called away, we have no doubt was prepared for the transition from time to eternity. Truly, "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." "Be ye therefore ready also," was the language that passed through my mind again and again this morning; with the inquiry, Am I prepared to appear before the just Judge?

Third Month 2nd.—My brother T. this morning informed me of the sudden death of Hannah Kite. It was a great shock, having seen and talked with her so lately. She was at meeting on First-day, and the next afternoon, fell dead. How awful the thought, of being so suddenly ushered into eternity! Many, very many, have been the removals from our meeting of latter time. I feel much for the son and daughter of our deceased Friend. They are at a time of life when especially needing the watchful care of a parent; but I trust He who is a Father to the fatherless, and the orphan's Friend, will be near, and be their support.

4th.—Feel very weary and sad this evening. Have been attending the funeral of Hannah Kite. I am still spared. I feel as one of the hindmost of the flock, and as of very little use, having done so little for my dear Lord and Saviour, who has done so much for me. Oh, for more purity of heart! "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I do crave that all that is not right in the sight of God, my Saviour, may be removed, that I may be prepared for an entrance into the kingdom of eternal rest, when done with time; and my spirit be joined with the purified and redeemed of all generations, that stand before the throne.

Third Month 14th.—I have felt the calming influence of the Saviour's love, in drawing near and owning me by his presence, unworthy as I feel myself of all his mercies and blessings. I often reflect upon my lonely situation; and in my silent waiting this morning, could make the appeal of Hagar: "Thou, God, seest me." Ah! He sees and knows all our loneliness and strip-

pedness: but when his presence is felt, every need is supplied. Let thankfulness arise in my heart for the unmerited favor.

21st.—First-day.—We had a favored meeting this morning; a precious solemnity being felt before a word was spoken. ———, was with us, and supplicated for different states; for those who had trials and bereavements; for those who were bearing burdens and exercises; and for the young, that they might be prepared to take the places of those who had been removed from us. After ——— had appeared in testimony, I followed. The quiet of the meeting was, I thought, remarkable. Truly, thanksgiving and praise belong to Him, who regardeth the dust of Zion, and satisfieth all her poor with bread.

28th.—I felt constrained in meeting this morning, to supplicate the dear Master, and to return thanks for a renewed evidence that He was pleased to draw near and over us, by his life-giving presence; whereby many hearts were humbled and contrited before Him.

29th.—Sitting alone, thinking of some things which pressed upon me, a card was sent by a relative whom I do not often see, with a text on it, which seemed so appropriate to my state, I was comforted with it. How wonderful it should have come just at the time it did; how have I been cared for when faith was reduced low. I remembered the words of our dear Saviour: "Oh, woman, great is thy faith!" instead of which, it may be said, as appropriate to me, Oh, woman, weak is thy faith. The apostle writes: "Faith is the substance of things hoped for, the evidence of things not seen."

30th.—[After a visit to several dear friends of her own meeting, who had been sick, but were now convalescent, A. H. thus writes:] "I feel very thankful they are all better. It is a time of stripping amongst us. There are a number of hopeful Friends in our meeting, among the middle aged; who, I believe, are alive in best things, and concerned for the support of our Christian doctrines and testimonies."

Fourth Mo. 6th.—Gratitude arose in my heart, this morning, for my many blessings; though confined to my chamber by sickness for nearly a week. Many are the comforts bestowed; such as having a home, being visited by many dear friends; with a housekeeper also, who takes good kind care of me. "What shall I render unto the Lord for all his benefits towards me?"

Fourth Month 17th.—Our Select Yearly Meeting held to-day. I thought we had a good meeting; though many seats once occupied by ministers and elders, are filled by them no more, it is cheering to feel, amidst our strippedness because of the removal of those who had stood as pillars in the church, that there are others qualified to take up their mantles, and stand for the good cause.

25th.—Our Yearly Meeting closed on Sixth-day morning. The business was conducted in much harmony; and from sitting to sitting the Wing of ancient goodness was spread over us. The close of the meeting was solemn; parting, many of us, never again to meet in mutability

I have felt it a privilege to get to all the sittings, which I had hardly expected. But the dear Master was pleased to renew my strength from day to day: To Him be all the praise.

26th.—Our Select Preparative Meeting held to-day. It was a time of favor. —, who has been seriously indisposed, and not able to attend meetings for a number of weeks, was with us. She was engaged in very solemn prayer; also in testimony. Nearly all the little company had something to offer, after the business of the meeting was gone through with. I never remember a more precious covering than was spread over us.

Fifth Month 2nd.—Yesterday was my birthday;—eighty-two years old. O! for increased watchfulness and faithfulness in the service of the Lord, the remaining days that may be allotted me, which, according to the course of nature, may be very few. I have this winter felt deeply my loneliness: nearly all of my age having been removed; and I do desire so to number my days, that I may apply my heart unto wisdom; and know, whatever service may be required of me, that the day's work is keeping pace with the day.

Fifth Month 20th.—Since I last wrote in this book, have been to Westchester, to attend the marriage of —, and —. We had a solemn, good meeting, with a pleasant company of Friends afterwards; and I felt glad of the privilege of being with them. Made my home in Westchester with my friend, J. G.

Sixth Month 7th.—At meeting this morning; a dull, trying season. Found it hard to check wandering thoughts, and withal feeling low and discouraged, because of the presence of my dear Lord and Master seeming to be withdrawn from me. Often has my way been in darkness, and not light;—when will a brighter day dawn?—, spoke, beginning with the words of our Saviour: "I have compassion on the multitude, because they have been with me now three days," &c. Some part of what he said, raised, for a time, a little life; and the language was revived in my remembrance, "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God," &c. O! for patience to wait the Lord's time to scatter the clouds. The enemy of all righteousness, when he cannot exalt, will strive to cast down below hope. But praised be the name of Him who liveth forever, in that there is a power above all the power of the enemy.

Seventh Month 11th.—My dwelling in the deeps: the dear Master veiling the light of his countenance. At our meeting this morning, I was constrained to bow the knee in supplication for the aged, who were drawing near the end of their pilgrimage; and for all of us present, that neither heights nor depths, things present nor things to come, may ever be "able to separate us from the love of God which is in Christ Jesus our Lord."

(To be continued.)

"It may seem to some a trifling matter, but is there not ground to believe, when we see the members of a meeting sitting in lounging positions, with the arms extended on the backs of the benches, and in other undignified and careless ways, that such are not in that frame of mind which exists in a worshipping assembly? One may behave with utmost propriety and dignity in a religious meeting, and yet the heart be in a worldly state; but where the heart is rightly exercised our whole deportment will show it.—*Journal of John Heald.*

FOR "THE FRIEND."

In Darkest Africa.

(Continued from page 51.)

A rest of about two weeks in the midst of such abundance of food quite restored the caravan. The men gained in weight, their eyes became lustrous, and their skins glossy. And on the 24th of the Eleventh Month, they resumed their march in the best of spirits. In about 11 days they came to the edge of the forest, in which they had wandered so long, and suffered so severely. The narrative says:—

"We emerged upon a rolling plain, green as an English lawn, into broadest, sweetest daylight, and warm and glorious sunshine, to inhale the pure air with an uncontrollable rapture. Judging of the feelings of others by my own, we felt as if we had thrown all age and a score of years away, as we stepped with invigorated limbs upon the soft sward of young grass. We strode forward at a pace most unusual, and finally, unable to suppress our emotions, the whole caravan broke into a run. Every man's heart seemed enlarged and lifted up with boyish gladness. The blue heaven above us never seemed so spacious, lofty, pure, and serene as at this moment. We gazed at the sun itself undaunted by its glowing brightness. The young grass, only a month since the burning of the old, was caressed by a bland, soft breeze, and turned itself about as if to show us its lovely shades of tender green. Birds, so long strangers from us, sailed and soared through the lucent atmosphere; antelopes and elands stood on a grassy eminence gazing and wondering, and then bounded upward and halted snorting their surprise, to which our own was equal; buffaloes lifted their heads in amazement at the intruders on their silent domain, heaved their bulky forms, and trooped away to a safer distance. A hundred square miles of glorious country opened to our view—apparently deserted—for we had not as yet been able to search out the fine details of it. Leagues upon leagues of bright green pasture land undulated in gentle waves, intersected by narrow winding lines of umbrageous trees that filled the hollows, scores of gentle hills studded with dark clumps of thicket, graced here and there by a stately tree, lorded it over level breadths of pasture and softly sloping champaigns; and far away to the east rose some frowning ranges of mountains beyond which we were certain slept in its deep gulf the blue Albert. Until breathlessness forced a halt, the caravan had sped on the double-quick—for this was also a pleasure that had been long deferred."

The country they now entered proved to be thickly populated and well cultivated, and abounding in herds of cattle. They were not now in danger of starving, but the ignorance of the natives as to their pacific intentions led to much fighting for a time.

On reaching lake Albert-Nyanza, they found no canoes nor timber to make them of. Emin's steamer did not make its appearance, as they had expected, nor could they hear anything of him. It was then concluded to return to Ib-wiri, build a fortification, make a clearing, and plant corn and beans, and leaving a garrison to defend it, to take the most able of the men, again penetrate the forest, gather up the convalescents who had been left at different places, and bring back the steel boat.

On their return to the lake with the boat they found the natives in a much more peaceable frame of mind, and they apologized for their former hostility by assuring Stanley that they had supposed them to be part of a band of men who periodically visited their country, and car-

ried off their cattle. Here they were informed that about two months before a white man with a beard (Emin) had come down the lake in a big iron canoe, "and in the middle of it there rose a tall black tree, and out of it came smoke and sparks of fire."

As an assurance of friendship the ceremony of blood fellowship was performed between Stanley's officers and the native chief. Blood drawn from the arm of each was mingled together, and the man who performed the ceremony invoked a series of curses on whoever should prove unfaithful:—

"Cursed is he who breaks his plighted word."

"Cursed is he who nourisheth secret hate."

"Cursed is he who turneth his back against his friend."

"Cursed is he who in the day of war denies his brother."

"Cursed is he who deviseth evil to his friend whose blood has become one with his own."

"May the itch make him loathsome, and the hair of his head be lost by the mange; may he adder wait for him by the path, and the leopard meet him on his way; may the leopard in darkness besiege his house, and his wife when she draweth water from the stream, be seized by the barbed arrow pin his entrails, and his sharp spear be dyed in his vitals; may sickness waste his strength, and his days be narrowed with disease; may his limbs fail him in the day of battle, and his arms stiffen with cramps, and so on invoking every evil and disease mankind dreaded."

"On the 16th of Fourth Month, furnished with Mazamboni with twelve guides, escorted by Gavira and fifty warriors, accompanied by a long line of new friends behind the rear guard, assisted by more than a hundred carriers, we marched to the territory of Gavira, to the village where we had rested in the naked hill-village after a terrible day of excitement, on the 15th day of the Twelfth Month. We were now in peaceful procession, with somewhat of a triumphal character. For at every village we appealed the warriors came out and hailed us with friendly greetings."

"We were surrounded on the next day by hundreds of friendly people, who seemed unable to gaze sufficiently at us. They therefore placidly squatted on their haunches, quietly contemplating our movements; the younger members were deputed by the old to gather fuel and sweet potatoes, and to bring millet grain to camp. In trifling gifts, the Zanzibaris obtained their devoted service for building their huts, and carrying water and attending to their fires, grinding their millet grain into flour; while our men contentedly sat down, encouraging them to labor with a friendly nod and bland smile, so bit of iron-work, a pinch of beads, a cowrie shell, two, or a wristlet of brass wire. Every man picked up a warm-hearted and ingenuous brother, and, excepting in cooking, the natives were admitted into the privilege of fast friendship."

An amusing account is given of the first sight of a mirror by these people. "The chief, Gavira, was shown a mirror, at which he and his elder expressed extraordinary astonishment and fright. They took the reflection of their own faces to be a hostile tribe advancing from the earth toward them, and started to run to a safer distance; instinctively they halted, as they saw that we did not stir. They then returned on tip-toe, as if to ask what that sudden vision of black faces could possibly have been; for the mirror had been dropped on its face into the case. In answer to their mute appeal, it was opened again, and the

zed at it fixedly. They whispered to one another, "Why the faces resemble our own!" They were told that what they saw was a reflection of their own remarkably prepossessing features; and Mpinga, with pride, blushed darkly at the compliment. Perceiving that he could be trusted to sit without shock to his nerves, it was put to his hand, and it was amusing to see how quickly personal vanity increased; his elders crowded around him, and all grouped around and were pleased to note how truthfully the mirror reflected each facial characteristic. "See at scar—it is just and exact; but lo! look at our broad nose, Mpinga; why, it is perfect! yes, and look at that big feather; it actually lives! It is too—too wonderful! What can it be made of? It is like water; but it is not soft by any means; and on the back it is black. Ah, but we have seen a thing to-day that our fathers never saw, eh?"

On the 29th of the month, Emin and some of his attendants came into the camp, and met with Stanley for the first time. It was soon evident that he was by no means prepared to quit Africa, principally perhaps because the regular soldiers under his command were unwilling. After much discussion of the situation, Stanley decided to give Emin to reflect further on the matter, while he again pierced the wilderness to seek the arduous column which he had left at Yambuya many months before. This he found in a very dilapidated condition, having lost many of its members, chiefly through disease. The officers of command had waited and waited in vain for the promised carriers that were to be sent by Mpu-Tib, and the men had sickened through lack of action and unwholesome food.

The return journey was attended with similar difficulties to those met with in first passing through the forest, the party were at times on the verge of starvation, and many of the weaker ones perished.

(To be continued.)

FOR "THE FRIEND."

Some Thoughts About Music.

We believe the more music and its influence inquired into, the more it will be found to affect the emotional feelings only; and by no means to be promotive of religious sensibility or growth, or of religious culture and advancement.

It has been said that "Music hath charms," and what better plea can be made for it, than that it pleases and excites the emotional feelings? We are assured that it neither enlightens the understanding, enlarges our stock of knowledge, christianizes the heart. Nothing worthy of a rational, and especially of an accountable being, is reaped from it; nothing save the pleasure it affords to the animal spirits.

Except on this ground, the feeling of surprise can scarcely be avoided, when dwelling upon the all-nigh universal plea for, and admiration given to, this fascinating idol: reminding of the rapture record concerning "the great goddess Diana, whom all Asia and the world worshipped." Alike on the brutal, sanguinary battle-field, in the ever-varied pleasure excursion, in political strifes and campaigns, and also in most votive religious services, how greatly this sense has spread its enchanting influence over and around mankind.

We nowhere learn that our holy Redeemer or his disciples and followers either taught, practiced, or commended instrumental music. Had we and they considered it an indispensable or helpful auxiliary to religious worship, would

they not have enjoined it upon, or made favorable allusion thereto, for the benefit of their followers through all time?

If then no intellectual stir or stimulant, much less any true religious fervor or practical piety, is promoted by it, but, on the contrary, only sensuous emotions which may greatly stand in the way of inward retirement of spirit and stay-edness of mind upon our ever-present "Immanuel or God with us," is not the duty imperative above all, to seek to wait upon and worship Him in whose hand our breath is and whose are all our ways? and who, whenever worshipped, must be worshipped in spirit and in truth. Moreover, how can the Christian, bound with due filial allegiance to a Master who "pleased not himself," feel at liberty to indulge in that which so panders to the gratification of the senses! which He has not, to say the least, *required* of us; which is not unfrequently the first entrance into paths that lead, especially the young, into temptation and danger; and which tends more to please and entertain the animal, than to elevate and edify the spiritual part of us.

If we look at the individuals who have bestowed most time and attention upon this sensuous amusement, especially such as practice the art as itinerants in our streets, do we find them more refined in mind and manners or with more noble conceptions of right and truth, or, on the contrary, more weak and effeminate by indulgence herein? As a class, are they not proverbially given to sloth and self-indulgence, rather than to the promotion of piety and virtue and the sober duties of life? Again, while music may serve for a pastime—and what an enormous amount of time this fashionable accomplishment does absorb—and as an attraction to the ball-room and the theatre, it surely cannot be claimed that the solid comforts of life, or the greatest amount of human happiness, are dependent upon it, or that it can at all furnish true and sustaining peace to the soul when the winds and the waves of trial come, or when sickness and death lay their arresting hand upon us. Then if music be not essential to our happiness and welfare in this life, neither to our eternal felicity in the life to come, why spend time and mind and means in the acquisition of that which furnishes no holy hope nor expectation for the soul in the glorified regions above?

The following letter on this subject, was placed in the hands of the writer by our late Friend, Alfred Cope; and, methinks, was the product of his pen: "We can easily understand that the pleasing concord of sweet sounds may quiet the insane who have neither reason nor conscience to which to appeal; or that a cross baby may be soothed to sleep by a tender lullaby; and even that a set of unreasoning, irritated school children may be put into a good humor for awhile by melodious tones,

'Untwisting all the cords that tie
The hidden soul of harmony.'

But what is the educational value of these processes? The insane are soon raving again. The troubled spirit of Saul was often quieted by David's harp, but he was not reformed thereby, and came to bitter grief at last. So the irritated, when the next cross occurrence takes place, will be turbulent as ever. Education ought to implant in the mind of these, principles of obedience to authority, deference to seniors, good will to all. Music has no power to do this. If music made men virtuous, we ought to see the proof in those communities where music, and especially what is called sacred music, is most cultivated. The two cities of the world in which this art is

carried to the highest perfection, are said to be Munich and Rome, and the moral corruption of these cities is deplorable. It is not in the power of music to implant a principle. It operates upon the senses, and through them upon the emotions, so long as the sound lasts, and mayhap a little longer. But the effect is transient. It imparts no strength to resist temptation. It does nothing to eradicate selfishness. It does not truly soften the heart. I have just been reading a notice of one of the most cruel of the Russian Czars, Ivan Vasiliutch, who was so fond of church music as to perform sometimes himself upon the instrument, and in the pauses between these 'sacred' performances, had been known to issue his cruel decrees against individuals whom he hated.

It is the power of the Gospel, and that only which can regenerate the heart. Music is a kind of intoxication, and all intoxication is followed by weakness."

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 52.)

1797. First Mo. 12th.—Had a large meeting at Joseph Hall's; and although his house was large, we had to hold it out of doors, because it would not contain the people by far. This was a very exercising time, the people's minds being outward, waiting to hear words. After meeting, I had close conversation with some of them concerning the oppressed black people; who in some places seem to suffer beyond my description, with nakedness and want, hard labor, mean lodging, whipping, and other oppression. Their oppressors and task-masters generally have them in little houses round them, which are called quarters; themselves faring often sumptuously on the fruits of the poor slaves' labor. A sight and sense of such oppression at times seemed almost more than I could bear.

13th.—I was next at a Select Meeting in the large house at Contentny, for ministers and elders; and the day following at their Monthly Meeting for business; in both which, I believe I had profitable labor, with which my friends united; and that they were attended with advantage to the cause of Truth: blessed be the great name of the Lord forever.

The 15th, I was, on First-day, at the same place, at a meeting which they said was the largest ever seen there; and though it was silent for near two hours, the people I thought sat in a solid manner. At length, perceiving a small opening, I stood up, not expecting to say many words; but He who is mouth and wisdom, tongue and utterance, was not wanting in his favor: for words flowed as fast as I could speak them for near an hour; and the people, of all sorts, appeared solid and attentive; the meeting closing to general satisfaction; as many not professing in our way, came afterwards to take me by the hand with respect.

16th.—The next day, visited four families; and the day following, several more within that meeting. Also, the next day, more, and attended their Fourth-day Meeting; which was in good measure solid. That evening I was concerned to deliver in a close way, my sentiments to some Friends, respecting the extensive trade in foreign goods, on which so large a duty is payable, and much of it applied for the support of warlike measures; advising them to consider whether, with moderate industry and labor, in this plentiful land, all things necessary to support nature as to food and raiment might not be had of our own produce. Thus, we should also have time

to support our week-day meetings, and to attend on other religious duties.

19th.—I went to the week-day meeting at Turner's Swamp, which was pretty large and satisfactory. In the evening, I had a satisfactory conference with some solid Friends, respecting the management of the discipline, and the presentations of marriage; as their custom in Contentny Monthly Meeting admitted of improvements. I gave them my sense of some things, and left it with them.

I tarried in these parts until their Quarterly Meeting at Contentny, the select part of which was the 21st. It was low and exercising to me; in which I labored for Truth's cause, and my concern was owned, by my friends: Blessed be the Lord for his gracious goodness manifested to me.

21st.—On First-day, their meeting was dull and heavy; the life of religion in a low state, and the ministry also, as I apprehended. The Quarterly Meeting for business was a time of much favor, which seemed to reward for all my exercises amongst my Friends near this place. I was now near taking leave of them, which was done in much love. Sweetness and tender feelings towards each other prevailed; and perhaps my concern and the freedom used both amongst the brethren and sisters will not be all lost.

24th.—I now set forward towards Charlestown, in South Carolina, and had a favorable journey of four days to a place called Gum Swamp. There I had a large and satisfactory meeting on First-day; also, the same day and the next, visited eight families of the Friends here; which I believe was to mutual satisfaction. A poor afflicted woman, whose condition demanded sympathy, I visited twice.

30th.—Meeting with some thoughtful people on my journey from Contentny, one of them expressed a sentiment which I united with, believing it a just one, and worth remembering, especially in families; for which end I have written it. It was on this wise: "Those who are wanting, or fall short in religious care, letting fall wholesome discipline, are in danger of going to decay, whether it be in families or in the Church." May it be minded.

Second Mo. 1st.—From Gum Swamp I went to Pedee, accompanied by several Friends. A few who professed with us dwelt here, with whom and some others that came in, we had a meeting. I believe it was a tendering season, and tears were shed. After this meeting, a ferry that we had to cross being near, the owner thereof, in a kind manner, caused us to be set over without charge; and about three miles further on, we were kindly entertained by one whose name was Lewis Thomas.

2nd.—Going on the next day, we got entertainment that night in a family where there were tokens of hard usage to poor slaves. I was affected at the nakedness to be seen here, and had to speak to the woman on the subject; but her heart seemed to be hard, so that little impression was made. A thoughtful young man, who had rode some miles with us, was present; and although the custom of the country in these cases has a powerful effect, I was pleased to find that he united with what was said to the woman, saying, he thought at least, that slaves should be clothed and fed well, when they toil all day, and often most part of the night. I understand the custom is hereaway, to allow one pint of broken rice to a working-man for 24 hours; and this they have to dress and prepare at night; so have too little rest; are called up early to labor

again, and if not quickly ready, the lash is often inflicted. A sense of these severities on poor fellow-creatures, is sorely afflictive to poor me.

3rd.—Passing through Camden (in South Carolina), we came to Malchiah Murphy's; who appeared to have an orderly family. Here we were kindly treated. They seemed desirous to have more knowledge of our Society and principles, and wished to have some books. He had a very afflicted daughter, towards whom I felt a near sympathy. I had a solid opportunity of sitting by her, much to my comfort and hers. She expressed that her trials had been very great, and feared she had not borne them with enough patience. Her affliction was through rheumatic pains, whereby some of her limbs were drawn out of shape. She had been confined about ten years, for seven of which she had been unable to sit up. We parted with the family very friendly, and I thought myself sufficiently rewarded for being here.

5th.—Leaving M. Murphy's, after travelling a very disagreeable road in a level country, about fifteen miles, we crossed the river (Pedee, supposed,) at Nelson's ferry; and, as I passed on, finding and observing fresh causes of lamentation on account of injuries and unchristian treatment to the oppressed black people. It was an addition to my trouble of mind, that I had to take up for quarters at a slave-holder's house. Now I was ready to say, after all I have seen and had to mourn for, because of oppression: "Lord! this is almost too much to bear!" Yet the man used us kindly, and refused taking pay for what we had. I therefore gave some of the virtals which I had with me to the slaves; and so we parted. I declined giving reproof to the master, lest they might fare harder for it; thinking in this case it might be best to leave it with the Lord to plead their cause.

The next day, we came to Charlestown; and were kindly received by Daniel Latham. The day following, I was pretty much retired, feeling peace of mind, believing I am in my place, and devoted to the service of my dear Lord and Master.

8th.—At their small week-day meeting, it was exercising to me; yet I hope it ended to the honor of Truth.

The 9th, my Friend, Caleb Norris, left me in Charlestown. He had travelled with me for a while past. I have seen the ruin made by a dreadful fire in this place (perhaps last summer), supposed to have been kindled by a mischievous person or persons, whereby about 500 houses and outhouses were in an awful manner consumed.

10th.—Last night, a very heavy rain. The following expressions, in substance, I understood a poor negro mentioned after it: "Me glad it rain; it raise de water in Congoree River; den boats come down, bring corn; corn very scarce; very dear; then more plenty." No doubt with me but these poor people suffer more in times of scarcity.

Hearing of a woman who appeared to be an honest enquirer, I went to visit her; which was to my satisfaction, and to her comfort. Also had a solid, instructive season in Daniel Latham's family. I had visited an aged woman and her daughter. The mother had been long afflicted with rheumatism. This was a favorable time, also.

The white people in this town seem to live in pride and luxury, as much as any that I have observed; and notwithstanding they have been visited with dispensations like judgments, or chastisement from the hand of the Lord, such

as the sword, the pestilence, and fire. Y from the appearance of things, I fear the inhabitants grow worse rather than better. It is supposed that more than half are black people and mulattoes. This evening I had a meeting with and for the black people and their connections, which was a time of favor; and I believe ended well.

12th.—I am very poor, but my faith and hope in thee, O Lord, are not lessened: for thou hast never failed me in times of need. This being First-day, I was at two meetings; the first was low and dull; the other more favored.

(To be continued.)

DEATH OF A SISTER.

How often in my lonely hours,
I think of thee, loved one,
Who bloomed and withered as the flowers,
When life had just begun.

Our efforts too, were all in vain
To stay thy homeward flight,
Nought could compel thee to remain
Amid the glooms of night.

How solemn seemed that awful hour,
When parting was so near,
And fruitless was all human power
To hold thee longer here.

We saw thee spread thy pinions fair,
And wave a last adieu;
Upon thy face no signs of care,
For all was peace, we knew.

Who was it then that shared our grief,
And wiped our tears away?
We prayed, and in it found relief,
For night was turned to day.

We felt our loss to thee was gain;
We knew the crown was won,
And grief and tears were all in vain,
For thee, whose work was done.

Then give us strength, dear Lord, we pray,
To choose the better part,
That we may meet again some day,
Dear Jesus, where thou art.

MARY S. CO.

"NOT AS I WILL."

Blindfolded and alone I stand,
With unknown thresholds on each hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat,
"Not as I will!" The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil,
"Not as we will."

—Helen Hunt Jackson

FOR "THE FRIEND."

A Country-side Talk About Bread.

While making trial of housekeeping in the country, a year ago, experience was had of obtaining the family bread from a baker, resident in town several miles away, who, twice a week, applied his distant customers by wagon. But an article would be dry in a day or two, and its tasteless; very different indeed from the sweet, moist, well-keeping (though withal fast-nishing,) staple of the daily board which "our others made." It occurred to me that a supply of the latter wholesome sort ought to be much more readily obtainable in country districts than it evidently is. Domestic help being difficult to obtain, and the making of really good bread, or the patience to make it, being a rare qualification at the hands of the present generation of domestics, it seemed as though the supplying of a good quality of this so generally used article of diet, might afford fairly remunerative employment to many respectable single women and others in or out of the villages, so, possessing the gift of making bread in the way it ought to be made, have neither the desire nor the opportunity to leave their homes in order to find occupation whereby to eke out a livelihood.

It was gratifying some months ago, to find a similar view to the above, set forth in an article "How some women earn money," printed in the *Christian Weekly*, but taken from the *Home-maker*. The writer cites the following, amongst other instances of which she had knowledge: "An old lady, calling herself Grandma Patch, who lived near a young ladies' school, did the ironing, mending and repairing for the girls, and received a good compensation and was indispensable to them. A Mrs. W—, who had the gift of being a good cook, supplied a dozen families with warm rolls, in a village where there is no bakery; and others can do the same even where there are bakeries; as most people prefer home-made cooking. Another woman made a specialty of doughnuts, and supplies a man's exchange. * * * One woman, whose husband died ten years ago, had been supported in comfort while he lived, so that she did not have to think where the money would come from for the winter's coal or house rent. She had not saved anything for a rainy day, and she found herself with four little girls to support. She was lady-like, and had been taught to do all whatever she did. She went among her acquaintances and did fine ironing for many years. She excelled in some kinds of cooking, making coffee, preparing salads, bread for sandwiches, and cutting meats;—therefore she had plenty of calls. One young lady who was at a boarding-school, and had a limited supply of money, and wished to replenish her purse, had the moral courage to put a card on her door, that read: 'Shoe buttons sewed on at 10 cents a dozen; darning and repairing done neatly, at reasonable rates.' I need not say that she had all she could find time to do. I have known several women who supplied a few neighbors with home-made bread twice a week. Another one made yeast-cakes, and furnished them to large grocery houses for years; and it was, and is still, a paying business. Some make a specialty of working button-holes; and one would be surprised to know what a demand there is for women that can and will make good button-holes, by the dress-makers. It is a work that can be done at home."

All of which means of obtaining an honest support may be commended to the extent

that engagement therein does not minister to mere luxury or vanity of attire or living, or operate to cause a relinquishment of home tasks on the part of some who might properly help themselves.

To revert to the homely subject of bread and bread-making, I find in the reprint of an address on "The philosophy of eating and drinking, from a dental and medical standpoint," by W. G. A. Bonwill, dentist, the following remarks upon the place of bread in connection with the operation of mastication:

"How necessary then is bread (unbolted flour bread), not so much for its nutritive qualities alone, as the mechanical presence. No matter whether the food you are eating be moist or dry, bread should be taken at the same time for bulk to help the muscles of the mouth to perform perfect mastication. The mouth is only another stomach (a first stomach we will call it), and the saliva thrown into it from the many glands therein and around, is as necessary for perfect digestion as the gastric juice. To thoroughly masticate a succulent or juicy vegetable and grind it up between the teeth, and mix the saliva with it, we must use something like bread to absorb the juices and give bulk; so that between the action of the tongue and the cheeks and the lips, the bolus of food can be kept between them for the teeth to grind upon. If too wet, it is swallowed without mastication, and compels the stomach to do more than double duty. The bread performs a function or action there the same as in the stomach. If the food is not comparatively dry, it is impossible for the muscles of the mouth to grasp it; nor can the saliva become thoroughly mixed with it."

While I cannot entirely endorse some of the moral deductions contained in the address from which the above is an extract, yet the lecturer's conclusion that the "moral nature is controlled largely by the body and the special food taken into the stomach," and the manner in which it is taken in, are considerations well deserving of attention, as is the further asseveration that "the cravings of the system for alcohol, tobacco, and the condiments of the table, are largely due to the false manner of eating and drinking."

In the interests of good health, and the promotion of abstinent habits, as against intoxicants and tobacco, it is greatly to be hoped that the making of good bread, in families, is not destined to become, as some have feared, one of the lost arts.

JOSHIAH W. LEEDS.

Near Birmingham Meeting-house,
Eighth Month 20th, 1890.

FOR "THE FRIEND."

A New Creature.

According to Bible teaching we understand that to gain an experience of a new birth, is to know a change of heart "by being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." In the earliest stages of infancy we see no signs of a new creature. But the beginning of a new existence betokens progress in connection with life and growth. When God-made man, "He breathed into his nostrils the breath of life, and he became a living soul." Every living soul bears evidence of being God-made. Not only in outward form as being material in its nature, but in its being both mortal and immortal. That which is spiritual is destined to outlive the mortal part. Man with an immortal mind may be found in the possession of an unregenerate heart and will, with the affections set on things below; hence the great necessity of a surrender

of that which belongs to the natural man, in order to become a child of God. Blessed be his holy name! "The bruised reed He will not break—the smoking flax He will not quench until judgment is brought forth unto Truth." It is a gracious principle which delights in things spiritual—the effect of which is love. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."

As the fruit of the Spirit is made manifest in religious meetings, the members of a meeting will fear to do anything that would disturb or give pain to an associate member kneeling at the same sacred altar in worship. The practice of vocalizing song in Friends' Meetings for worship is not satisfactory to many Friends; but yet a strange unruly spirit continues to manifest opposition to the views and feelings of Friends, claiming that George Fox recommended singing in meetings, and now those who are disturbed by it and pained with the practice, must bear it. In this asserted claim, where is the Lamb-like spirit which would rather suffer wrong than do wrong?

"Where is the willingness to die the death whereby self-love and will are slain?"

For these—the more they die
The more the Lamb doth reign!"

The question of right regarding this subject in connection with false doctrines, is at the present time causing much trouble in our Society, proving that some there are, up and down in the land, both East and West, high professors, who are unwilling to lay down the life they have, in what they love with a natural love, for the sake of their friends. May the Lord of Sabaoth interpose his righteous judgment, and cause that touching this matter mercy and truth shall meet together—righteousness and peace shall kiss each other. When this better day shall have come, then the New Creature will be seen in a birth unto righteousness.

P. R. GIFFORD.

PROVIDENCE, Eighth Mo. 27th, 1890.

The Louisiana Lottery Company.

The Anti-Lottery League Convention which recently met at Baton Rouge, Louisiana, has issued an address to the people of the United States, in which it gives the history of this great gambling association.

"THE ADDRESS.

To the people of the United States.—Your fellow-citizens of the State of Louisiana, opposed to lottery gambling and lottery charities, assembled in convention at Baton Rouge, this Seventy-day of August, 1890, make to you this appeal for aid in the struggle they are engaged in with a powerful gambling corporation which is here among us, like a giant octopus, and stretches its arms to the remotest hamlet in the land. For your sympathy they ask not, because that they have. This well they knew by the unanimous voice of the free press of this country, which, untouched and untouchable by lottery influence, has denounced, in no uncertain tones, the infamy we are combatting. We desire briefly to state to you the facts.

Organization of the Company.—In 1868, the carpet-bag Legislature of Louisiana, at the instigation of a syndicate of gamblers formed in New York in 1863, composed of John A. Morris, Ben. C. Wood, C. H. Murry and others, chartered the Louisiana Lottery Company, with a capital of \$1,000,000, giving it a monopoly of drawing lotteries in the State for 25 years. This grant was obtained by bribery and corrupt means. At that time the public regarded it with horror, and the men connected with it were pursued with

public and private condemnation and disgrace. For ten years it maintained itself against constant legislative assault by similar corrupt means. In 1879, the Legislature repealed this charter, a result accomplished by a majority of only two votes in the Senate. This repeal was practically nullified by an injunction issued by Edward C. Billings, United States Judge for Louisiana, who held, in the very teeth of the decision of the Supreme Court of the United States rendered in the similar case of *Boyd vs. Alabama*, that an immoral bargain, such as this charter, was a sacred contract, protected by the constitution of the United States, and binding upon the police power of a sovereign State. The same Legislature that repealed this charter called a Constitutional Convention. This Convention was attacked by the lottery people with money, with Judge Billings's decision, with promises to give up its monopoly, to retire from politics, and to allow a provision to be inserted in the Constitution prohibiting all lotteries after January 1, 1895.

Several distinguished attorneys of the Lottery Company were elected to this body. The whole Convention was surrounded with a strong lobby of purchased respectability. Under these combined influences a provision was inserted in the projected Constitution reinstating the repealed charter without the monopoly feature, permitting the Legislature to charter other lotteries, providing that after January 1st, 1895, all lotteries should be prohibited.

Result of the New Charter.—This provision was intended and regarded as a compromise, and rather than defeat the whole constitution in which it was imbedded, the people adopted it, with the belief that in a few years the evil would die beyond any prospect of resurrection, and such was the pledge of the Lottery Company.

Mark the result. With this new lease of life came a new lease of power and prosperity incredible. They have practically enjoyed their renounced monopoly by preventing every Legislature elected since 1880 from granting additional charters. This has been accomplished by the unlimited use of money, by playing upon the opposition of good men to the application for such charters and by their control through the ownership of certain dominant politicians of both political parties, of nominations to the Legislature. The market value of their stock has risen from \$35 per share in 1890, to \$1200 per share in 1890, so that now it is more than double that of the whole banking capital of the State.

They have built up the original capital, which was never subscribed, and have accumulated an enormous surplus of unknown amount, while declaring dividends of 80 to 100 per cent. per annum, and that, too, out of only one-half of the net earnings, as the other half belongs to the lessees, Howard and Morris.

Definite information as to their list of stockholders, officers, profits and business affairs cannot be obtained, as they are kept studiously concealed from the public. The scheme of their drawings has increased from a monthly capital prize of \$30,000 to a monthly capital prize of \$300,000, and a semi-annual prize of \$300,000.

The aggregate of the schemes of the monthly and semi-annual drawings is the fabulous sum of \$28,000,000 per annum, and the aggregate of their daily drawings is over \$20,000,000. They receive annually a million and a quarter from the written policies sold on the numbers of the daily drawing, apart from the sale of the regular printed tickets. They receive annually about \$22,000,000 from their monthly and semi-annual drawings. The schemes of the last draw-

ings are so arranged that they can sell 75 per cent. of their tickets, pay 10 per cent. for selling them, lose all the prizes provided for in the schemes, pay a million dollars for expenses, and still make \$3,000,000 profit per annum.

A Corruptor of Public Morals.—By daily repetition of play, thousands of poor wretches become afflicted with the "lottery craze," and, to gratify this, theft and embezzlement enter innumerable households. We have the authority of the lottery, that 93 per cent. of this enormous revenue of \$22,000,000, a revenue greater than that of any five average States in the Union, comes from the people of this country, outside of the State of Louisiana, because its advocates have the effrontery to use this fact as an argument for its recharter by the people of the State of Louisiana.

Through the purchase of stock by its stockholders and friends, it has obtained control of a large portion of the organized capital of the State. Its strong hand on the financial springs of a commercial community, is so masterful as to silence the opposition of the cautious and to attract the support of the timid.

By the force and glitter of its money power, it has warped the judgment and conscience of many good people, making them, too, first apologists for and then desirous of such riches, even though they be obtained without honor and in desecration of the dignity of labor and long pedigree of toil. It has captured three-fourths of the Louisiana press, either by control of the capital invested or by purchase or by proprietorship.

"Father" Taylor's Description of a Sermon.—"I was walking along Tremont Street, and the bell of Park Street church was tolling. I put in, hove to, and came to anchor. The old man, Dr. Griffin, was just naming his text, which was, 'But he lied unto him.' As he went on, and stated item after item—how the devil lied to men, and how the imps led them into sin—I said a hearty 'Amen;' for I knew all about it. The salt spray flew in every direction, but more especially did it run down my cheeks. I was melted. Every one in the house wept. Satan had to strike sail; his guns were dismantled or spiked; his various light crafts, by which he led sinners captive, were all beached; and the captain of the Lord's host rode forth, conquering and to conquer."

The Tribulum.—"In the history of language," observes C. C. Hall, "We are constantly reminded how some of the most deep experiences of human life are expressed by words that owe their origin to some suggestive event or process in nature.

"The tribulum is the origin of the word 'tribulation.' Among the implements of agriculture commonly used by the Romans, none would be more familiar than the tribulum. It would be found on every farm in Latium; it would be seen in use at every harvest-tide. The tribulum is an uncouth and ponderous instrument. Beams of heavy wood are fastened together, side by side, as a sledge, and the side which rests upon the ground is thickly studded with iron teeth or with sharp pieces of flint. When the harvest-tide comes, and the grain is brought in, the sheaves are spread out on the threshing-floor, and the tribulum, the threshing-sledge, is drawn up and down over them many times. In this process the chaff is torn from the wheat, which, sound and sweet, falls out upon the floor.

"The success of the tribulum depends on the two characteristics—its heaviness and its roughness. It is the weight of those heavy beams which does the rich work that could never fully done by the soft touches of the summer breeze; it is the jagged roughness of those flint teeth which tears through the valueless, and so free for use the harvest. By weight and roughness the tribulum succeeds.

"And so, borrowing the figure of an instrument which every Roman would know, I say to the Christians of that nation: 'Be patient in tribulation.' Endure under the tribulum."

Natural History, Science, etc.

Opium Smoking.—Lord Jocelyn, in his "Campaign in China," gives the following account of its effects, which he witnessed upon the Chinese at Singapore: "A few days of this fearful luxury, when taken to excess, will give a pallid and haggard look to the face, and a few months, even weeks, will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug after long habit, no language can explain; and it is only when to a certain degree, under its influence, that their faculties are alive. In houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening in all the different stages; some entering hurriedly, distracted, to feed the craving appetite they have been obliged to subdue during the day; others laughing and talking wildly, under the effect of a first pipe; whilst the couches around are filled with their different occupants, who lie huddled with an idiot smile upon their countenances, too much under the influence of the drug to care for passing events, and fast merging to the wished-for consummation. "The last scene of this tragic play is generally in a room in the rear of the building, a species of dead-house where lie stretched those who have passed in the state of bliss the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."—*Fortune's Travels in China*.

J. G. Wood—Feeding Birds.—All through the autumn and winter months, for instance, regularly fed a large number of birds at study window, mixing a large dishful of oatmeal porridge, bread crumbs, and scraps of meat, and placing the contents on the window-ledge as soon as he went up-stairs after breakfast. Of the presence of meat—or fat—in the mixture, always made a special point, saying that was blooded creatures like birds, needed something more stimulating than mere bread crumbs and oatmeal to keep up the bodily heat, and that meat took the place of the worms and insects which in weather less inclement they would have captured for themselves.

The birds soon found out that this food supply was part of the daily programme, and half an hour or so before feeding-time, they used always to assemble, pushing and jostling one another in order to secure the best places. The same became day after day, and were soon well known by sight—thrushes, blackbirds, titmice, finches, robins, and sparrows—all contending with another for their share in the daily distribution. Of course the last named got the best of it; they always do, their natural pugnacity and aggressiveness bringing them well to the front, enabling them to hold their own against seemingly overwhelming odds. And then ensued a scene of rare confusion and quarrelling and scolding, each bird doing its best to secure the choicest morsels, and eating with all con-

ent rapidity, in order to obtain as much of the tying food as possible, before the feast was spatched. But then, perhaps, the snow would lying several inches deep upon the ground, and this morning refection would be almost the only food that they would be able to procure for the next twenty-four hours.

All these birds knew to the very minute when their regular feeding-time had arrived, and, if any father happened to be a little late, would tap impatiently and repeatedly at the window, in order to accelerate his movements. Sometimes a row of sparrows would be sitting there, and pecking at the glass, when he arrived with the dish. Then, of course, there would be a general flight as the window was opened, and the contents of the dish were spread out. But most before it could be shut again, every bird would be back, and the struggle for place and the strife of tongues would commence. This used to go on every morning until the warm days of spring brought the insects out, and then the attendance would gradually diminish, until hardly a bird arrived at all.

The titmice were the most unfortunate of all these birds, for their small size enabled any and all of their comrades to oust them from any vantage-ground which they might have taken; and this the said comrades were never slow in doing. So my father put up near his window a kind of permanent feast, to which the titmice, and the titmice alone, should have access. This was managed by enclosing a number of small lumps of suet in a little bag of large-meshed net-work, and suspending it by three or four feet of string from an outstretching branch of a tall tree. The titmice, being marvellously proficient in the art of climbing, and quite as much at ease when hanging head downwards as when in the ordinary position, were of course perfectly satisfied with this arrangement, and might be seen upon the ball of suet at all hours of the day, pecking away busily—not too greedily—at the suet within, and speedily reducing it to a mere tithe of its former dimensions. And very pretty indeed the odd little birds looked as they clung to the network, swinging in the wind, and eating their meal without fear of molestation.

Items.

A Check to Russian Fanaticism.—The Hebrew bankers of Europe have succeeded in staying the hand of the Czar, which was about to fall with crushing weight upon the unfortunate Jews of Russia. The barbarous edicts which were to have been put in force throughout the empire have again been suspended, and it may be that the pinch of monetary necessities may even compel the haughty tsar to consent to some amelioration in the condition of a people weakened by centuries of persecution, yet strong in the support of their prosperous brethren in other lands. The condition of the Russian Jews is already deplorable, but if the really proscriptive ukases had been carried into effect it would have passed the bounds of endurance, and a wholesale emigration from Russia must have been the result. No more striking evidence of the power of money could be provided than in the fact that the autocratic will of the Czar and the mad fanaticism of his subjects were curbed by a simple intimation from the leading Hebrew financiers of Germany, England, Austria and France, that if the anti-Jewish crusade were persisted in there would be a general combination against Russia, a stocks which could not fail to produce destructive results. The Rothschilds are said to have been the leaders of the combination, and their remonstrances have resulted in an assurance from the Russian Government that the condition of its Hebrew subjects would not be made worse. In this

instance capital has demonstrated its capacity for unselfish and generous action. The Hebrew bankers might, perhaps, have found it more prudent not to have antagonized the Czar, but the sufferings of their race in Russia touched a sympathetic chord and caused them to subordinate every consideration to the one great purpose of protecting their helpless brethren from further persecution. It is one of the finest traits of the Jewish character that it seldom fails to respond ungrudgingly to appeals for help from unfortunate members of the Hebrew race. In no other people do we find the same degree of mutual helpfulness and race solidarity. It is this spirit which has enabled them, despite their dispersion over the face of the globe, to preserve their individuality as a people and to accomplish splendid results in almost every sphere of human effort. —*Baltimore Sun.*

Secret Societies.—Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. Can be shown historically to have often led to crime.
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.
6. Are opposed to Christian principles, especially to those implied in these three texts:
"In secret I have said nothing."
"Be not unequally yoked together with unbelievers."
"Give no offence in anything, that the ministry be not blamed."
7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.
8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From Address of Joseph Cook to Christian Conference. Fourth Month, 1890.*

Capital Punishment.—A contributor to the *Public Ledger* advocates the use of the "lethal chamber"—a room into which carbonic oxide gas shall be allowed to flow, through pipes properly arranged, in the manner "employed for the killing of dogs at the pound in this city"—as being "a perfectly simple, certain and merciful method of inflicting capital punishment." He thinks that the moral effect of such executions would be far greater than that of the other methods which have been practiced.

Upon the scores of simplicity and certainty the above writer's recommendation has much in its favor; as regards one animal and another, including man in the category of the "beasts that perish," it would be manifestly merciful; that it would be deterrent in the direction of lessening the number of homicide cases is greatly to be questioned. A large percentage of such cases are the sequence of ungovernable passion and hate, the perpetrators being in very many instances under the influence, more or less, of intoxicating liquors. In what manner they may legally be "taken off" they will neither have had time nor clearness of mental vision, prior to their fateful act, to consider.

A second class of murder cases are those which occur as the result of a deliberately planned purpose. Whatever may be the State-provided system of execution, the perpetrators have taken their chances while plotting the death of their prospective victim, although so delusive have been the devil's promptings that they persuaded themselves the probabilities of non-detection and escape are largely in their favor. Is it likely that the "lethal chamber" would deter such as these from the commission of capital crime any more than would the axe, the gallows or the killing application of the electrical current. Would it not presumably be less dreaded upon its claim of being more "merci-

ful," than would those other processes in connection with which the application of force and the infliction of acute pain appear to be more marked?

Admittedly, there are some who become so infatuated with what they look upon as heroic in a daring career of crime, they are so well pleased to have their dark deeds talked about the length and breadth of the land, that when at last they are apprehended for a foul deed of blood, when they are convicted and their public execution is ordered and heralded abroad, are prepared to meet their doom with a bravado which may mischievously affect the minds of many of like low calibre. But this exhibit of bravado appears when their fate has been sealed, and they have steeled themselves to the determination, as the saying is, to "die game." These would not unlikely prefer an open execution to the "lethal chamber."

Nevertheless, a great many of this British class, who are commonly known as "dangerous fellows," who are often found in the felon's cell, whose "hand is against every man and every man's hand against them," and who expect naught else than that they will come to a violent death in some form or other, at the last, have hardened their hearts into the persuasion that death ends all, that it is a painless sleep. If now they can step into the ante-chamber of death and be quietly, and with a minimum of suffering removed, why should they not execute their murderous intentions and run the risk or even invite the certainty of apprehension and resultant death?

Hence I believe that the result of the sanctioning of this suggested method of inducing convicted murderers into a fatal lethargy or sleep, this refined mode, in short, of "dying like a dog," would have a marked tendency to increase the number of homicide cases. The writer, moreover, is of the view that the infliction of the death penalty is a barbarism which has a pernicious moral effect and has no warrant in Scripture, that it is authentically known to have been visited upon persons guiltless of the crimes charged, that it has not been proven to be more deterrent than is the imposition of the penalty of imprisonment for life, and that the penalty, if made unalterable, except upon proof of innocence subsequently established (as I believe is now the law in the State of Maine), would be more accordant with our civilization and profession of Christianity than in the law for life which now obtains.—*Josiah W. Leeds, in the West Chester News.*

The Modern Dance.—In an article on this subject G. F. Pentecost says: "Whatever blunts the edge of modesty tends towards immorality. I therefore say that it logically and inevitably follows that the modern fashionable dance is essentially immoral."

The round dance of the fashionable society cannot be participated in, in the heat and glare of the ball-room, with the accessories of music and motion, with the close physical contact, without intoxicating the brain and setting the passions of the giddy participants on fire. It is physiologically impossible—deny it who will! Any intelligent and honest physician will tell you so. I do not say that the participants know, or are always conscious of the secret cause of their pleasurable excitement, but the fact remains the same."

SUMMARY OF EVENTS.

UNITED STATES.—The exports of domestic breadstuffs from the United States during the Eighth Month were valued at \$10,700,840. During the corresponding period in 1889, the figures were \$13,366,776.

In the United States Senate on the 10th instant, the Tariff bill was passed by a party vote—40 to 29. On motion of Senator Aldrich, the Senate insisted on its amendments, and appointed a Committee of Conference to meet a similar committee of the House. It contains a reciprocity clause embodying Secretary Blaine's views, and provides that Tenth Mo. 1st be the date on which the bill is to go into effect, except as regards the sugar schedule, the bounty feature not becoming operative before the 1st of Third Month next. An additional section was adopted providing for the creation of a Tariff Commission. Another amendment provides that all merchandise imported prior to Eighth Month 1st, now in bond, may be retained there until Eleventh 1st without liability to the increased tax imposed by the bill.

A despatch from New Orleans says that the Sugar Planters' Association has decided to send a delegation to Washington to urge upon Congress the vital importance to the sugar industry in Louisiana of changing the date at which the sugar schedule of the new tariff is to go into effect. The Association holds that it is practically impossible to market the Louisiana crop, estimated to be worth some \$20,000,000, in season to escape the decline in prices which will ensue upon the adoption of the new tariff, and asks that the schedule do not take effect until Seventh Mo. 1st, 1891.

There has been a severe stringency in the money market, which the Secretary of the Treasury believes to be largely caused by the enormous wheat, corn, and cotton crops, to remove which a great sum of money is needed and which is being drawn from the money centres. The anticipation of custom dues that will be required to take goods out of bond previously to the operation of the new tariff, is also an important factor. As an additional means of relief, the Secretary of the Treasury has decided to receive proposals for the sale of 4 per cent. to the amount of \$16,000,000. At the same time he will offer to prepay for three-fourths of a year the interest on currency 6's.

The population of the entire State of Maine is given as 660,261, an increase in ten years of 11,325.

The Census Bureau has announced the result of the count of the populations of the following cities and towns: North Adams, Mass., 16,067; increase, 5876, or 57.66 per cent.; Duluth, Minn., 32,726; increase, 30,080; Long Island City, N. Y., 30,396; increase, 13,267, or 77.45 per cent.; Hampton, Va., 6538; increase, 3854, or 143.59 per cent.; Norfolk, Va., 34,986; increase, 13,020, or 59.27 per cent.; Portsmouth, Va., 12,345; increase, 955, or 8.38 per cent.; Nashville, Tenn., 76,309; increase, 32,959, or 76.03 per cent.; Lynn, Mass., 55,884; increase, 7,410.

The Alaska Commercial Company's steamer Karluk has arrived at San Francisco from Petropaulovski, Siberia, with 42,000 seal skins. The Alaska Company has an exclusive contract with the Russian Government to purchase the skins along the Siberian coast. The Alexander, another vessel owned by the company, is expected to arrive in a few weeks with 10,000 skins. The schooner Leon is hunting in the Japan Sea with her catch. The total catch of the Alaska Commercial Company for the season is estimated at 60,000 skins.

The local election in Newport, Rhode Island, was held on the 10th instant. It is the first held in that State under the Secret Ballot law. According to an Associated Press despatch "it is alleged that the Republicans have paid voters not to vote, and that the Democrats are paying them to vote, taking chances of their voting as desired."

Joseph Bell died suddenly in Cincinnati on the 12th instant, aged 77 years. He was well known as a builder of machinery, and was the first man to take a steamer across the Gulf of Mexico. He introduced steamers on the rivers of Mexico.

Deaths in this city last week numbered 349; a decrease of 33 from the previous week and of 3 from the corresponding week last year. Of the whole number 165 were males and 184 females: 46 died of consumption; 32 of diseases of the heart; 27 of cholera infantum; 22 of marasmus; 17 of pneumonia; 16 of old age; 14 of inflammation of the brain; 14 of convulsions; 10 of typhoid fever; 10 of cancer; 10 of casualties and 10 of inanition.

Markets, &c.—U. S. 4's, 104½; 4's, reg., 124½; coupon, 125½; currency 6's, 113 a 126.

COTTON sold in a small way on a basis of 11 cts. per pound for middling uplands.

FEED.—Winter bran, \$16.50 a \$17.50; spring bran, \$16 a \$17.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.00; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.50 a \$5.15; Western winter, clear, \$4.65 a \$5.15; do., do., straight, \$5.20 a \$5.50; winter patent, \$5.50 a \$5.90; Minnesota, clear, \$4.65 a \$5.00; do. straight, \$5.15 a \$5.65; do., patent, \$5.75 a \$6.15. Rye flour was firm and in fair request.

GRAIN.—No. 2 red wheat, 99½ cts. a \$1.00.

No. 2 mixed corn, 56½ a 57 cts.

No. 2 white oats, 43½ a 44 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4¾ cts.; medium, 4½ a 4¾ cts.; fair, 3¾ a 4 cts.; common, 3½ a 3¾ cts.; culls, 2½ a 3 cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4½ a 4¾ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4 a 7 cts.

HOGS.—Western at 6½ a 6¾, with good prospects of going up to 7 cts.

FOREIGN.—Henry Parry Liddon, "Canon of St.

Paul's Cathedral," died suddenly on the 9th inst., at Weston-Super-Mare. His death was caused by heart disease.

The New York World, which sent a special correspondent to Ireland to investigate the blight which has fallen upon the potato fields of that unfortunate country, has received accounts which seem to confirm the worst reports which have been made of the failure of the potato crop. The World's correspondent says in his despatches of the 13th instant:

"All along the western seaboard, from Falcarragh to Cork, the potato fields are black with blighted stalks. Further inland, where the soil is more fertile, the potato is fairly fruitful. Taking Ireland as a whole, it is probable that only a one-third potato crop will be secured. This is not much below Scotland, where the blight has also been severe. Wheat and oats in Ireland are as good as the English and Scotch harvest."

It is announced that the striking seamen and firemen at Southampton, England, have had their demands conceded.

A despatch from Sydney, N. S. W., dated the 14th instant, states that the labor conference has issued a manifesto in which it throws the whole blame for the strike and its continuance upon the employers, who have thus far declined to confer with the workmen.

The House of Representatives of New Zealand has rejected by a majority of 12, the Government proposal to nominate delegates to the Convention to be held to consider the question of the Federation of the Australian colonies.

The Workmen's Suffrage Congress opened in Brussels on the 14th instant. M. Defuisseaux was elected President. Five hundred delegates, representing 400 societies, were present. Among the delegates was Signor Costa, an Italian Deputy. The Congress, by a large majority, resolved to hold monster demonstrations in the chief towns of Belgium, on the First-day preceding the meeting of Parliament, in favor of universal suffrage.

On the 6th instant a fatally destructive hurricane in the north of Italy did much damage at Belluno and destroyed bridges and houses in the Zolda Valley. Twenty-two bodies have already been recovered from the debris of ruined buildings, and it is feared that the remains of other victims of the storm still lie buried under the ruins.

Dr. Koch, the German physician, who claims that he has discovered a method of curing consumption by inoculation, is about to commence experiments on human patients who are suffering from tuberculosis.

The Russian Government has despatched a medical commission to Asia Minor to experiment in the treatment of cholera with the Turkestan plant, Feruba Sumbul.

The triple alliance between Germany, Austria and Italy has been renewed for seven years after the termination of the present alliance. The St. Petersburg Official Gazette says this step will encourage Austria in her anti-Russian policy, and will oblige Russia to cast aside peace illusions and redouble her vigilance.

The Kurds have set fire to the crops of the Armenians in many places in the vicinity of Bitlis. The Porte has despatched troops to Ismindt in consequence of the receipt of reports of several conflicts there between Armenians and Circassians.

The German authorities at Bagamoyo have published a notice permitting everybody to engage freely in the slave traffic, and only prohibiting the exportation of slaves by sea. The Arab slave dealers are also authorized to recover runaways.

The Arabs are overjoyed at the license thus afforded them, and are openly buying slaves at street auctions. In consequence of this action of the German officials an influx of Arab slave dealers is expected.

The Zanzibar correspondent of the Times says: European circles are confident that the Berlin Government will countermand the German slavery proclamation at Bagamoyo, but even that will fail to remedy the irreparable harm already done. The object of the Germans is to attract wealthy Arabs to the German coast line. A German official recently presided at an auction sale of slaves. Serious difficulties are certain to ensue on the British coast line, and probably the Arabs will attempt to coerce the Sultan to withdraw his decree. The Emin case against Tippoo Tib has been adjourned for three months to enable Tippoo to be present.

TOUGHKENAMON HOME AND BOARDING SCHOOL will re-open Ninth Month 29th, 1890.

H. M. COPE, Principal.

CARRIE E. HAVILAND, Assistant.

RECEIPTS.

Received from Guliann Hoyle, O., \$2, vol. 64; from Lucinda Allmon, O., per Seth Shaw, Agent, \$2, vol. 64; from Mary T. Jones, Phila., \$2, vol. 64; from Mar W. Bacon, Phila., \$2, vol. 64, and for Anna D. Snowdon, Holmsbg., \$2, vol. 64; from Joseph Eastburn, Pa., \$2, vol. 64; from Mahlon Hoeffcker, Pa., \$2, vol. 64; from Thomas Woolman, Phila., \$2, vol. 64; from Joshua Taylor Mich., \$2, vol. 64; from Thomas E. Smith, Agent, Ioa., \$3, being \$2 for Elmina Mott, vol. 64, and \$1 for Ruth Edmundson, to No. 27, vol. 64; from Joseph G. Eldridge, Ioa., \$2, vol. 64; from Thomas Waring, N. J., \$2, vol. 64, and for William W. Bacon, Minn., \$2, vol. 64; from Charles Otis, N. Y., per William W. Hazard, Agent, \$2, vol. 64; from Catharine Wood Bacon, N. J., \$2, vol. 64, and for Maurice W. Bacon, Minn., \$2, vol. 64; from Joseph Jones, N. J., \$2, vol. 64; from Samuel L. Whitson, W. Phila., \$2, vol. 64; from Josiah Heacock, Cal., \$2, vol. 64; from E. Maule, Phila., \$2, vol. 64; from Edmund Wood, N. J., \$2, to No. 19, vol. 65; from Oliver Horner, Ioa., \$2, vol. 64; from Zebedee Haines, Pa., \$2, vol. 64; from Levi S. Thomas, John G. Haines, and Thomas W. Fisher, Pa., \$2 each, vol. 64; from Andrew Olsen, Ioa., per David D. McGrew, Agent, \$1, to No. 52, vol. 63; from Ole Watland, Ioa., \$2, vol. 64; from Jane Baldwin, Kans., \$2, vol. 64; from Joshua R. Howell, W. Phila., \$2, vol. 64; from William P. Smedley, Pa., and Samuel L. Smedley, Jr., W. Phila., \$2 each, vol. 64; from Thomas Driver, Cal., \$2, vol. 64; from Benjamin C. Reeve, N. J., \$2, vol. 64; from Josiah Wistar, N. J., \$2, vol. 64, and for Sarah W. Abbott, \$2, vol. 64; from Mark B. Taylor, Phila., \$2, vol. 64, and for H. M. Taylor, Pa., \$2, vol. 64; from Hannah W. Hedley, Phila., \$2, vol. 64; from George W. Sheppard, N. J., \$2, vol. 64; for Frederick White, Pa., \$2, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

SOCIETY FOR HOME CULTURE.—The term for correspondence in the Society for Home Culture is from Tenth Mo. 1st, 1890, to Sixth Mo. 1st, 1891. Students may enter after Ninth Month 1st, as early application facilitates the winter's work.

For information apply to

SARAH ELY PAXSON, Sec. and Treas.
New Hope, Pa.

REDUCED RATES TO OHIO YEARLY MEETING, held at Barnesville, Ohio.—Friends desiring to attend Ohio Yearly Meeting can purchase tickets from Philadelphia to Barnesville, good for the round trip, for a fare and one-third, or \$15.50. Passengers can go or return or both, by way of Washington City via Baltimore and Ohio Railroad. For further information call at the B. & O. Ticket Office, 333 Chestnut St., Phila.; THOMAS C. HOGUE, West Chester, Pa., or J. SMEDLEY, 304 Arch St., Phila.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Broad St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to
J. G. WILLIAMS, Sup't.

DIED, at Wilmington, Delaware, on Fifth Month 26th, 1890, RACHEL G., widow of Samuel Alsop, her 73d year, a member of Frankford Monthly Meeting of Friends, Pa.

—, Sixth Month 6th, 1890, at her home in W. Branch, Iowa, ANN S., wife of Nathan Satterthwaite, in the 68th year of her age, a member of Hickory Grove Monthly and Particular Meeting of Friends.

—, Eighth Month 14th, 1890, MARY ANN, widow of George M. Paul, in her 87th year; an esteemed member of Woodbury (New Jersey) Monthly Meeting of Friends. During a long illness, she was favored with patience and quietness of spirit to a remarkable degree; giving evidence to those about her that "derneath were the everlasting arms." Her long life was spent, while health permitted, in doing good to those with whom she mingled, and her consistent Christian character, combined with a gentle, affectionate nature, endeared her to a large circle of friends. Her natural reserve prevented much expression of her feelings, but to those who knew her best, no words were needed, as her daily life evidenced she was concerned in all things "to do justly, love mercy, and walk humbly with her God."

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 58.)

1880. Seventh Month 13th.—Came to Conshohocken yesterday, thinking I might gain length by being in country air. Am comfortably accommodated with my kind friend A. C. J. d daughter, with four other Friends also residing here. The country is very pleasant, and reviving; yet the feeble health of my brother, and also of the child of my nephew, cause more anxiety in being separated from them. How certain are all the things of this life!

18th.—At meeting this morning, A. C. J. spoke; beginning with, "Blessed are they which hunger and thirst after righteousness," &c. so alluded to the prodigal son. I followed, commencing with "Ho, every one that thirsteth," with an appeal to the young.

19th.—Did not rest well in the night, and feel very lonely, though many in this family. My thoughts have dwelt much on the absent, and those who have been removed to their rest in heaven. O! to be ready when the vicissitudes of this life are ended, to join our loved ones where there will be no more loneliness or parting.

29th.—At Monthly Meeting to-day, five of a committee appointed by the Quarterly Meeting were present. The part of the meeting allotted for worship was held in silence. —, and myself had some little to say in that for business, way of encouragement. It seemed a low time; there being very few to bear burdens. The world and its perishing pleasures, steal the heart and affections from taking up the cross, and following our dear Redeemer in the straight and narrow path, which only will lead to rest and peace.

Eighth Month 11th.—Low and poor; so that I have not felt like adding to these memoranda. Attended meeting on First-day; wherein I felt it required of me, notwithstanding these feelings, to stand up and express what presented. Yesterday several of us had a pleasant ride over the hills in this neighborhood. From some very varied situations, we had a beautiful view of the country for many miles round. What a privilege to be out of the noise and heat of the city, and to enjoy the works of nature! Frequent rains lately, have made the country very fresh and green.

24th.—Strengthened in health by my sojourn in the country thus far. I desire that gratitude may arise in my heart for the multiplied blessings conferred by our bountiful Creator, underscoring as we are of his mercies and favors.

Ninth Month 12th.—Haddonfield, New Jersey. Came here to my nephew's on Eighth Month 26th. At Monthly Meeting, held on the 8th instant, —, laid before her Friends a concern for religious service within the limits of Ohio Yearly Meeting. —, offered to accompany her, which was united with. It is cheering that there is still a living remnant preserved, willing to spend and be spent for the advancement of the Redeemer's kingdom, and the support of our Christian testimonies. At meeting this morning, —, was in attendance and spoke at considerable length; after which I knelt in supplication. The forepart of the meeting a low time, outward circumstances pressing on my thoughts. After deep wading, a little life seemed to arise. I thought the meeting closed with a solemn feeling.

Tenth Month 11th.—Passing away one after another. This morning attended the funeral of Hannah Ward: a dear humble-minded Friend, who, after having attained the age of nearly 89 years, was gathered as a shock of corn fully ripe into the Heavenly Garner. Several testimonies were borne at the house. I had some little to express, and was followed by —, and —: all speaking of the upright walk of our dear Friend, and calling on those present to prepare for such an event, which will come sooner or later to all of us. The language arises in my mind: "Let me die the death of the righteous, and let my last end be like his."

24th.—Our meeting this morning a silent one; as many times is the case. To me it was a low season, it being hard to keep from wandering thoughts. My domestic concerns have pressed heavily upon me since my housekeeper, who has lived with me so satisfactorily for five years has been prevented from coming back, by sickness and death in her family. Having been many years released from care, it seems I have arrived at that state wherein the grasshopper is a burden, or what once appeared like little things. My physical strength being unequal for much, I sometimes fear the anxieties I have had of late may, in measure, choke the good seed in my heart. O for more faith and patience to endure all the turnings and overturnings, met with in life's journey.

25th.—Our Select Preparative Meeting. —, and —, with us probably for the last time as members here; they having removed to —. Our meeting is getting very small, and they are Friends that will be much missed. Their work now will be in another part of the vineyard. Our meeting was a favored one. The presence of the dear Master was with us. I thought it was a time to be remembered with gratitude to the Father of mercies. May we be favored to press forward in faith and faithfulness to the end.

Eleventh Month 7th.—[Upon attending the

funeral of a sister-in-law, who died on the 3rd inst., our friend thus writes:—]—"I was brought under exercise on account of my young relatives, who are in the vigor of life and strength. After I had expressed the concern I felt for them and all present, that none may let the unlawful love of lawful things steal their hearts and affections from giving themselves up to serve the Lord, by living in his fear, and knowing the day's work to keep pace with the day, &c., an Episcopal minister read a considerable part of the 15th chapter of Corinthians, and then made a prayer. How different is any prearranged service, from the manner of Friends upon such an occasion; who wait in silence, until dipped into a sense of the state and condition of those collected; and speaking when commanded, without studied words, as the Spirit giveth utterance."

14th.—At meeting this morning, felt low and poor. After deep wading, being burdened in spirit, and breathing the mental prayer, "O Lord I am oppressed, undertake for me," I felt constrained to supplicate to the Father of all our sure mercies, and pray that we may be washed again and again in the laver of regeneration; so that we might bear the inscription of holiness unto Him. Feel calm and quiet this afternoon, "When He giveth quietness, who then can make trouble."

25th.—Came home yesterday from David Roberts', where I spent several days very pleasantly. It seemed like a brook by the way, refreshing to my spirit, after having felt low and discouraged, because of many outward things pressing on me. These dear aged Friends, lively and green in old age, seem patiently waiting until "the shadows are a little longer grown." I also visited, in Moorestown, my dear friends —, and —; likewise —, and family, who have a company of interesting little children, whom they are concerned to bring up in the nurture and admonition of the Lord. This is called Thanksgiving day. Every day we should return thanks for our unnumbered blessings; but I fear many make this a time of feasting and frolicking.

28th.—Have been reading the account of the sickness and death of my beloved parents; and have had to recur to what I have passed through in various ways, and especially the feelings which for many years had impressed my mind, that I might be called to the work of the ministry. But I never felt it with the clearness desirable, until after my dear mother's death; when it seemed as though her mantle had fallen on me; and the first time I felt constrained to speak, was when her memorial was read in our Monthly Meeting. The next time, was in our evening meeting at Arch Street, the following winter. Though had I been faithful it might have been sooner. A minister from another meeting, attending ours, alluded in his communication to a state present that was doing despite to the Spirit of Grace. At another time —, said, there was an individual present who had given up, except that in one thing there was a holding back. I felt the truth of what they uttered as appli-

cable to myself; and in the evening meeting before mentioned, passing through great conflict and exercise, was ready to rise, when William Evans spoke; upon which what had impressed me to utter was taken away, and I felt I might be excused; but after he took his seat, the words again presented; when it seemed as though I heard a command, obey my voice and live, or spiritual death will be thy portion. I was enabled to arise and expressed the words of our Saviour: "Say not ye, there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." Oh, the sweet peace I felt! nothing troubled me. Though a poor weak one, I felt, notwithstanding, the Lord's goodness in granting sweet peace and quiet. I wanted nevertheless, as a sign I was right, that some Friend might call and see me. The next evening W. E. came, which was a very comforting visit. I esteemed him a father in the Truth.

Twelfth Month 5th. ———, and ———, attended our meeting this morning. The former had considerable to say in an encouraging line, both to the elder and younger. ———, followed, addressing one who had outward and inward trials, and to whom the Gospel message might be as deep calling unto deep. She also spoke to the young people. Surely this class have had line upon line, and precept upon precept; and O! how I desire they may be made willing to bow their necks to the yoke and cross of Christ, and obey and follow Him wherever He may be pleased to lead them. Immediately after ——— took her seat, I felt the spirit of supplication, that the word which had gone forth this day may not return void, but accomplish that for which it was sent. Have felt peaceful this afternoon, which I esteem a great favor from the Father of mercies, having been at seasons tossed as with a tempest and not comforted.

9th.—Received a postal from ———, containing information of the death of her dear father, D. Roberts. He passed quietly and peacefully from earth this morning about 9 o'clock. His sickness was not long. I feel glad I made them a visit, though little thought of so soon hearing he was taken away. The language passed through my mind, "Mark the perfect man, and behold the upright, for the end of that man is peace."

(To be continued.)

FOR "THE FRIEND."

In Darkest Africa.

(Continued from page 59.)

Stanley estimates the area of the great African forest north of the Congo, at about 320,000 square miles. In endeavoring to convey an idea of its characteristics, he says, the dead logs are alive with insect tribes. Put your ear to them, and you hear a distinct murmurous hum. It is the stir and movement of insect life in many forms, matchless in size, glorious in color, radiant in livery, rejoicing in their occupations, exultant in their fierce but brief life, most insatiate of their kind, ravaging, foraging, fighting, destroying, building, and swarming everywhere, and exploring everything. Lean but your hand on a tree, measure but your length on the ground, seat yourself on a fallen branch, and you will then understand what venom, fury, voracity, and activity breathes around you. Open your notebook, the page attracts a dozen butterflies, a honey-bee hovers over your hand; other forms of bees dash for your eyes; a wasp buzzes in your

ear, a huge hornet menaces your face, an army of pismires come marching to your feet. Some are already crawling up, and will presently be digging their scissor-like mandibles in your neck. Woe! woe!

"And yet it is all beautiful; but there must be no sitting or lying down on this seething earth. It is not like your fine groves and your dainty woods in England. It is a tropic world, and to enjoy it you must keep slowly moving.

"Imagine the whole of France and the Iberian peninsula closely packed with trees varying from 20 to 180 feet high, whose crowns of foliage interlace and prevent any view of sky and sun, and each tree from a few inches to four feet in diameter. Then from tree to tree run cables from two inches to fifteen inches in diameter, up and down in loops, and festoons and W's and badly-formed M's; fold them around the trees in great tight coils, until they have run up the entire height, like endless anacondas; let them flower and leaf luxuriantly, and mix up above with the foliage of the trees, to hide the sun—then from the highest branches let fall the ends of the cables reaching near to the ground by hundreds with frayed extremities—for these represent the air-roots of the Epiphytes; let slender cords hang down also in tassels with open thread-work at the ends. Work others through and through these as confusedly as possible, and pendent from branch to branch—with absolute disregard of material, and at every fork and on every horizontal branch plant cabbage-like lichens of the largest kind, and broad spear-leaved plants—these would represent the elephant-eared plant—and orchids and clusters of vegetable marvels, and a drapery of delicate ferns which abound. Now cover tree, branch, twig, and creeper with a thick moss like a green fur. Where the forest is compact as described above, we may not do more than cover the ground closely with a thick crop of phrynias, and amoma, and dwarf bush; but if the lightning, as frequently happens, has severed the crown of a proud tree, and let in the sunlight, or split a giant down to its roots, or scorched it dead—or a tornado has been uprooting a few trees—then the race for air and light has caused a multitude of baby trees to rush upward—crowded—crushing and treading upon and strangling one another, until the whole is one impervious bush.

"But the average forest is a mixture of these scenes. There will probably be groups of fifty trees standing like columns of a cathedral, gray and solemn in the twilight, and in the midst there will be a naked and gaunt patriarch, bleached white, and around it will have grown a young community, each young tree clambering upward to become heir to the area of light and sunshine once occupied by the sire. The law of primogeniture reigns here also.

"There is also death from wounds, sickness, decay, hereditary disease and old age, and various accidents, thinning the forest, removing the unfit, the weakly, the unadaptable, as among humanity. Let us suppose a tall chief among the giants, like an insolent son of Anak. By a head he lifts himself above his fellows—the monarch of all he surveys; but his pride attracts the lightning, and he becomes shivered to the roots, he topples, declines, and wounds half a dozen other trees in his fall. This is why we see so many tumorous excrescences, great goitrous swellings, and deformed trunks. The parasites, again, have frequently been outlived by the trees they have half strangled, and the deep marks of their forceful pressure may be traced

up to the forks. Some have sickened by intense rivalry of other kinds, and have perished at an immature age; some have grown with a decrook in their stems, by a prostrate log which had fallen and pressed them obliquely. Some have been injured by branches, fallen during storm, and dwarfed untimely. Some have been gnawed by rodents, or have been sprained by elephants leaning on them to rub their prurient hides, and ants of all kinds have done infinite mischief. Some have been pecked at by birds until we see ulcerous sores exuding great globes of gum, and frequently tall and short nomads have tried their axes, spears and knives on the trees; and hence we see that decay and death are busy here as with us.

"To complete the mental picture of this ruthless forest, the ground should be strewn thick with half-formed humus of rotting twigs, leaves, branches; every few yards there should be prostrate giant, a reeking compost of rotted fibres, and departed generations of insects, and colonies of ants, half veiled with masses of vines and shrouded by the leafage of a multitude of baby saplings, lengthy briars, and calamus many fathom lengths; and every mile or there should be muddy streams, stagnant creeks and shallow pools, green with duckweed, leaves of lotus and lilies, and a greasy gum scum composed of millions of finite growths. Then people this vast region of woods with numberless fragments of tribes, who are at war with each other and who live apart from ten to fifty miles in the midst of a prostrate forest, amongst whose ruins they have planted the plantain, banana, manico, beans, tobacco, colocassia, gourds, melons, &c., and who, in order to make their villages inaccessible, have resorted to every means of defence suggested to wild men by the nature of their lives.

"They have planted skewers along their paths and cunningly hidden them under an apparently stray leaf, or on the lee side of a log, striding over which the naked foot is pierced, and the intruder is either killed from the poison smeared on the tops of the skewers, or lamed for months. They have piled up branches, and have formed abatis of great trees, and they lie in wait behind with sheaves of poisoned arrows, wooden spears hardened in fire, and smeared with poison.

"The primeval forest—that is, that old growth untouched by man and left since the earliest time to thrive and die, one age after another—is easily distinguishable from that part which some time or another afforded shelter for man. The trees are taller and straighter, and of more colossal girth. It has frequently glades presenting little difficulty for travel, the invariable constructions being the arum, phrynias, and amoma. The ground is firmer and more compact, and the favorite camping-ground for the pigmy nomads are located in such places. When the plants and small bushes are cut down, we have an airy, sylvan, and cool temple, delightful as a dwelling.

"Then comes the forest which, during a few generations, has obliterated all evidences of former husbandry. A few of the trees, especially of the soft wooded kind, have grown to equal height with the ancient patriarchs, but as so many man abandoned the clearing, hosts of nameless trees, shrubs and plants have riotously bent to avail themselves of his absence, and the race for air and light is continued for many years; consequently the undergrowth by the larger quantity of sunshine becomes luxuriant, and there are few places penetrable in it with

ut infinite labor. Among these a variety of alms will be found.

"And after this comes the bush proper, the growth of a few years, which admits no ingress whatever within its shade. We are therefore obliged to tunnel through stifling masses of young vegetation, so matted and tangled together that one fancies it would be easier to travel over the top were it of equal and consistent thickness and level. Vigorous young trees are found imbedded in these solid and compact masses of vegetation, and these support the climbing plants, the vines, and creepers. Under these, after a pathway has been scooped out, the unshod feet are in danger from the thorns, and the sharp cut stalks, which are apt to pierce the feet and lacerate the legs.

(To be continued.)

FOR "THE FRIEND."

A Bible Scene.

In the days of yore two people dwelt in the sunny land of Palestine. They both professed to worship the same God. The one by God's decree, as on the sacred records found, had built a temple on Mount Moriah, where alone sacrificial worship was ordained, and in this temple God's presence had oftentimes been manifestly felt and seen. The other people too, for 400 years, had worshipped on Mount Gerizim, which by Moses' law, as read by them, was the appointed place to worship. Its temple service and its priesthood were not unlike those of the Jews. Indeed this people claimed to be more strictly pious than their brother Jew; yet deadly hate and scorn they breathed, one towards the other, and no dealings would they have between them. But see, a holy man, a prophet, who by mighty deeds had proved his right to be accounted so, did pass that way, attended by a faithful few, not Jews indeed but Galileans, who likewise went to Jewry's feasts, and so somewhat partook of these chill feelings. And yet the burning question that did so thus divide the children of the father, arose from their great zeal to God, as to which was the one appointed place wherein to worship. The questions and debates amongst their forefathers which had mainly caused this separation in this once united people, were scarcely mooted as not concerning them, and this question rose supreme. When the Samaritans found that Jesus' face was toward Jerusalem, the kindest feelings of their hearts, (which God himself implants, and delights to see them grow), these all were closed, and "they received him not."

Now since the sacred page had to suit men's unhallowed ends been altered, and tradition too had bound strong fetters on the conscience of these Samaritans, what could burst these bands asunder, and solve this all-important question, but a revelation from heaven? This indeed was wrought by one poor penitent, who weary of her sins, came one sultry day to Jacob's well, where sat a man, a Jew. With modest mien she drew the sparkling liquid from that deep well. His all-searching eye had seen the strayings of that poor lamb, herself a daughter of that great shepherd and prince with God who had dug this well. What mark! How rich a blessing did Jesus so far extend, who himself did say, "'Tis more blessed to give than to receive," and who though Lord of all, and Giver of every good and perfect gift; yea, He who gave his life for all that we might live, and yet He says to her, "Give me to drink." Her heart consented; she felt within, the drawing cords of love Divine, till the fetters of tradition falling off, gave vent in speech to what had stirred the recesses of her soul:

"How is this that thou, a Jew, askest drink of me who am a woman of Samaria?" A few short questions truly answered and there she stood convinced that He who now so meekly sat beside her, and thus had humbly asked a favor, could solve the question of the day, now tenfold more important since all men mused on that great Prince whom all expected soon to reign. Though He had entered the temple built on Solomon's site, yet was He grieved at its pollution and cried, "Make not my Father's house an house of merchandise;" and drove the worldlings out. Yet not to this did He in whom God truly dwelt direct the view of this dear searcher after truth, but asked a simple credence "that God did search and seek for those who knew Him as a Spirit," and as such did worship Him in the inner sanctuary of the soul, for there the Great High Priest and Mediator doth humbly stoop to offer the prayers of saints, with the sweet incense of his name.

These words from lips Divine were a fountain of life to her soul, and leaving her pitcher at the well, she goes and calls the men who lived in that same city "to come and see a man who told me all that ever I did." Is not this the Christ? How well this first preacher to the more despised than Gentiles, did her work assigned, is seen, when the men believed not from her word alone but themselves were brought to hear Him whom thus to hear is life from the dead, and when this great prophet had raised himself from the dead, He remembered these few sheep of another fold, and baptized them with the Holy Ghost. See Acts viii. 17.

Shall we, then, who have been taught by the Spirit of God, leave this holy temple which He hath sanctified by his own blood, and where his glory hath oft been felt and seen, and where all the kindlier feelings of the heart and holy aspirations have been stirred by the holy fire of his presence? Shall we leave this quiet, holy, resting place, for temples built with hands in imitation of these two rival ones, long in ruins? His presence having left such buildings, as God is not worshipped by the works of men's hands; but Jesus having, as our Great High Priest, entered into the Holy of Holies, into the presence of God himself, with his own all-atoning blood, into that sanctuary made without hands, as that one all-availing sacrifice for sin, offered once for all, there now to appear as our Mediator and Intercessor with the Father.

To such as obey his call, He gives of his Holy Spirit. He refines and purifies the sons of Levi. He maketh them kings and priests to God, his Father, to offer up holy spiritual sacrifices, acceptable unto Him through his own blessed name. These priests regard not iniquity in their heart, He clotheth them in robes of righteousness, they walk in the light of the sanctuary that searcheth the secrets of the heart and giveth power to overcome the temptations of the enemy. Sneh, Lord, make us to be, that we may serve thee acceptably in reverence and godly fear, in holiness and righteousness all the days of our life, so being kept faithful to the end, we may be permitted, through thy mercy and grace, to reign with thee in thy kingdom below, and to enter with thee into thy kingdom above.

W. W. B.

OUR wilderness will, at times, be made like Eden, and our desert like the garden of the Lord; we shall know the descending of heavenly dew, causing us to increase in holy verdure, yea, and to grow up as a root out of dry ground.—S. L. Grubb.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 60.)

1797. Second Mo. 17th.—Coming to Augusta, we got entertainment at the widow Fox's, who appeared friendly; but I thought the inhabitants of the place were much of the unrighteous kind. Being now come into Georgia, and being strangers and without either a guide or clear knowledge of the place where our Friends who lived in these parts dwelt; and those we enquired of here being unacquainted also; we met with some straits and difficulty on this account. At length we got information, went to the place, and found our Friends, and had a solid and satisfactory meeting with them; to wit: (19th) in Columbia County, about thirty miles from Augusta, up the Savannah River, near a west course. Here are divers valuable members of our Society, one of whom is Wm. Farmer. Being inclinable to visit them, or most of them, in their families, we proceeded on that business this afternoon.

20th.—The next day, also; and had another meeting, in the evening, at Wm. Farmer's.

21st.—The next day, likewise, another; which was the third—it being a comfortable season. At this a number of Friends from Wrightsborough attended. A request having been made to the Monthly Meeting there for a meeting to be held twice a week at Willam Farmer's, in this county, those came to see the Friends and judge of the propriety of granting that request. That evening I went with said Friends to Wrightsborough, and was at their meeting on a Fourth-day (22nd); and though it was pretty large, I thought there were many idlers and lukewarm persons; which caused close exercise to me.

23rd.—The next day I was at a week-day meeting at Williams' Creek, about ten miles distant; where a considerable number were gathered; and I thought it was a time of favor. After this meeting, I visited four families. I believe the Lord has a little remnant in these parts, who testify against the sin of slavery, and are favored to keep themselves clear; yet it seemed to me, that because of the oppression of those who are held in bondage, a cloud of darkness hangs over the land.

24th.—Proceeding on a visit amongst Friends' families of Wrightsborough Meeting, it was continued several days. I attended their First-day meeting, which was a large gathering; and power was given me to labor faithfully for Truth's cause (28th). Here were many negro masters; and it was said some of them shed tears.

Third Mo. 1st.—Their Preparative Meeting. It seemed to me, was a poor, low, exercising time; and at the Monthly Meeting, as if wisdom was wanting to manage the business in a lively manner. The prospect is but gloomy concerning the growth of pure religion in this land of cruelty. But, I believe, at this Monthly Meeting, in the fore part, as well as afterwards, in the men's and women's meeting, I was favored with power to discharge the trust the Lord had reposed in me. Therefore I felt my mind relieved; and many of both sexes were tendered. It being as a farewell season, I desired them to gather up the fragments, and let nothing be lost—for that I did believe a time was coming that would try the foundations of every one of them, when the winds and storm should beat vehemently. These and other close sayings I was concerned to express and leave with them; and now felt my mind easier of the burden that had lain and

caused exercise for many days. I perceive, also, this labor has had a tendency to unite the sincere hearted in fresh desires to fill up their allotment with zeal and diligence.

Having visited near fifty families of Wrightsborough Monthly Meeting, in the branches of it, and attended their meetings, as above hinted, I was easy to stay their First-day meeting.

(5th.)—This was uncommonly large; many who came could not get into the house; but I was silent. I thought I had cleared myself, and had no more to do in that way among them. A large number of men, women and children came to take leave of me in much love and nearness, when the dropping of many tears was seen.

Thus we parted, and in company with several Friends I came again to Wm. Farmer's, in Columbia County (about ten miles).

7th.—A meeting being now granted, I attended the first since that conclusion by the last Monthly Meeting, at Wm. Farmer's house. It was a large and favored opportunity, and the last meeting had with my Friends in Georgia.

Being fully of the mind that sooner or later the Lord will arise to plead the cause of the oppressed part of his workmanship in this land of barbarity, and to judge and chastise the oppressors by some means; and feeling myself now clear to leave Georgia: (8th.) Set out, and, after riding about twenty miles, crossed the Savannah River, into South Carolina, and went to Nathaniel Henderson's. The next day, had a meeting in that settlement; an exercising time it was; yet ability was afforded honestly to labor for Truth's cause; and I believe the meeting ended well.

10th.—I then rode to the settlement at Bush River: being very low-spirited; (12th) and on First-day was at their meeting. It was very large; yet held in silence; and was a suffering season. I thought the sins of many who were there, were comparable to a scarlet dye, and that I had not anything for them. The next day, rode to Padget's Creek, where I heard of a very affecting act of cruelty, related: That an inhuman master or slaveholder, with his cruel wife, had beaten a slave so unmercifully, that he was found dead in the woods next day; nor would the barbarous master suffer the unhappy victim to be buried when found, but left the body to be destroyed or eaten by beasts, etc. Oh, horrible! How hath my exercised mind been tried, often, on hearing of the odious actions of slaveholders!

14th.—Attended their meeting at Padget's Creek. It was large and satisfactory; ending comfortably.

16th.—From hence I went to Tiger (or Cane) Creek Preparative Meeting; which was in a good degree satisfactory; yet if there had been more of a weighty feeling after their true state in answering the queries, that business might have been better done.

18th.—At Cane Creek Monthly Meeting, I had much close labor for Truth's cause, as I found the state of discipline was very low both amongst men and women Friends. I endeavored to point out deficiencies that appeared, and divers wrong things which had prevailed. These, with an unguarded connection with the corrupt spirit of this world, do wound Truth's testimony, and cause Friends to be dwarfish in religion. I had to believe the faithful remnant were but few in number, and the queries answered too much in a superficial way.

19th.—Their First-day meeting, following this was a very large assembly (which frequently is the case where I have been), and through Divine

favor it was a solid, good meeting; many hearts being tendered. The Lord's holy name be praised!

22nd.—I also attended a Preparative Meeting at Rocky Spring, which was in measure solid and satisfactory; yet I thought there was danger of formality in a too easy method of answering the queries—on which subject I was concerned.

23rd.—On the next day I attended the Preparative Meeting at Bush River. Here my soul was exercised in like manner. The queries were not answered to my satisfaction. I see a danger of Friends resting in too much formality—supposing all is pretty well with them when it is not so.

25th.—I tarried until the Monthly Meeting at Bush River, where I was favored to ease myself of a burden, being concerned in much Gospel labor and plain dealing to discharge my part in this first sitting and in the men's and women's apartments; which appeared to be to general satisfaction.

26th.—I stayed also their First-day meeting; which was a large assembly, and a time of favor, ending well.

Now believing I am clear of these parts, I propose travelling towards the Tennessee country.

I took leave of my Friends at Bush River; and on the 27th was at a meeting at Mudlick; which was pretty large; and a solid season.

28th.—The next day, rode about 35 miles, reaching to Robin's Creek; and the day following, had a large and favored meeting there; which appeared to general satisfaction, though the house did not contain the people by near one-half.

We have now a prospect of trying to go through or over the Alleghany Mountains.—Four Friends from Bush River Monthly Meeting having given up to go with and assist me, I having two horses to my light wagon, seem easy to go the way which has been travelled from these parts; yet the account thereof is discouraging, viz:

We are told it is very difficult; not much done as yet in opening or improving a road, and mountains rough and steep to go up and down. Not only so, but there is said to be a vast laurel swamp to pass, near five miles wide; in that is a very stony creek—both of which are very difficult and dangerous to get through. One man in particular advised against our going this way, supposing it impossible for me to get through with my carriage. Yet, on solidly pondering the subject, I perceived no way was easier to me than to attend to my first view, and to trust myself in the Lord's hand, who had never failed me. Thus endeavoring to encourage my friends and companions, we set out, travelling the first day the distance was computed upwards of fifty miles, and camping in the woods near the head of a river (Seludar, supposed.).

31st.—The next morning it rained, causing the road to be slippery for my horses; yet about the 10th hour we entered the Blue Mountain (so called), passing on pretty well, and at night camped again in the woods; the wind blowing cold. But feeling inward comfort, and my faith supported, which was as a staff to lean on, I therefore told my friends I believed we should get through, though difficulties might attend.

Fourth Mo. 1st.—We set forward again pretty early, and that evening reached to a house where we were kindly entertained. This was refreshing to my body, as I had not been much used to lodge in the woods. I have no cause to murmur, believing my dear Master is near.

2nd.—Travelling on the next day, about 14

miles, we began to ascend the Alleghany Mountain, and went forward, yet met with considerable difficulty with my carriage, at one very steep place we had to go down. In the evening again we camped in the woods—looking for worse trials when we came to Laurel Swamp.

3rd.—Passing through many towering mountains, at length we came to that dismal place where much difficulty attended our getting through among dangerous roots, over large logs, rocks, etc., and having to go along sometimes and again out of a difficult stony creek. These rough means, the tongue of my carriage was broken in this laurel desert; but being provided with tools brought with us, we put another tongue, and were favored this evening to accomplish this dreary part of the journey for which favor, all that is living within me do reverence and humbly adore the Lord my God for He alone is worthy of living praise forever.

(To be continued.)

FOR "THE FRIEND."

Prophecy.

God spake to the fathers through the prophets while in those last days He hath spoken unto us by his Son, whom He hath made heir of all things; and by whom also, the worlds were made, and the day of prophecy has not ceased. God still speaks through his prepared instruments in the building up of believers as well as gathering in from the world.

Eli was instructed by Samuel, when quite a child, before he really knew who was speaking to him. Eli knew it must be the Lord, who Samuel thought Eli had called him. The Lord revealed to him the condition of the priest's household. How is it with us that are parents? Do we instruct our children in regard to the privilege of being led and guided by the Holy Spirit? and that the Master is pleased to use them in his work and service. The Apostle says: *We teach wisdom to them that know wisdom, yet not the wisdom of this world which cometh to naught, but that hidden wisdom which is from above.*

Perhaps no branch of the Christian Church places more stress on the work of the Holy Spirit than the Society of Friends; that all are priests unto God, and have liberty to prophesy as the great Head of the Church may lead; that in transacting the affairs of the Church there is no safety only as there is a single eye kept to the Master for direction and counsel. If this voice were heeded as it should be, our assemblies would be held in the power of Truth; the living Church would be under the control of Him who has a right to lead his people, and the prophecy concerning the Church would be fulfilled. That she will be found "coming up out of the wilderness leaning on the arm of her loved, bright as the sun, clear as the moon, as powerful as an army with banners." May we be a Church that the Master will be pleased to dwell with and work with, to the spread of the truth, and the building up of Christ's kingdom on the earth and in the hearts of the children of men.

GEORGE BRIGGS

NEW SHARON, IOWA.

HE, who is himself capable of unselfishness, knows that others also are sometimes ready to act unselfishly, and that they are to be adjudged noble accordingly. Whoever says that there is no such thing as unselfish thinking or doing in the world, thereby condemns himself as wholly and hopelessly selfish,—too selfish to appreciate or to recognize unselfishness when it is exhibited before him.

FOR "THE FRIEND."

at Glorious Scenes Await us if we are but Faithful.

When life's stormy voyage is ended,
And its dangerous coast is past,
If through mercy we are anchored
In a peaceful port at last,
Safely past the dark cold river,—
Safely landed on that shore,
Where time's wild tumultuous billow
Shall assail our bark no more,
Will we meet amongst the myriads
Reaching forth the out-stretched hand;
Friends to introduce the stranger,
To the bright angelic band?
Shall that most auspicious morning
Burst upon our ravished sight,
To reveal its glorious dawning,
On the first born sons of light?
Hear their harps harmonious mingle
As the circling chorus sings,
Praises! everlasting praises!
To the Lamb, the King of kings?
Will my father, and my mother,
(Who are of that number now,)
Cease awhile the high hosanna,
Which I heard begun below?
Will I find the links unbroken
Of a long ancestral train;
Or a few disservered fragments,
Of the ancient broken chain?
Will I know them when I meet them?
Will they recognize their son,
Who long since they left behind them,
On life's slippery path to run?
Will they meet me at the river
Where earth's dross is washed away;
Welcome home the wandering stranger,
To the realms of endless day?
Will they point to happy islands
In the broad unbounded sea;
Where congenial spirits mingle,
Through a vast eternity?
Can we pass to other islands,—
Sail amongst them to and fro;
Meet the ancient holy martyrs
Safely landed long ago?
Meet with Abraham, Isaac, Jacob,
David too these ranks among;
Whilst fair Miriam, Ruth and Deborah;
Swell the number, join the song?
Realize the wonderful stories
Handed down from age to age,
As for us they stand recorded,
On the Scripture's sacred page?
All the loved ones, all the lost ones;
That in Jesus are at rest,
Those once cherished—those that left us
Mourning o'er their mouldering dust?
Glorious prospect pure and holy,
That has dried up many a tear;
Though enough, if heavenly glory
And a Saviour's love is there.
Still we have the sacred promise
That with them we may sit down;
Walk with them the golden pavement;
Wear with them the glorious crown.
No more toil or tribulation,—
No more anxious fear or care;
No sad farewell separation—
Pain, or grief, or sickness there.
But pure bliss beyond conception;
Joys no mortal eye can see—
Attributes of all perfection;
Dearly bought for thee and me.

C. S. COPE.

EST CHESTER, Eighth Mo. 21st, 1890.

ONE STEP MORE!

SELECTED.

What though before me it is dark,
Too dark for me to see?
I ask but light for one step more;
'Tis quite enough for me.

Each little, humble step I take,
The gloom clears from the next;
So though 'tis very dark beyond,
I never am perplexed.

And if, sometimes, the mist hangs close,
So close, I fear to stray;
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
'Tis mercy veils it so;
My present steps might harder seem,
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep;
And knowing this, my strength might fail,
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road, that I must wend;
Fainting, I'd think my feeble powers
Will fail me in the end.

And so, I do not wish to see
My journey, or its length;
Assured that, through my Father's love,
Each step will bring its strength.

Thus, step by step, I onward go,
Not looking far before;
Trusting that I shall always have
Sight for just "one step more."

FOR "THE FRIEND."

Adoniram Judson.

During the earlier period of the residence in Burmah of Adoniram Judson, a war broke out between the Burman Government and the English. Just at that time, A. Judson and wife, and a few other white foreigners, were at Ava, the city of the royal residence. At the commencement of the war, from some motive, whether of policy or revenge, these foreigners were imprisoned. They were treated with aggravated cruelty. Orders for their execution were several times issued, though not carried out, in consequence of the intervention of some high officers who were friendly to the Judsons.

The wife (Ann Hasseltine Judson,) was not herself in prison, and proceeded to use all the means at her command to procure the liberation of her husband or a mitigation of his sufferings. Her efforts in that direction, both of mind and body, were to the extent of human endurance.

This rigorous imprisonment of A. J., nearly all the time in chains and stocks, continued for eighteen months. During all this time the devoted wife, except when herself prostrated by sickness, labored to promote his comfort.

Meanwhile, the English army having first captured Rangoon, were steadily overcoming all opposing forces and making their way up the valley of the Irrawady toward Ava. To prevent the capital itself from falling into their hands, a commission was sent to meet them and arrange terms of peace. To promote this object, A. Judson and Dr. Price (who was also an American,) were temporarily released from chains and taken to act as interpreters and mediators.

Sir Archibald Campbell, thus made acquainted with this cruel imprisonment, coupled with the first condition—(the payment in cash of twenty-five lacs of rupees)—the delivery to him of all these victims of their cruelty. The commission was sent a second time, to obtain concessions about the money; but as Campbell was inflexible, some boats were sent down the river conveying all the silver and prisoners, together with A. H. Judson and her infant child, then a few months old.

Judson, who was at first thought worthy to be employed as an ambassador by the Burmans, was now, in turn, made use of by the English in the further negotiations required in a treaty of

peace. His thorough acquaintance with the Burman language made him valuable; but they must have discovered in him something more than a mere linguist. They voluntarily paid him a large sum for services already rendered, and wished at a high salary to retain him in their employ.

As the Judsons were thus thrown into association with the officers of the English army, they were brought into contact with the courtly manners and luxurious living which mark refined military society.

As their lives had hitherto been marked by pious devotedness and simplicity of manners, it became a question in the mind of the reader, how they could be reconciled to the ceremonial refinements where fashion bears sway and the restraints of religion are unknown.

As we read on in the journal, we find these questions indirectly answered. We have not the testimony of the devoted wife. She closed her earthly career a few months afterwards, and the biographer does not seem to appreciate the point I am here trying to bring to view. But he says in referring to Judson's habits: "It was not because he was unendowed with social sensibility, that he so cut himself off from the social and conventional dinner and from a fashionable intercourse with Sir A. Campbell and other cultivated Englishmen, as to incur their stigma of being called odd." This single remark tells more than the author intended by it. But in the light of the following letter, which he wrote to Sir Archibald, as he was about to sail homeward, we see the deep-lying, impelling motive for such reserve. He whose mind is thus deeply impressed by Divine Truth and religious duty, would feel quite out of place amid the gay festivities of fashionable society:

"MAULMAIN, Jan. 20, 1829.

"My dear Sir:—A few days ago I heard of your intention to leave this place on your return home.

"When I reflect on your many kindnesses to me and my beloved wife, now, I trust in heaven, from the time I first saw you at Yebbay to the present moment, and on the many pleasant interviews with which I have been honored, it is natural that I should feel a desire to express my gratitude for your goodness and my regret at your departure.

"But besides that desire, I have for a few days had an impression on my mind which I cannot avoid and dare not counteract. I would fain say a few words to you on a subject which you have probably never had a friend faithful enough to present plainly to your mind.

"But why should I proceed with hesitation and fear? He who inclines me to write, will incline your heart to receive my words. If even a heathen monarch appointed one of his courtiers to accost him every morning with the warning salutation, 'Philip, thou must die,' surely Sir Archibald Campbell, of a Christian country and Christian habits, will be willing for a moment to turn away his ear from the voice of flattery, and listen to the monitory voice of sober truth.

"And yet, true religion is a very different thing from all that you have probably been acquainted with. True religion is seldom to be found among nitred prelates or high dignitaries. It consists not in attachment to any particular church, nor in the observance of any particular form of worship. Nor does it consist in a mere abstinence from crimes, a mere conformity to the rules of honesty and honour. True religion

consists in a reunion of the soul to that great omnipotent, infinite Being, from whom we have all become alienated in consequence of the fall.

"In our natural state, we spend our days in seeking the wealth and honors of this life, which we yet know to be but short and transitory, and we become too forgetful of that awful eternity to which we are hastening. So great is the blinding influence of sin, so successful are the fatal machinations of the god of this world, that when we cannot stay the near approach of death and eternity, we still endeavor to quiet our conscience and pacify our fears by vague and indefinite ideas of the mercy of God, and the hope that it will be well with us hereafter, though the still voice within whispers that all is wrong; and thus we are apt to suffer year after year to pass away, while we drink the intoxicating draught of pleasure, or climb the heights of human ambition.

"O, Sir Archibald, the glittering colors of this world will soon fade away—the bubble of life will soon burst and disappear—the cold grave will soon close upon our worldly enjoyments, and honors and aspirings; and where then will our souls be!

"God's own eternal Son, the Lord Jesus Christ, came down from heaven to rescue us from the delusion of this world, the power of sin, and the doom of the impenitent. But, unless we have the Spirit of Christ we are none of his. His own Divine lips have declared "Except a man be born again, he cannot see the kingdom of God." And the ambassador of Christianity must not hesitate to declare this solemn truth plainly and fearlessly to the king and the beggar, the rich and the poor, if he would clear his own conscience and manifest true love to their souls.

"Allow me, then, to say to thee, Sir Archibald: Turn away thine eye from the fleeting shadows, and thine ear from the empty sounds of earth;—open the eye of thy mind to the uncreated beauties of that Divine Being who is ever with thee and ever waiting to be gracious. Listen to the call of his Holy Spirit. Give thine heart to the Friend and Lover of man, who hung and died on the cross to redeem us from eternal woe—and thou shalt find such peace and sweetness as thou hast never yet conceived of.

"Thou wilt be astonished that thou couldst have lived so many years ignorant of such transcendent beauty, insensible to those excellences which fill heaven with rapture, and in some instances make a heaven of earth. But if thou wilt not give thy heart to God, thou wilt never find true happiness here—thou wilt never see his face in peace.

"I do not suppose that amid your present hurry, you will find leisure to pay any attention to the topic I here present. But perhaps when oceans have intervened between us, when resting in the bosom of your own native land, the truths of this letter may, through the Divine blessing, find their way to your heart.

"Farewell, Sir Archibald: And while all around you praise and flatter, while the plaudits of your king and country sound in your ears, believe that there is one person, humble and unknown, who prays in his retirement for your immortal soul, whose chief desire is to see you on the great day, invested, not with the insignia of earthly monarchs, but with the glorious crown of eternal life,—

"And who desires ever to subscribe himself with heartfelt affection, your sincere friend,

"A. JUDSON."

FROM "THE BRITISH FRIEND"

Some Thoughts Regarding London Yearly Meeting.

Dear Friend:—We have read the account of London Yearly Meeting this year with encouragement. Our hearts respond to the exercises and utterances of many of its beloved members and visitors.

Two scenes (somewhat in contrast,) dwell upon my mind in thinking upon it, and seem to invite me to recall them to thy readers, with some thoughts which they suggest.

First, the message of Caroline Stephen to the Men's Meeting, and the impression it made, as evinced by the weighty responses it called forth.

It was a beautiful testimony to the deeper spiritual truths of Christianity to which Friends' mode of worship has been conformed, and a solemn appeal to hold them for ourselves, and to hold them up before others, with more living faith. It is a fresh call to a renewed and positive witness to Divine realities, which constitute the strongholds of our faith. I believe it was a message from the Lord, and that it will not return void.

The second scene was the reception of the report of Henry Stanley Newman, on Friends in America, with especial reference to Iowa Yearly Meeting.

This was given in very positive statements, which should be taken as the honest opinion of one who spent but a short time in Iowa, visiting only one portion of the Society, and mingling with the most enthusiastic promoters of the pastoral movement; and of one, moreover, whose judgment was previously committed to the approval of this movement. It should be remembered that there are other points of view, from which, with a longer perspective and a greater variety of aspects, a different picture is seen. But admitting the view presented by our friend as to the gathering of new members and their need of pastoral care, this system in America is said to be like your home mission work. Is it supposed, then, that in this western world, the entire membership, old and new, of this Society, needs the supervision of a Home Mission Committee? Would Friends in England submit to have every meeting in the kingdom subjected to Home Mission methods? If not, the parallel fails, since the purpose here is to bring the meetings generally under pastoral care.

It is said pastors do not receive pay for preaching. With equal truth it might be said that no pastors of any denomination receive pay for preaching.

Call it support; there need be no dispute about mere terms. It means the same thing with Friends as with others; and if it is meagre in many cases, it is because of the inability or unwillingness on the part of the meetings to meet the claim urged upon them.

It is asserted that "there is no lording over congregations;" that there is "no introduction of a one-man system;" and that the development of gifts is fostered.

In what respect would not all this apply with equal fairness to the pastoral system in our sister churches? The pastor in our meetings is expected to conduct the exercises by an arranged service that fills the time, as really as one in the Presbyterian or Methodist, or any other sect. It may be that our friend, H. S. N., being a distinguished visitor, was given such place and time that he saw little of the machinery of the system in its usual operation.

But this is the change our friends must contemplate, in order to understand our situation.

Let your Home Mission Committee gradually acquire the power, and undertake to introduce such an order into Westminster, and Birmingham, and Bristol, and Manchester, and York and Darlington, and Leeds, and other meetings throughout the land, and you will have a parallel to the increasingly successful efforts of Iowa Evangelistic and Pastoral Committee.

"Pastors," it is said, "are not thrust upon unwilling meetings." This implication of general acquiescence with the arrangement is one of the saddest things about the report.

It means that protest, that dissent even, is most silenced. The typical Friends' Meeting is a thing of the past in large areas of the Society. The new members, of course, know nothing about it. The ideal is being lost. Friends there are, in almost all the older meetings, who regret that it is so, and who long for some silence of worship, and for a Gospel freedom departed. But they have to choose either the loss of the influence in the body, or active co-operation with the aggressive movement.

And what is the position of any meeting united though it be, and blessed of the Lord, which cannot adopt the new methods and the new teachings which inspires them? It is one of isolation and practical rejection from fellowship.

Has London Yearly Meeting, with its wide-reaching influence, no responsibility towards such as these? Must geographical location, mere technical considerations as to jurisdiction, be made an insurmountable barrier to any official recognition? Bound to the standard which our fathers raised, believing in the reality of spiritual worship, such as was pled for and responded to so feelingly in your late assembly, and constrained to bear practical witness to it—must these continue to feel that they are cut off from their brethren, and that the mother Yearly Meeting has no hand of help—no word of sympathy for them?

While its annual epistles are sent forth to encourage the work which bears less and less any of the distinctive marks of Quakerism, can the time be long delayed when the real Friends of America shall feel their hearts warmed at their hands strengthened by the manifested sympathy of the Society on the other side of the Atlantic?

Whether it be so or not, the Lord is mighty for his cause, and will sustain the humblest and the loneliest of his children who desire to be faithful to him, whatever it may cost.

Doubtless, He is their Father, "though Abraham be ignorant of them, and Israel acknowledge them not."

Thy friend, JOEL BEAN
SAN JOSE, CALIFORNIA, Sixth Mo. 25, 1890.

FOR "THE FRIEND"

"Come see a man, that told me all things that ever he did: is not this the Christ?"

The command seems to be with me to write, and the query is, what shall I write? When these words were presented to my mind—"Come see a man, that told me all things that ever he did: is not this the Christ?" and my feelings seem to be aroused (I trust from right authority) to say something from these words, that was spoken by the woman of Samaria, who had come to know the Saviour for herself; and although He appeared to her when personally on earth, yet now he reveals himself in the secret of the heart, and to such as are attentive to this inward call. He tells what to do and what leave undone. Now, we read that this woman told her friends of this Saviour, of what she

and heard; but the hearing of the ear, did not seem sufficient for some to believe; after a time they were convinced from what they heard themselves—and said to her: "Now believe: not because of thy saying; for we have heard him ourselves, and know that this indeed the Christ, the Saviour of the world." And so it is in the present day; we must each know these things for ourselves—feel them be secretly revealed as though we had been touched with a live coal from off the holy altar, and how. This can only be by closing in with the gentle touches of his Divine finger, attending so to the commands and reproofs; then will we come to know Him to be our Saviour, our Redeemer—cleaning us from our sins, as we flee to Him in sincerity of heart—and healing us in our infirmities, as the great Physician of the soul; and thus come to know Him to be one who may go to even with a full purpose of heart every time of want.

I am reminded of the words of the psalmist, describing the state of the godly, where he says: "There shall no evil befall thee; neither shall any plague come nigh thy dwelling." Oh! how precious it would be to live in such a state, and feel this assurance. And is it not in a measure attainable? The words to Abraham on one occasion were, "Walk before me, and be thou perfect." Genesis xvii, verse 1; and our Saviour himself declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But this state can only be attained by keeping strictly on the watch-tower, there to catch and keep on the lookout for the accuser the brethren, who, on the other hand, would lead us down and keep the Light from our spiritual eye, and Pharaoh-like, follow on as far as we can get—when the language is: "Hitherto shalt thou come, but no further;" and He who has never failed in battle, can deliver to the very uttermost.

"The Lord reigneth." The words through the prophet Isaiah are: "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, our Father, our Redeemer; thy name is from everlasting." So that He that was Israel's God is also Daniel's God, will be our God, and we will be his people, if we will bow our necks to the yoke and serve Him—even to be his children by adoption. But we must not be weary of well doing; but hold fast to that which we have obtained; and thus, by keeping a single eye towards Him, and strictly on the watch, we may attain in a measure something like a state of perfection. Then let some of us be more in earnest, and enter into an examination and see what it is with us: that we often be found running up our accounts, and know what is wanting. This will not hurt us, but enable us to live as we should. We read of one that was weighed in the balance and found wanting; and at more can we expect, unless we do our part and strive for the mastery. "God willeth not the spiritual death of any, but that all should turn, repent and live." Not only one here, but another there, but all.

Therefore, let us so live, that the language may not be sounded in our mental ear, "The best is past, the summer is ended, and we are saved." If so—the fault will be our own; our blessed Lord waiteth long to be gracious, and is full of tender compassion, and his mercy is everlasting to everlasting. So the language is: "Come see a man, that told me all things that ever I did: is not this the Christ?"

E. C. COOPER.

Natural History, Science, etc.

Hot Steam Baths.—Prof. Luiz Salgada of Lima, Peru, reports his observations among a tribe of forest Indians who cure the bite of venomous snakes by exposing the patient, in a basket, to the steam of a kettle filled with hot water and aromatic herbs. In the choice of those herbs their practice varies, and the curative principle seems to be the sudorific steam which enables the organism to eliminate the poison in streams of perspiration. Dr. Michand, of Brussels, has tried a similar plan for the cure of hydrophobia.

A Cactus Among the Andes.—As we ascended from Casapalta we noticed patches of white, which from a distance looked like snow. Seen nearer at hand, they had the appearance of large, rounded, flattened cushions, some five or six feet in diameter, and a foot high, covered with dense masses of floss silk that glistened with a silvery lustre. The unwary stranger who should be tempted to use one of these for a seat would suffer from the experiment. The plant is of the cactus family, and the silky covering conceals a host of long, slender, needle-like spines, that penetrate the flesh, easily break, and are most difficult to extract. Unfortunately, the living specimen which I sent to Kew, did not survive the journey.—*Notes of a Naturalist in South America.*

Protecting their Plants from Wild Boars.—When in the part of China near Ning-po, R. Fortune visited a Buddhist Temple, where he was kindly entertained by the priests, and where he remained for a time collecting plants. He says, "One evening a deputation, headed by the high-priest, came and informed me that the wild boars had come down from the mountains at night, and were destroying the young shoots of the bamboo, which were then just coming through the ground, and were in a state in which they are highly prized as a vegetable for the table."

"Well," said I, "what do you want me to do?"

"Will you be good enough to lend us the gun?"

"Yes; there it stands in the corner of the room."

"Oh, but you must load it for us."

"Very well, I will," and I immediately loaded the gun with ball. "There, but take care and don't shoot yourselves." There was now a long pause; none had sufficient courage to take the gun, and a long consultation was held between them. At length the spokesman came forward with great gravity, and told me they were afraid to fire it off, but that, if I would go with them and shoot the boar, I should have it to eat. This was certainly no great sacrifice on the part of the Buddhist priesthood, who do not, or at least should not, eat animal food. We now sallied forth in a body to fight the wild boars; but the night was so dark that we could see nothing in the bamboo ravine, and perhaps the noise made by about thirty priests and servants warned the animals to retire to the brushwood higher up the hills. Be that as it may, we could neither see or hear anything of them, and I confess I was rather glad than otherwise, as I thought there was a considerable chance of my shooting, by mistake, a priest instead of a wild boar.

"The priests have two modes of protecting their property from the ravages of these animals. Deep pits are dug on the hill-sides, and, as there are springs in almost all these places, the pits are scarcely finished before they are half full of water. The mouth of each pit is then covered over with a quantity of sticks, rubbish, and grass

to attract the animal; and no sooner does he begin to bore into it with his snout, than the whole gives way, and he is plunged, headforemost into the pit, from which it is quite impossible for him to extricate himself, and he is either drowned or becomes an easy prey to the Chinese. These pits are most dangerous traps to persons unacquainted with the localities in which they are placed. I had several narrow escapes, and once in particular, when coming out of a dense mass of brushwood, I stepped unawares on the treacherous mouth of one of them, and felt the ground under my feet actually giving way; but managing to throw my arms forward, I caught hold of a small twig which was growing near, and by this means supported myself until I was able to scramble on to firmer ground. On turning back to examine the place, I found that the loose rubbish had sunk in, and a deep pit, half full of water, was exposed to my view. The pit was made narrow at the mouth, and widening inside like a great China vase, being constructed in this manner to prevent the boar from scrambling out when once fairly in. Had I fallen in, it would have been next to impossible to have extricated myself without assistance; and as the pits are generally dug in the most retired and wild part of the mountains, my chance would have been a bad one.

"The other method of protecting the young bamboos from the ravages of the wild boar is an ingenious one. A piece of bamboo wood, about eight or ten feet long, and rather thicker than a man's arm, is split up the middle to within a fourth of its length. This is made fast to a tree in the bamboo thicket, and at an angle of about forty-five degrees, the split part being let loose; a cord, also made of bamboo, is fastened to it by one end, and the other is led to some convenient place out of the thicket, where a man is stationed. When the boars come down in the dead of night to attack the young shoots, the man pulls the rope backwards and forwards, and clank, clank, goes the bamboo, producing a loud and hollow sound, which on a quiet evening may be heard at a great distance. The animals are frightened and make off to their dens on the hills. The first time I heard these things beating at night, all over the country, I imagined that some religious ceremony was going on, the hollow sounds of the bamboo being not unlike those produced by an instrument used in the Buddhist worship in all Chinese Temples."

REVERENCE lies at the basis of all religion. Every form of worship is but an expression of the sentiment of reverence. The fetish-worshipper bows down before his idol because he believes it represents something worthy of his respect, either for its power or for its malign cunning. The Egyptian worshipped animals, because he conceived them to embody or to symbolize spirits who could influence and control human life. These are low forms of reverence, because they appeal not to what is high in man—his esthetic and moral powers—but to what is low: his fears in the presence of what he believes to be irresistible, though often evil, powers. The higher forms of nature-worship, such as that of the sun by the Persians, exhibits a somewhat higher type of reverence. It approaches the adoration of grandeur and beneficence. Thus do the various forms of religion illustrate the expressions of reverence, in its various degrees of elevation, which men make in the presence of the mystery and power which ever confront them in the universe.—*Selected.*

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, on the 16th instant, the House Anti-Lottery bill was passed unanimously. It has been signed by the President and is now a law. Vigilance is already being manifested in having its excellent provisions enforced.

On the 14th instant the House bill to discontinue the coinage of the three and one dollar gold pieces and the three-cent nickel pieces was taken from the calendar and passed by the Senate.

The population of Colorado, according to the count of the Census Bureau, is 410,975. This is a net increase during the decade of 216,648, or 111.49 per cent. The population of the city of Pueblo, Col., is given as 28,128, which is an increase during the census period of 24,911, or 774.35 per cent.

A Chicago paper says: Another great trunk line is to be built from New York to Chicago. It is to be known as the American Midland, and is to begin at the terminus of the Central Railroad of New Jersey, in Jersey City. It will run across New Jersey and traverse the anthracite coal regions of Pennsylvania and will then pass through the bituminous and oil sections of the Keystone State. It will cross and exchange business with 60 roads now in operation.

The route selected is 120 miles shorter than the Pennsylvania, and 200 miles shorter than the New York Central, and will be the shortest between New York and Chicago. An express train will make the runs between these places in 18 hours. It is said that the surveys, locations, rights of way, grading and all preliminaries of that nature have been attended to, and the work of construction will be commenced immediately. About 150 miles of the intended route is already built and in operation, from Findlay, Ohio, to the Pennsylvania-Ohio State line.

The *N. Y. Tribune* says: In an orchard near Visalia, Cal., 1,102 pounds of prunes were recently gathered from one tree, which is six years old. Other trees in the same orchard are equally prolific, and the product of one acre has brought \$1,900. A few years ago the land was considered to be valueless.

The *New York Voice* says: The following facts from the last letter of the Amendment News Bureau pretty effectually disproves the stories circulated by the liquor men about Prohibition being an injury to Kansas:

"The State of Kansas has increased her population 684,000 since 1880, beating Nebraska's increase 22,000, with five points to one in favor of Nebraska so far as facilities for increase are concerned. The license State of Missouri gained 620,000, with several great cities to help her out. Kansas beat Missouri 64,000. Texas increased her population 350,000, with an acreage so much greater than Kansas as to make the comparison ridiculous. Colorado only increased her population 219,000 in 10 years, with Denver to help her out in a stuffed census. The growth of Kansas in 10 years has been greater than any State save New York, Pennsylvania and Illinois. This shows conclusively that Prohibition has not hurt Kansas.

"Statistics show that Kansas consumed less beer in 1889 than any State except Arizona. The increase in the consumption of beer in the whole Nation was 8 per cent., while the decrease in Kansas was 73 per cent.; difference in favor of Kansas 81 per cent.

"Nebraska's consumption of beer is 48 times greater than that of Kansas, although the population of Kansas is about one-third greater than that of Nebraska. These facts are given to refute the persistent and malicious lies being circulated by the venal and corrupt whiskey press."

In view of violation of the law prohibiting the selling of cigarettes to boys, the Chief of Police of Cincinnati has ordered the arrest of all children found smoking, and he says he "will hold them until they tell who sold the contraband goods to them."

A despatch from Dayton, Ohio, says that the farmers in the vicinity of Spring Valley are losing all their hogs by cholera, and the presence of the disease is reported west of there, towards the Big Miami River.

At a meeting of railroad trainmen in Jersey City, on the 21st inst., it was stated that in the United States in the year ending Sixth Month 30th last, 300 men were killed while coupling cars and 6757 were injured. By falling from trains 493 were killed, and 2010 injured. By overhead obstructions 65 were killed and 296 injured.

On the evening of the 19th instant, a dreadful accident befel the Pottsville express train on the Reading Railroad, near Shoemakersville, about fifteen miles above Reading. The express, which was going at a high speed, ran into a wreck at a curve, and the engine, baggage, mail car and three passenger coaches

were thrown down an embankment into the Schuylkill River, nearly twenty feet below. Twenty-two persons were killed and thirty-two injured, some of the latter not seriously.

Deaths in this city last week numbered 322; a decrease of 27 from the previous week and 55 less than during the corresponding period last year. Of the foregoing 166 were males and 156 females; 49 died of consumption; 18 of diseases of the heart; 16 of marasmus; 14 of typhoid fever; 14 of inflammation of the brain; 14 of inanition; 13 of cancer; 12 of cholera infantum; 11 of debility; 11 of pneumonia; 11 of apoplexy and 11 of casualties.

Markets, &c.—U. S. 4½'s, 104½; 4's, reg., 124; coupon, 125; currency 6's, 113 a 126.

COTTON ways quiet, but steady on a basis of 10½ cts. per pound for middling uplands.

FEED.—Winter bran, \$16.50 a \$17.40; spring bran, \$16 a \$17.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.00; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.50 a \$5.00; do., do., straight, \$5.00 a \$5.35; winter patent, \$5.35 a \$5.75; Minnesota, clear, \$4.50 a \$5.00; do. straight, \$5.00 a \$5.50; do., patent, \$5.65 a \$6.00. Rye flour sold in a small way at \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 97½ a 98 cts.

No. 2 mixed corn, 55½ a 56 cts.

No. 2 white oats, 43½ a 43½ cts.

BEEF CATTLE.—Extra, 4½ cts.; good, 4½ a 4½ cts.; medium, 4 a 4½ cts.; fair, 3½ a 3½ cts.; common, 3 a 3½ cts.; culls, 2½ a 2½ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4½ cts.; culls, 2½ a 3½ cts.; lambs, 4½ a 7½ cts.

HOGS, 6½ a 7 cts. for Western, and 6 a 6½ cts. for State and sloppers.

FOREIGN.—On the morning of the 18th instant, John Dillon was arrested in Dublin. He was conveyed on a special train to Tipperary, accompanied by a large military escort. William O'Brien was arrested in Glengarriff and taken to Cork. Warrants have been issued for the arrest of Sheedy and Condon, members of the House of Commons. Patrick O'Brien and David Humphreys, of Tipperary.

John Dillon and Wm. O'Brien were booked, with other Irish Nationalists, to sail for America on the 1st of Tenth Month. The arrests are for speeches made in Ireland advising tenants to withhold the payment of rentals to landlords.

On the 21st instant, the Labor Conference in N. S. W., sent a telegram to John Burns requesting him to prevent the engagement of foreign labor in England; also announcing that it is proposed that Cardinal Moran, the Chief Justice of Victoria and the Premier of Queensland act as arbitrators, and that it has been agreed to abide by their decision.

On the 17th instant, a despatch was received in London from Granada, Spain, which gives currency to the report that a recent fire in the Alhambra Palace was of incendiary origin, and that it was the work of thieves, who set fire to the historic building in order to screen the theft of some of the many works of art contained in the palace. The damage to the Alhambra amounts to \$50,000.

An election riot occurred on the 21st instant, in the Portuguese city of Goa, India,—18 persons were killed and 50 wounded by Portuguese troops, who fired upon a crowd of Republicans. The Portuguese residents of Bombay have resolved to appeal to England to annex Goa unless the Portuguese Government redresses the grievances of its subjects there.

The riot was caused by an armed Republican mob attacking the Municipal Hall, and preventing the entrance of the President and other officials. The leaders of the mob were arrested.

The Emperors of Germany and Austria, met at Rohnstock, on the 17th instant.

On the 18th instant, the Geneva officer, Schmidt, telegraphed officially from Zanzibar, that neither at Darassalam nor Bagamoyo, has any proclamation with reference to slavery been issued; that no licenses have been granted to dealers; that no actions against freed slaves have ever occurred on the coast; that the statement that Zanzibar dealers have gone to the coast to engage in the slave trade is unfounded, and that the recent malicious and mendacious reports were spread for the purpose of injuring the Germans.

The *Reichsanzeiger*, recurring to the slave trade question, says: "Determined as it has hitherto been to relentlessly oppose slave hunting and professional trading in slaves, the German Government reserves to itself

the choice of the proper moment to further rest slavery."

The official denials from Berlin, of the *Times* and Reuter's telegrams respecting the slave decrees at Bagamoyo, are not sufficiently definite, says the *Tribune*. London correspondent, to satisfy English public opinion that those telegrams were groundless. It is believed here that the German agents in Africa look with too lenient an eye on the slave traffic, in order to draw trade away from Zanzibar. The German newspapers are making a most furious attack upon the British press, which, however, can only be justified when it is absolutely proved that the *Times* and Reuter's telegraph agency have been guilty of positively groundless assertions. At present this is by no means established.

Last year, Russian peasants killed or captured 10 bears, 85 wolves, 503 foxes, 14,834 hares, 71,960 squirrels, 539 martens, &c. On the other hand, bears and wolves destroyed 500 horses, more than a 1000 oxen and over 4000 other domestic animals.

Advices from Hiogo state, that the Turkish man-of-war *Ertogroul* has foundered at Sol, and that 500 of its crew were drowned.

A Japanese journal states, that the development of the system of post-office savings banks in Japan has been remarkable during the past fourteen years. "They were established by Government in 1875, with the object of encouraging thrift, and to collect the small sums scattered about in private keeping. At first they attracted so little attention, that at the end of 1875, there were only 2000 depositors with \$15,320 lodged. Henceforth, however, the figures increased at a remarkable rate. In 1876 the deposits amounted to \$41,845. In 1882 to \$1,058,000. In 1885 to \$9,050,000, and in 1889 to \$20,451,000. In Tokio the number of depositors 356,000, and the amount of their deposits \$10,400,000.

The official announcement is made that the elections in Brazil are finished, and that the majority by Government proves conclusively that the people are in favor of the maintenance of republican institutions.

RECEIPTS.

Received from Stephen W. Savery, Pa., \$2, vol. 64; from Lydia S. Griffen, N. Y., \$2, vol. 64; from Geo. G. Megrail and Lousina Harris, O., per Joshua Bringham, Agent, \$2 each, vol. 64; from Sarah Llo Phila., \$2, vol. 64; from M. Pancoast, Pa., \$2, vol. 64; from H. R. Willits, N. J., \$2, vol. 64; from Matilda Warner, Pa., \$2, vol. 64; from Samuel P. Carpen, N. J., \$2, vol. 64; from Joseph P. Eldridge, Pa., \$2, vol. 64; from Richard S. Griffith, Agent, \$2, vol. 64; from Joseph Hollingsworth, Ill., \$2, vol. 64; from Abel J. Hopk Del., \$2, vol. 64, and for Lawrence H. Hopkins, D. \$2, vol. 64; from Lewis P. Sharpless, Pa., \$2, vol. 64; from M. S. and E. P. Allen, and Richard Hall, N. J., \$2 each, vol. 64; from Walker Moore, Pa., being \$2 each for himself and Asahel W. Moore, Pa., and Caleb Moore, Kans., vol. 64; from J. Thomas, Ioa., per Neal Madson, \$4, vols. 63 and 64; from Elhanan Zook, Pa., \$2, vol. 64; from M. A. Friedman, Ioa., \$2, vol. 64; from Thomas E. Smith, Ag Ioa., \$4, being \$2 each for John Hoge and Esther F. vol. 64; from Christy Davis, Cal., \$2, vol. 64, and Mary Alice Brown, Mass., \$2, vol. 64; from A. Walker, Kans., \$2, vol. 64; from Edmund S. Fow Agent, O., \$4, being \$2 each for John S. Fowler, J. Lee Clemson, vol. 64; from Thomas H. McCo Phila., \$2, vol. 64; for Mary Ward, W. Town, \$2, vol. 64; from Elizabeth R. Reeve, Pa., \$2, vol. 64; from Lydia H. Moorman, Ioa., \$2, vol. 64; from Fra Wood, N. J., \$2, to No. 9, vol. 65; from Rebecca Brooks, Phila., \$2, vol. 64; from James Davis, Pa., vol. 64; from Christopher Smith, Fkfld., per J. Smedley, \$2, vol. 64; from Sarah B. Clark, Pa., vol. 64.

Remittances received after Third-day evening not appear in the Receipts until the following week.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station with trains leaving B. St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to
J. G. WILLIAMS, Sup.

DIED, at his home in Woodstown, Salem Co., N. on Sixth Month 18th, 1890, SHEPPARD TAYLOR, his 65th year, a member of Salem Monthly Meeting Friends.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 66.)

381. First Month 1st.—Entering on another solemn is the reflection in looking over one just past. What progress has been made the Heavenward journey? Many have been omissions for want of faithfulness. But our passionate Saviour, who knoweth our frame remembereth that we are dust, as we come to in faith asking forgiveness, will heal all our slidings and love us freely. I do earnestly there may be increased faithfulness and being unto prayer, the remnant of my time. I very much alone as to outward company; there is One whose presence can supply every want. May I more and more serve Him.

2d.—Had a pleasant visit yesterday, from my dear Scattergood. He has had affliction. His dear wife, who was a helper to him, and increasing in usefulness in the Church, was removed by death seven two and three years ago; leaving him in the care of three children, whom he is con- sidered to bring up in the nurture and admoni- tion of the Lord. It is cheering to such as my- self to find some raised up and qualified to preach the Gospel of peace, to publish salvation, and to bring unto Zion thy God reigneth. I believe in the condition of this Friend, who is an- other minister. I do desire there may be a willingness in our dear young people, to take up the cross and follow a crucified Re- deemer in all He may require of them. They often arise, "the fathers where are they? the prophets, do they live forever?"

3d.—Our Select Preparative Meeting. All members present, with the addition of ———, ———. I thought we had a good meeting. There was much said, and near the close ——— made a very solemn supplication for the aged, and felt that flesh and heart were failing; and feeling that God would be their portion for- ever.

After meeting, ——— called, and went with me to the funeral of E. C. B., who died suddenly. A large number of Friends at- tended; and I don't remember when I have been at a more solemn time. There was very much ministry. ——— spoke, and ———, had a most communication. The solemn quiet felt was more impressive than when there has been much deal said.

4th.—Heard this morning of the death of

my nephew's child, a little girl in her 4th year; taken away after a very short illness. This is the third child they have lost. I feel much for them; and the words of our Saviour were brought to my remembrance, "What I do thou knowest not now, but thou shalt know hereafter." The Lord "doth not afflict willingly, nor grieve the children of men." Though these afflictions are hard to bear, no doubt there is wisdom in them, coming from the hand of Him who doeth all things well. Truly it can be said, in the midst of life we are in death.

Third Month 13th.—Stripped and poor; as has been my condition many times. Attended meeting this morning. It is more than three months since I spoke in meeting, and only upon one or two occasions at funerals or in a family. The ministry as respects myself, seems as a spring shut up, a fountain sealed. When He who has the key of David openeth, none can shut; and when He shutteth, none can open. Oh for faith and patience to wait until the Lord is pleased to appear and scatter the clouds, that light may again dawn on my dwelling.

20th.—Received intelligence this morning of the death of John Worth, a worthy, valuable Friend, and a member of Bradford Meeting, in the 80th year of his age. Meetings in the coun- try and city are being stripped of the aged, and how I crave that the young and those of middle age, on whom the burden must rest, may know a deepening in the root of Divine life, that the broken ranks may be filled. Truly the harvest is plenteous, but the faithful laborers few. May the Lord of the harvest be pleased to raise up other laborers, and send them into his harvest.

Fourth Month 18th. First-day morning.— This is the fifth First-day that I have been pre- vented from getting to meeting by indisposition; being confined over two weeks entirely to bed. It has been a season of deep searching of heart; all my sins of commission and omission came be- fore me; but, unworthy as I feel, all, I believe, are through mercy, forgiven and blotted out; and a humble hope is granted of gaining admis- sion with those of my loved ones who have gone before me, into the kingdom of eternal rest. Our Select Yearly Meeting was held yesterday. I had hoped I should be well enough to attend it, or some of the sittings of the Yearly Meeting, but it looks very doubtful, feeling more poorly this morning, and my strength very much re- duced. I have desired the Great Head of the Church may preside with Friends in the dif- ferent gatherings, and that the business may be conducted in harmony and condescension.

24th. First-day.—Contrary to my expecta- tion, I improved in strength so as to be able to attend the last two sittings of the Yearly Meet- ing, which I felt a privilege. Very solemn feel- ings were mine at the close. Many who met, will, ere another year rolls round, be taken to their everlasting reward. At our meeting this morning we had Ellwood Dean, from Ohio, also Joseph Scattergood, who had much to say to different states, which, I hope, may not be as the morning cloud, or the early dew, which soon

passeth away; but be the means of arousing some to greater diligence in doing their day's work in the day time. ———, also spoke. We had a good meeting. The Gospel was preached. Surely we have had line upon line, and precept upon precept. O, that none may suffer the world, and its pleasures and treasures, to choke the good seed; but that sown in many hearts may take root, and grow, to the honor of the Great Husbandman.

Fifth Month 1st.—My birthday. How very many younger than myself, have been called to their eternal reward; while I, at the advanced age of eighty-three years, am still continued a little longer,—a monument of mercy. "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." My health continues feeble, though a little stronger, and how do I desire my faith may be renewed and strengthened in Him who has been with me all my long life. I am low and poor, and, at times, stripped of all sense of good; wherein I could say with one formerly "I went down to the bottoms of the mountains; the earth with her bars was about me forever." O Lord, enable me patiently to wait until thou art pleased to loose my bonds, that I may again go on my way rejoicing in thy great and worthy name.

11th.—[In referring to a family she had just been with, that were in sorrow and affliction, our Diarist thus writes:] They have met with a great loss in the removal of a husband and father, taken away in the prime of life. He will be very much missed in his family and neighbor- hood. It was a comfort to be with dear ———; she bears up wonderfully, endeavoring to sustain her loss as a Christian. Her children are very attentive and kind, doing all in their power to add to her comfort. These severe bereavements are hard to bear; but they come from the hand of Him who doeth all things well; and it is not for us to say, Why is it thus? for, "shall not the Judge of all the earth do right?"

20th.—My dwelling is in the deeps. O for strength and patience to bear the turnings of the Lord's Hand upon me! yet I doubt not but these low, stripped seasons, are intended to show me more and more, that of myself, I can do nothing. O Lord! increase my faith.

Sixth Month 5th.—Came, First-day morning, to Rachel H. Roberts, near Moorestown. Found our friend very feeble in body, but bright in spirit, and very patient and uncomplaining. It is a privilege to be with her and her daughters.

8th.—Yesterday attended Monthly Meeting here; ———, spoke. It was, to me, a low time, feeling so very poor, and stripped of all sense of good. When will dawn a brighter day? Sit- ting by dear R. H. R. this evening, I told her I considered it a privilege to be with her. She said, in allusion to her sickness, "I do not know how it is to be, but, whichever way it terminate, I desire the Master may be glorified." "David was taken away, and I felt as if I could not bear it; but I hope all is well with him." I replied, there was no doubt of it. She said she "was a poor nothing." I referred to the blessing of our

Saviour upon the "poor in spirit." To appearance, her time here will not be much longer. She is calm and patient, like a servant waiting for the coming of her Lord.

12th.—At meeting this morning, which was a silent one. I felt very low, the language of my heart being, "Lord, help me!" Truly if He help us not, vain is the help of man. The meeting was large, with many young people in attendance. It seemed to me that there was too much of a looking to the poor ministers, instead of looking to Him, who is the Minister of the Sanctuary.

R. H. R., is apparently, a little stronger, though still very feeble. How few of the aged ones are left, being gathered, one by one, to their eternal reward. How have I desired an increased dedication to the service of the Lord, and that there might be raised up judges as at the first, and counsellors as at the beginning.

17th.—Was at the Moorestown school. Three girls graduated. I felt interested in being present. Their essays were well read; and the Principal also read an address; after which, —, gave some good advice, which was in accordance with my feelings. How I do desire that our dear young Friends, while pursuing their literary studies, may become learners in the school of Christ.

19th.—At meeting this morning, after we had sat a long time in silence, —, arose with the words, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might," &c.; addressing, and urging the young people to improve their talents, —, then spoke to a state or states, under discouragement, encouraging such not to cast away the shield of faith, &c. There seemed life to arise in the meeting. I felt constrained to supplicate for the young, the middle aged, and aged, who were drawing near the end of their pilgrimage, that He who had been their morning light would be with them to the end. When brought low, as I believe some of us were, the Lord will help us. Praise be to his worthy name.

28th.—R. H. R., has deceased. Dear, faithful servant! She is now gathered with the just of all generations. A very large number of Friends from the city and country were in attendance at the funeral, and many testimonies were borne to her dedication and faithfulness through a long life to her dear Lord and Master. Her example was loud preaching to those who are left behind a little longer, calling to them, "Come, follow me, as I have followed Christ." I long that there may be a band raised up to support our Christian doctrines and testimonies, *as in the beginning of our Society*. The Lord's power is the same as ever it was; and He can raise and qualify others, even as from the stones of the street, to be children unto Abraham.

(To be continued.)

A LITTLE foresight is of more value than after-sight. Foresight is the plainer; after-sight is the critic, of our deeds. What painful scenes, embarrassments, regrets, disappointments, self-accusations, the habit of looking ahead and planning to meet and to arrange the future will avoid! Time and money spent in designing a building perfectly, is definitely predetermining principles and rules of action, and marking off limits before embarking in any new project, in mapping out work, in arranging engagements, in avoiding conflicts of duty and the impossible demand to be in two places at one time, are well spent.

In Darkest Africa.

(Concluded from page 67.)

Stanley makes frequent mention of the dwarfs which are scattered over a region equal in area to about two-thirds of Scotland. They are the Wambutti, variously called Batma, Akka, and Bazungu. "These people are undersized nomads, dwarfs, or pigmies, who live in the uncleared virgin forest, and support themselves on game, which they are very expert in catching. They vary in height from three feet to four feet six inches. A full-grown adult male may weigh ninety pounds. They plant their village camps at a distance of from two to three miles around a tribe of agricultural aborigines, the majority of whom are fine stalwart people. A large clearing may have as many as eight, ten, or twelve separate communities of these little people settled around them, numbering in the aggregate from 2,000 to 2,500.

"With their weapons, little bows and arrows, the points of which are covered thickly with poison, and spears, they kill elephants, buffalo and antelope. They sink pits, and cunningly cover them with light sticks and leaves, over which they sprinkle earth to disguise from the unsuspecting animals the danger below them. They build a shed-like structure, the roof being suspended with a vine, and spread nuts or ripe plantains underneath to tempt the chimpanzees, baboons and other simians within, and by a slight movement, the shed falls, and the animals are captured. Along the track of civets, mephitis, ichneumonous and rodents are bow traps fixed, which in the scurry of the little animals, are snapped and strangle them. Besides the meat and hides to make shields and furs, and ivory of the slaughtered game, they catch birds to obtain their feathers; they collect honey from the woods, and make poison, all of which they sell to the larger aborigines for plantains, potatoes, spears, knives, and arrows. The forest would soon be denuded of game if the pigmies confined themselves to the few square miles around a clearing; they are therefore compelled to move, as soon as it becomes scarce, to other settlements.

"They perform other services to the agricultural and larger class of aborigines. They are perfect scouts, and contrive, by their better knowledge of the intricacies of the forest, to obtain early intelligence of the coming of strangers, and to send information to their settled friends. They are thus like voluntary picquets guarding the clearings and settlements. Every road from any direction runs through their camps. Their villages command every cross-way. Against any strange natives, disposed to be aggressive, they would combine with their taller neighbors, and they are by no means despicable allies. When arrows are arrayed against arrows, poison against poison, and craft against craft, probably the party assisted by the pigmies would prevail. Their diminutive size, superior wood-craft, their greater malice, would make formidable opponents. This the agricultural natives thoroughly understand. They would no doubt wish on many occasions that the little people would betake themselves elsewhere, for the settlements are outnumbered by the nomad communities. For small and often inadequate returns of fur and meat, they must allow the pigmies free access to their plantains, groves, and gardens. In a word, no nation on the earth is free from human parasites, and the tribes of the Central African forest have much to bear from these little fierce people who glue themselves to their clearings, flatter

them when well fed, but oppress them with tortions and robberies.

"The pigmies arrange their dwellings—structures of the shape of an oval figure lengthways; the doors are from two to three high, placed at the ends—in a rough circle, centre of which is left cleared for the residence of the chief and his family, and as a common way. About 100 yards in advance of the camp, at every track leading out of it, is placed the sentry house, just large enough for two little men, the doorway looking up the track."

On Stanley's return to the lake with the remnant of the detachment left at Yambuya, found that during his absence the officers Emin's army had revolted, and made him prisoner. The forces of the Mahdi had driven his troops out of the principal stations in northern part of Equatoria. Emin was released after a time and with some adherents joined Stanley. After long waiting, several hundred of the Egyptian troops with wives, children and followers, joined the band; and Stanley once more took up his march eastward, bound on for the Indian Ocean and Zanzibar. He made friends with the people residing near southern part of the lake, so that for a time had no trouble for provisions nor with hostile natives. But the Egyptians with their followers were little used to the fatigues of travelling, and there were some of the same difficulties to be countered in training them, that had been experienced with his Zanzibar forces at the commencement of their wanderings. These had developed into a well-disciplined, reliable body of men.

Travelling southward from Lake Albert, skirted the foot of Ruwenzori, a great mountain mass, with snow-clad summits, which reached height of about 16,000 feet above the sea. So of this another large lake was found, which marked on his map as Albert Edward, from which a river flows into Lake Albert. It is evident that within comparatively recent times this river had drained a considerable part of Lake Albert Edward, as was shown by the extensive alluvial flats which bordered parts of its shores. After passing its southern boundary and taking up a line of march for the south point of the great Victoria Lake, he entered into regions of which he had known something in his former journeys.

As commander of such a motley troop of followers, no doubt he had a constant succession of cares and anxieties; but as the country he traversed on his way to the coast has been several times described, he passes over this part of journey with few comments. On reaching German settlements near the ocean, they were very hospitably received, and a banquet given in their honor—which was marred by an accidental fatal accident to Emin, who fell from a bala about 14 feet to the ground, and was for some time ill from the effect, although he finally recovered. The wine cup had been freely circulated at the feast, and it is possible that Pasha's head was somewhat affected thereby.

The Zanzibars received their wages and returned to their home; and the followers of Emin Pasha were delivered up at Cairo, then the explorer's undertaking was accomplished.

LET there be no difference among you all outward things that are below; be of a heavenly mind and spiritual mind—so that may adorn the Truth in all things.—Geo. F.

FOR "THE FRIEND."

A Visit to Elklands, Pa.

I left home on the 19th of Eighth Month, to visit a Friend who had gone on a religious visit to the northern part of Pennsylvania. My route was by the Pennsylvania railroad to Harrisburg, and thence up the Susquehanna to the valley of Fishing Creek, where I hoped to find my friend, who had gone a few days in advance.

As we passed through parts of Lancaster County, I was interested to notice the bright blue flowers of the chicory (*Cichorium intybus*), a plant introduced from Europe, and rather common in the northern precincts of the city of Philadelphia, but which I had not before met with elsewhere in this section of country. In parts of Europe it is extensively cultivated as an article of food, both for men and animals. It has a long, tapering, carrot-shaped root; and this is often dried, roasted, powdered, and used to adulterate coffee.

Along the Susquehanna, the common locust (*Robinia pseudacacia*), was quite abundant. In some places the beautiful foliage of this tree had turned brown, as if the branches that bore the leaves had been smitten with disease. I had seen the same appearance on the locusts about Rome, the leaves of which are often the pasture-ground of a small grub, which eats out the green pulp between the upper and lower membrane of the leaves. In some seasons these are very numerous; so that all traces of verdure are destroyed on some trees.

The Susquehanna is an interesting stream, from its historical associations as well as from its natural features. It drains a very large area of Northern Pennsylvania and Southern New York, and is therefore the channel for an abundant flow of water. In much of its course it is rocky, and abounds with islands. As it flows south, it cuts through the Allegheny Mountains and various other ridges, and crosses a great series of geological formations. The traveller by rail along its banks, sees frequent changes in the rocks he passes, which present a large field of observation for the geological student, who can reverse these regions more leisurely.

The Susquehanna River is often mentioned in the early history of Pennsylvania. Its banks were the resort of Indian tribes; and many scenes of warfare and bloodshed were witnessed on its shores. Harrisburg, where my car was switched on to the Northern Central Railroad, and which is now the Capital of Pennsylvania, was known in those days as Harris' Ferry, being the location of a trader of that name, who traded with the Indians for furs and skins.

The first John Harris is said to have been a native of Yorkshire, England. He settled on the Susquehanna, on the site of the present City of Harrisburg. He traded extensively with the Indians, and sent his skins and furs on pack-horses to Philadelphia; from whence he was forced to transport his supplies in the same tedious manner. At his death, he owned about 100 acres of land. His son, John Harris, Jr., carried on the same business that his father had done. The town of Harrisburg, named from him, was laid out in the year 1785. In early times there were several Indian villages in the vicinity, mostly belonging to the Iroquois. On one occasion, John Harris the elder, was in considerable danger from a band of Indians who were intoxicated, and whom he refused to supply with more rum. They became enraged and tied him to a mulberry tree, to burn him; but he was released by other Indians living in the

neighborhood, who came to his rescue. He had the reputation of being an honest man.

A Friend kindly met me at the town of Muncy, and took me to his home near the meeting-house at Friendsville, through a terrific thunder-storm. The frequency and violence of the thunder-bolts were such that it was a relief to be under the shelter of his hospitable roof. That there was an unusual atmospheric disturbance in those regions, was shown by the occurrence near the same hour of a cyclone or tornado at Wilkes-barre, on the North Branch of the Susquehanna, in which much property was destroyed and many lives lost; and of another, of less extent, in the valley of Fishing Creek, to the southeast of Muncy.

The meeting-house belonging to Friends at that place, in which we met the next day for Divine worship, is pleasantly situated on a ridge of land sloping up from the valley. Its walls are built of a bluish-gray limestone, obtained from a narrow ridge which crops up for a mile or more out of the valley, and furnishes a rather impure limestone, yet good enough to be burned for farming purposes. This limestone belongs to the same strata as are exhibited in the Helderberg Mountains, south of Albany—and hence called by the geologists of the New York Survey, the Lower Helderberg Limestone. They extend southward along the Appalachian region, increasing in thickness, being in all 500 feet, or more, on the Potomac. Some of the strata of this limestone abound in marine fossils, such as coral and shells; and the whole bed is supposed to have been deposited in clear sea-water, which at that time must have covered a large area of the present land in Eastern Pennsylvania and New York.

While in the neighborhood, I visited a quarry on the south side of the ridges, and found that much of the stone was in thin layers of a few inches thickness, which were inclined upward towards the crest of the ridges.

Although the walls of the meeting-house were principally built of limestone, yet the corners were made of a dark-colored sandstone, full of fossils. It was selected by the masons because the stone was easily worked into the required shapes. This sandstone forms the ridge on which the meeting-house stands, and extends for a considerable distance—how far I did not ascertain. It was noticed by the New York geologists in the town of Oriskany, in Oneida County, where it forms a bed about thirty feet thick. They gave it the name of *Oriskany sandstone*. It becomes much thicker as we go south along the Appalachian region. In some parts it is composed of a pure silicious sand, and in others of a clayey sand, which was originally a sandy mud. One of the most common of the fossils it contains is a large shell, called *Spirifer arenosus*. The Friend who so kindly brought me through the storm to his house, added to his favors by splitting up some slabs of the stone which were lying on the surface, and undertaking to box and send by rail a number of interesting specimens.

While we were at Muncy, a Friend invited me to enter her yard and examine a slab of sandstone which contained some very curious impressions. The surface was almost entirely covered with curved feathery-looking fossils—which are supposed to be the impressions of a sea-weed. From a fancied resemblance to the curving feathers of a cock's tail, the rock has been named *Cauda galli*. I did not see any of it in its original bed.

The soil in the valley of Muncy is slaty, but

containing enough loam to make it reasonably productive. As one ascends the foot hills to the north, which skirt the base of the Allegheny Mountains, the slaty soil continues and becomes less rich in vegetable materials, and poorer.

Our friend, whose farm is located on these hills, has been quite successful in raising peaches. The open, porous soil probably favors the growth of the trees, and the winter's cold is not quite so severe as in the valley. To these natural advantages must be added skilful management. During some years he has found his peach orchard a source of considerable profit; and although the present season is an unfavorable one, yet he had far more of a crop than any of his neighbors.

When we got into his open wagon to go to his house, we found a little boy and girl seated therein, who were two of the children from the city, sent out by the Fresh Air Fund Association. They seemed happy and cheerful, as well they might; and our friend appeared quite fond of them. The girl, who was the elder, had been at his house two or three years before, and was desirous this summer of bringing her young brother with her. They were reported to be "good children."

We attended the Monthly Meeting of Muncy on the 20th of the month—which was favored, through the goodness of the Lord, with an evidence of his gracious presence; and the next day went by rail and stage to Eaglesmere, a place of summer resort on the borders of Lewis' Lake, a sheet of water more than a mile in length and covering an area of about 320 acres, situated near the summit of one part of the mountain. It is 1726 feet above tide water. So near is this lake to the summit, that we were told by the proprietor of one of the boarding-houses, that at about 800 feet from its borders, on every side, the ground slopes away—so that the springs which feed it must come from the drainage of a comparatively small area of country—not more than 700 acres, including the lake itself. The average annual rainfall in that section of Pennsylvania is estimated at forty inches—and this would give more than 100,000,000 cubic feet of water in a year—sufficient, after allowing for evaporation, to keep the lake at its usual level of water and supply a considerable stream which escapes from it at one corner.

J. W.

(To be continued.)

FOR "THE FRIEND."

Western Yearly Meeting convened on Fifth-day the 11th of Ninth Month, 1890, with a sitting of the Meeting for Sufferings at 10 o'clock A. M., which was well attended.

In the afternoon a sitting of the Meeting of Ministers and Elders, which was a very precious meeting, many deeply exercised minds and much good, wholesome counsel was handed forth by visiting Friends from other Yearly Meetings, as well as from some of our own members, encouraging us to faithfulness in every particular of our duty at our hands.

On Sixth-day the 12th, public Yearly Meeting at 10 A. M. In the afternoon the Yearly Meeting for discipline was opened. Ministers in attendance with credentials were Daniel T. Dye, of Iowa Yearly Meeting, and Robert Millhouse, of Ohio Yearly Meeting, and several other visiting Friends from other Yearly Meetings, were acceptably with us. At this time we also received and read Epistles from all the Yearly Meetings with which we correspond, which had

a tendency to strengthen us in the bonds of brotherly love and Christian fellowship.

On the 13th,—Report of the Book and Tract Committee, and some other standing committees; and the meeting closed with open shutters, at the request of D. T. Dye, and a precious meeting, and many minds were tendered and brought to feel their entire dependence upon Him who alone can enable us to worship Him aright.

On First-day, two large public meetings were held, one in the forenoon and one in the afternoon, which were held to the satisfaction of Friends. Much counsel and advice was handed forth by well concerned Friends, on the doctrines of the Bible as held by Friends.

On Second-day the state of Society was brought to view by the reading of the queries and answers to them. The deficiencies brought to view in the answers were a cause of regret and sorrow; which brought forth many very appropriate remarks from well concerned Friends. Our Committee on the subject of Education made a satisfactory report; five schools within our limits under the care of Friends the past year; and the meeting directed a small sum of money, out of its Treasury, to help carry on the work the ensuing year.

Third-day, report of Peace and Temperance, which showed that the committee had not been unmindful of their duty in the cause of temperance.

Fourth-day, the meeting convened at 9 o'clock A. M., and read Epistles prepared by a committee of the first sitting of the meetings, to all the Yearly Meetings with which we correspond, and directed them signed and forwarded to the Meetings to which they belong, and then finished up its business and came to a solemn close, after which, at 11 o'clock, a public meeting was held which was a solemn and highly favored meeting.

QUENCH not the Spirit, nor despise prophecies when it moves, nor hinder the babes, nor sucklings from crying Hosannah; for out of their mouths will God ordain strength. For there were some in Christ's days who were against such, whom He reproved; and there were some in Moses' day who would have stopped the prophets in the camp, whom Moses reproved, and said in way of encouraging of them that did prophesy, "Would all the Lord's people were prophets." So I say now to you; and therefore you that stop it in yourselves, do not quench it in others; neither in babes nor sucklings. * * * So that every one may improve their talent, and every one exercise their gift, and every one speak as the Spirit gives the utterance. So that all plants may bud and bring forth fruit to the glory of God.—*George Fox.*

In a theoretical sort of fashion, England may not love America, or America love England; but practically and generally the Englishman and the American meeting do like each other, do respect and esteem each other, and the national feeling of dislike, so far as it exists, is the result of traditional prejudice and ignorance, not of association and acquaintance. There are signs on every side to show that Englishmen and Americans are coming closer together in fraternity and good fellowship continuously, and that even now they have, to a degree not commonly acknowledged or even understood, a very hearty feeling of admiration and affection for each other, and that, quite apart from the fact that blood is thicker than water, or the common origin of both peoples, or their common tongue and common literature.—*Selected.*

FOR "THE FRIEND."

THE WIND-SWEPT TREES.

All day the voice of the west-wind
Sounded a clarion shrill,
Up from the throat of the valley,
Over the rock-crowned hill.

Gaily the shadow and sunshine
Danced on the meadow-grass,
Blithely the wild flower nodded,
Where the tinkling waters pass.

Out from the open window
I gazed on a group of trees,
That swayed, and quivered, and bended
To the breath of the Autumn breeze.

Surging, and moaning, and tossing,
As the swell of the gale grew strong,
The leaves in the eddies upturning,
With the note of a whispered song.

Yet one in the sheltering centre,
Stood motionless, straight, and calm,
As though to the bright sky lifted
In a tropical isle of balm.

The strain of the wind-harp's music,
There died to the softest sigh,
The turbulent stir and commotion
Like a far off dream went by.

All gracefully rose the branches
Up to the sapphire wall,
No twist or gnarl in their arching,
Symmetrical, smooth, and tall.

Yet they tell me the strongest timber
Is found in the storm-beat trees,
That endurance, firmness and beauty
Belong to the grain of these.

The wood that is pliant and tender,
The depths of the forest yield;
But the hard and the fine are growing
On its edge, or the open field.

Can it be that the soul is stronger
That has bowed to the blasts of time,
Than the one that ever is upright
In a shielded, serener clime!

When the heart in a fierce temptation
Shivers, and sways and bends,
Does it gather a power and a vigor
No quiet and calmness lends?

Does the hour of a bleak exposure
To elements wild and chill
Give courage more earnest and dauntless,
More firmness of mind and will?

Can the blemish of knot and of wrinkle,
The scarrings of guilt and sin
In the hand of the skilful Master
The praises of beauty win?

Thus a comfort comes to the spirit,
At thought that its wanderings wide
Can even be changed into blessing
At the feet of the Crucified.

AUTUMN PLOUGHING.

SELECTED.

BY MARGARET E. SANGSTER.

More than the beauty of summer
Is shed on the hills to-day,
And the fragrant breath of the vintage
Is borne on the winds away,
As, father and son together,
The farmers are guiding the plough;
Deep and straight is the furrow
They set in the green earth now.

"Plough deep," is the old man's counsel,
As they turn the fallow field
That yet shall laugh with the harvest,
And wave with a golden yield.
"Plough deep and straight," and the sturdy
Answer rings back with a will,
As the tilth is ready for sowing
On the sun-swept reach of hill.

I watch, and over my spirit
There wafts an echoed psalm;
Sweet as a thought of our Father,
And full of heaven's balm,

God knows how deep the furrow
Needed by soul of mine,
Ere the stony soil shall quicken
And bloom with fruits Divine.

And God who cares for the vintage
When the sap is in the stem,
And God who crowns the summer
With the autumn's diadem,
And God who all the winter
Beholds the world's bread grow,
May be trusted for loving-kindness,
Though his plough-share lay me low.

In storm and sun, our Father
Hath a care surpassing ours,
That is fain to find a shelter
For our little fragile flowers.
Why do we borrow trouble,
And why resist his hand,
That sends us gifts in sorrow
That we do not understand?

—*Christian Intelligencer*

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 68.)

[After crossing the mountains, Joshua Evans visited the settlements of Friends in Tennessee and then turned his steps homeward. He says (1797).—In passing that way, my mind was under concern and close exercise, on seeing large a number—(perhaps we have seen a met near a thousand people)—going toward new settlements or countries, men, women and children; also many slaves, in a suffering condition, to strive to obtain inheritances on land lately obtained, if not almost forced or taken against the will of those termed heathen, the Indians and native owners. It seemed enough to tender a hard heart, to see the dear innocent children thus exposed to hardships. It affected me also with tenderness to consider where they or many of them, are going; perhaps to be educated in an ignorant and unrighteous way; and after awhile to be taken and made use of, forming bands and strengthening the hands of some who in the sight of heaven have been little better than robbers and defrauders, of an unlearned and uncivilized part of the human race who have been grasping and using means taking more and more of the lands in a way unjust or equitable in the sight of Him who overrules all, and is the righteous judge of all men. And further, what seemed to increase my concern under the prospect of conduct so unrighteous towards the poor native Indians, as I believe much of it has been is, to behold brethren and fellow-professors, incautious and not wise and weightily acting in respect of their own hasty removals. That any of these, who profess to believe in a holy principle as an inward guide, for want of walking in the light thereof which leads to observe caution, prudence and stability, should show a disposition, among others, eagerly to run or early to rush out and leave their settlements in cultivated parts of the country, without deliberate and weighty consideration, as though they felt a kind of gladness to hear of more and more, and still more, of the poor Indians' lands obtained or taken from them, whether it be by equitable, just and fair measures or otherwise.

Fourth Mo. 22nd.—Having got so far on, I rode to a place called Chestnut, on the Big Ridge, where were a few Friends; and the next day had a comfortable meeting with them, turning fifteen miles to the place we came from. My condition was, the feeling of a heavy heart for the general cry of the people seems to be "more land, more land;" but content with little religion; and desirous to hold by the skirts of the people called Quakers, to take away the

proach. Thus, among Friends in the mountains, in the upper part of Virginia, I fear it is five times, and but little attention paid to the nature and ground-work of religion.

[In visiting the meetings in Western Virginia and North Carolina, Joshua Evans found their religious life in an unsatisfactory state, and was grieved to labor with honesty and closeness to strengthen the things which were ready to die. At the meetings of the North Carolina Yearly Meeting, he remarks:]

(Fifth Mo. 25th.)—The cause of Truth and discipline was in a low condition; some of its advocates too formal, and I fear not on a foundation that is likely to stand when storms beat, to withstand the current of a worldly spirit which prevails too much over the elder rank of truth's professors in these Southern governments. I thought their business here [New Garden,] was managed with a good degree of wisdom and weighty care, which was to my satisfaction.

Next day being the first of the week, I was at meeting at the same place again, where the people sat solidly; though on my part, it was held in silence. In the afternoon, a Select Meeting was held for ministers and elders. Here I thought I saw great danger of formality creeping in amongst this class, for want of more strictly entering into an enquiry after their true state when they report to superior meetings. I endeavored to relieve my mind by plain dealing and letting them know my fear that their condition was not quite so good as they had represented it.

Sixth Mo. 2nd.—I was to-day at meeting at Key Woods, which was in a good degree a favored season. On passing along I felt myself very poor and low. I had some deep thoughts concerning those in our Society who are in the opinion of elders, and especially those who fill that station with propriety; who are to be men of the Lord, and hating covetousness. Let this be remembered; and a weighty attention be given by such Friends who are chosen elders to the qualifications formerly mentioned in the case of deacons, that they may be bright shining lights.

3rd.—Friends' Monthly Meeting at Springfield now held, I attended there. It was a large gathering, and the season exercising; yet power from on high was given me to labor in a closer manner as things were opened to me; touching a plain way upon divers things I have observed in these parts, which appear to be disorders. And as I was again distressed on the subject of answering the queries too superficially, and to deliver and leave with Friends my sentiments concerning that of preparing answers to queries before the meeting in a united manner; considers its situation, and carefully ponders what should be written in reply to each query; believing it to be a weighty business, and in the weightiest manner of proceeding there will be the most acceptable to Him who seeth as man seeth.

4th.—I had two favored meetings among a people dwelling in this country, called Nicolites. The first and largest of them was attended by a great people, as general notice was spread. At the close thereof, I informed them I should be glad to meet with them and their children by themselves. In about half an hour after the close of the first meeting, they therefore came together again; a solid, instructive season it was. They appear to be a plain, sober people; are exceedingly honest in their dealings, and otherwise maintain a pretty good character.

15th.—This morning I parted with my kind Friends, where I had lodged, viz: Timothy Russell, his wife and little daughter, in much nearness. Several dear young women came to take leave of me, and to see me set out; and as I have to live and travel in a way different from my brethren whom I much love, these kind women Friends brought with them things to supply me—such as they thought I was free to make use of,—I having to travel now near a hundred miles where no Friends dwell. Setting out from New Garden towards Virginia, in two days I reached to Bannister, and on First-day (18th,) was at a very large meeting there. The house seemed not to contain more than one-third of the people, who seemed to come from all quarters; and a number out of curiosity. It was a favored season, and the solid sitting of those who attended gives me cause to believe it had a good effect on many minds. Let praise be given to our holy Helper: for not any thing belongs to man—the best of us being but as the saw in the hand of him that shaketh it.

A black man proposed my having a meeting with the black people; after weighing the matter, I was easy to have notice spread for one to be held that afternoon; which was accordingly held, and a large number of blacks with some white people came together; it proved to be a favored time for these poor creatures; and I could say I was thankful my way opened to be among them, both black and white.

Here I think it right to take notice of a particular circumstance relating to a Friends' Meeting in Bannister. It had been dropped for many years, and the house much decayed. But a certain religious-minded young woman, named Eliz. Hendricks, rather more than 18 years of age, believing it to be her duty, she resigned: accustoming herself to go to the old meeting-place duly, and sit down by herself; none knowing where she went for a while. At length she informed her sister and a friend of hers, that she could not be easy any other way, although she had sat alone. When the matter came to be known, some people laughed, and others mocked; even her parents thought it strange. But she keeping steady, and holding her integrity of heart, after a while, her sister and one more, came to sit with her. And, from this small beginning, a reputable meeting is now held, and kept up to pretty good satisfaction; the same young woman appearing to be a worthy member of it.

19th.—Travelling the next day to Hill's Creek, I met with her; as she is now at a school there, kept by a young woman in Friends' Meeting-house. I visited the school to my comfort.

27th.—A consideration on the subject of raising so much tobacco, has occasioned an exercise to my mind. I had close conversation on that account with a Friend here, and gave him my sentiments, that as tobacco would neither make a shirt, coat, or any other clothing, nor bread for their families, it might be well to think of spending their time in a better way, and turning their land to a better purpose, or towards producing that which would feed and clothe their families, etc.

Seventh Mo. 17th.—In their Quarterly Meeting of business, [at South River, Va.,] I had much labor also in behalf of Truth's cause. Having to revive our ancient testimonies respecting simplicity and plainness (which are much departed from in these parts); and to offer my sentiments freely relating to the corrupt root of pride in introducing new fashions, in dress, house furniture, etc., with sumptuous tables,

costly vessels, and other things which I have touched on frequently heretofore. Believing that the testimony of our primitive worthies for simplicity will not die away, but that the Lord will yet raise others up to speak thereof and maintain it; yea, to proclaim and sound it forth in its various little branches, as from his holy mountain.

My simple, plain dealing on the several matters, gained place in the minds of my Friends; and our love seemed to increase; for, after the meeting was over, it was a tendering season to many, which I trust will not be forgotten soon; and that a good savor will be left here for the advantage of Truth and the simplicity thereof.

In some of these meetings, likewise, the dreadful effects of war were spoken of; with the injurious treatment the poor native Indians have from time to time met with from white men, intruding on their lands without fair purchases; and then sending out companies of armed men to destroy their innocent women and children; and proposing for consideration, touching these matters, what shall be said before the Judge of heaven and earth, in the day of account, when all the wicked actions of the unjust and haughty shall be brought into open view, etc. Many, both black and white, came to take leave of me, at Christopher Johnson's, with much affection.

(To be continued.)

FOR "THE FRIEND."

Remarks

On Some of the Alterations Made in the Text of the New Testament by the Revised Version of 1880.

BY CHARLES RHOADS.

In offering the following observations, it should be understood, that I make no claims to linguistic skill. They relate to the *effect* of the changes made by the revisers, not at all to their *propriety*. The profound learning of the distinguished men who were selected for the work, both in Great Britain and the United States, the exhaustive, patient labor they spent on it (occupying more than ten years), and the examination they made of the comparative authenticity of the different ancient Greek manuscripts now existing of the New Testament, so as to decide upon the most correct readings, preclude any reasonable doubt of the accuracy of this translation.

It is no small satisfaction to the Christian reader to find, after a careful perusal of the Revision, that although many verbal changes have been made, there are none that invalidate any previously settled doctrine or sanction new ones: and that whilst some statements of fact contained in the version of 1611 have been omitted from the new, they are not essential to the genuineness of the narrative as set forth in the former, nor of much importance. An example of this appears in the 3rd and 4th verses of the 5th chapter of John, where the account is given of the healing of the sick man who was waiting by the pool of Bethesda to step into the water:—the revised version omits the words, "waiting for the moving of the water: For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had." The revisers state in the margin that "many ancient authorities" insert the above words, but as the most *reliable* manuscripts omit them, they have decided to do so. Yet, if we look at the

7th verse, which the revisers adopt, we find that the truth of the circumstances which are mentioned above are corroborated fully by the reply of the sick man to Jesus' question, in which he says, "Sir, I have no man when the water is troubled to put me into the pool; but while I am coming, another steppeth down before me."

One of the most important of this class of changes occurs in the 5th chapter of John's 1st Epistle, 7th and 8th verses, where the language of the apostle, in speaking of the "three that bear record," is now translated "for there are three who bear witness, the Spirit, and the water and the blood: and the three agree in one;" omitting the words of the old text, "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth." At first thought this omission would seem to impair the doctrine known as "the trinity;" but there are other parts of the New Testament that abundantly sustain the three manifestations, yet the unity of the Godhead. Among them may be instanced John 10th, 30th verse: "I and my Father are one." Jno. 14: 9th, "He that hath seen me hath seen the Father." Jno. 14: 26: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things." Id. 15th: 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall bear witness of me." Id. 16: 7: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Id. 13: "Howbeit, when he the Spirit of Truth is come, he shall guide you into all the truth, for he shall not speak from himself, but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." When Jesus was baptized of John, it is narrated that "the heavens were opened unto him, and he saw the Spirit of God descending as a dove and coming upon him." Matt. 3: 16. When the Pharisees charged the Lord Jesus with casting out devils by Beelzebub, he rebuked them, and claimed that He did it by the "Spirit of God;" and to indicate the honor and dignity due to the Holy Spirit, added, that whilst speaking against the Son of Man might be forgiven, "whosoever shall speak against the Holy Spirit, it shall not be forgiven him." See Matt. 12: 31, 32, and Mark 3: 29.

No marginal reference is made by the revisers to explain their reasons for rejecting the language used in the version of 1611 respecting the three that bear record in heaven in John's first epistle, but the omission of these words was noticed in the celebrated Greek manuscript of the New Testament discovered by Count Tischendorf in the Convent of St. Catharine, on Mount Sinai, in 1860. This manuscript is the most complete of any of the four leading copies of the New Testament known to biblical scholars; and probably the most ancient; being written in the fourth century. Its reputation for accuracy is equal, if not superior, to any other, and doubtless the revisers of 1870 were induced by its authority to make the changes alluded to.

The 20th and 21st verses of the third chapter in Peter's first epistle, have been changed in their phraseology by the revisers of 1870, so as to render their meaning more intelligible to the reader in some points. The words referring to the deluge and the ark, given in the old version

as "wherein few, that is, eight souls were saved by water," are now rendered, "eight souls were saved through water;" in the body of the text—but by a marginal note the revisers give their sanction to translate the sentence, "into which few, that is, eight souls, were brought safely through water." The latter language seems to convey a much more reasonable idea to the mind than the old. Noah and his family were not saved by water, but from it. They were brought safely through the water by the ark. The flood of water was the destructive element which drowned the ungodly, and the subsequent figurative language of the apostle in these verses is a beautiful illustration of the true spiritual baptism which saves the believer in the Lord Jesus Christ. He represents the Ark as a type of the Saviour, the waters as the deadly sins and corruptions that destroy the spiritual life. The godly few flee from them to escape into the Ark, their Saviour; they are baptized into Him by being brought into His Spirit, covered over and shut in as it were by His enfolding arms. He rises above and overcomes death, hell, and the grave, and upbears his saved ones with Him. The apostle declares that this baptism, which saves, is "not the putting away of the filth of the flesh," which would be the result of immersion in material water, but is a mental or spiritual operation, which cleanses from sin, and produces the answer or inquiry of a good conscience, now illuminated by the Holy Spirit, "through the resurrection of Jesus Christ."

The conclusion of the second chapter of the Epistle to the Colossians treats of the release of these converts from all obligation to practise the carnal ordinances of the Jews. The version of 1611 renders the 23rd verse thus: Which things have indeed a shew of wisdom in will worship and humility and neglecting the body: not in any honor to the satisfying of the flesh." The last sentence would appear to convey the idea that satisfying the flesh by worldly honor was an object with the apostle, and as it could not be gained by the use of the ceremonies alluded to, they were, for that reason, to be discarded. Such a motive, and line of argument, would contradict so grossly the general teachings of Paul, as to prove the fallacy of its assumption, and leave the reader mystified as to his real meaning. The revisers of 1870 have cleared up the mystery by translating the passage thus: "but are not of any value against the indulgence of the flesh."

FOR "THE FRIEND."

"Let All Things Be Done With Charity."

A lesson taught me when a child seems destined never to be effaced from the tables of memory. Being brought up somewhat delicately, and accustomed to wash in pure clean water, we little fellows were peering into a stagnant well, the water being full of what was called "wigglers." We demurred at defiling our hands with such water. Our father, a truly consistent Christian, was gardening near by, and with soiled hands, drew near.

"Surely, Pa, thou art not going to wash in that water," we exclaimed, almost simultaneously.

"Oh yes, he replied "water, though dirty, can make clean hands;" and he proved his assertion by washing in the water of the well.

Fit simile, I have often since thought, how that the grace of God is able to cleanse from sin even though its doctrines are often grossly corrupted; and that any religion where its power is in the least acknowledged, is preferable to

that where it is entirely ignored. May this fact make us, whilst valiant for the truth, still full of charity towards those who differ in knowledge or Christian attainment, for we "are washed, sanctified and justified in the name of the Lord Jesus Christ and by the Spirit of our God."

W. W. B.

Natural History, Science, etc.

Isthmus of Panama.—Nothing in our past experience suggested the idea of an especially unhealthy region, and the feelings of a botanist of being whirled so rapidly through a landscape teeming with objects of curiosity and interest are better imagined than expressed. For more than half the distance the line is simply a trench cut through the forest, which is restrained from invading and burying the rails only by constant clearing on either side. The trees were not very large, but seemed to include a vast variety of forms. More striking were the masses of climbing plants, parasites, and epiphytes; to say nothing of the rich and strange herbaceous plants that fringed the edge of the forest. Our train, being an express, gave but a single chance of distinguishing anything amid the crowd of passing objects—during a brief halt at a station about halfway across the isthmus, round which was a cluster of small houses or huts inhabited by Indians. Their features were much less remote from the European type than I had expected—less Mongol, I thought, than those of many Asiatics. Ten minutes on the verge of a surging mass of vegetation that surrounded the station gave a tantalizing first peep at the flora of Equatorial America. Many forms hitherto seen only in herbaria or hot-houses were hastily gathered, but the summons to return to the train speedily calmed the momentarily increasing excitement.—*Notes of a Naturalist in South America.*

The St. Bernard Dog and the Lamb.—A lady had a valuable St. Bernard of excellent pedigree, carefully trained, and in all respects a well-nigh ideal excellence, save for one fault—he would kill lambs. He was beaten and imprisoned.

While matters were in this state, a friend, a farmer, who had upon some occasion got into his head, the fact that the dog's mistress was fond of pets, sent her a cosset, gay with ribbons and looking as innocent as innocence itself. The lady was in despair. She expected that the dog would fall upon the lamb; but having the past had much experience with pets, said that if this catastrophe was to happen, she did not propose to have it postponed until the lamb became deeply attached to the new comer, so she deliberately led the lamb up to the dog, saying to him that it was her lamb, and directed him to watch it. The dog looked at her rather warily, evidently requesting permission to sniff the pretty innocent, but she sternly shook her head, and departing left the pair together on the lawn.

She is willing to admit—now that the experiment proved successful—that she had no idea that the dog would, and that she expected to find the lawn strewn with the dismembered fragments of the lamb. When a few hours later she returned, however, the dog was found to have taken the lamb into his especial favor and under his special protection. He lay down with it, he licked it about, and seemed to have become commonly fond of it in a way not at all alien to carnivorous instincts. In short, the lamb the dog became the closest of friends, and as long as the two did live, they continued to do so together in peace and affection.

And the remarkable part of the tale is, that on that day the dog no more molested any mbs whatsoever. It was a plain case of *similia nilibus curantur*. The dog was at once and ever cured of his vice, and his fond mistress relates this story to admiring friends with mingled pride and affection.—*Boston Courier*.

An Affectionate Elephant.—A gentleman who crossed the Atlantic a few years since on a German steamship, the "Rhine," found himself a low-passenger with a large female elephant. The voyage was long and tempestuous. To while away the time he often visited the elephant's quarters, and at dinner filled his pockets with bits, crackers, or refuse from the table, to try to win the sagacious quadruped, who soon learned to expect him and fish his pockets for the same. At his coming she would throw out her trunk and show signs of gratitude and pleasure. But at length land was reached, and business cares left little time for thought of his companion du voyage." Several years after, elephants were quartered in Central Park, New York, for the winter, and several children of the household desired to visit them. He accompanied them, and obtained permission of the keeper to go into the building where they were kept and to heavy posts. As soon as he entered, one elephant at once became restless—threw out her trunk, tossed her ears, tramped her feet, etc. The keeper looked for a dog, and ordered her to quiet; then asked: "Have you ever had anything to do with elephants?" "No," was the reply. Then his voyage was recalled. "That is it," said the keeper; "you can go to her without danger." It was the elephant that came over on the same vessel. He went to Nellie, as the keeper called her; she became quiet and expressed her pleasure. From an apple woman he procured fruit and filled his pockets. He had not forgotten the old trick, but dove down with her trunk, as in the old days, until every one was found. The keeper said: "You can visit her any time. She will never forget you."—*Our Dumb Animals*.

Items.

Temperance Clause.—More and more, business men are learning that the saloon is a financial incubus. The new suburb of Chicago, named Harvey, has inserted in all its deeds this clause, which every purchaser must sign:

"I will not suffer or permit any intoxicating drink or drinks to be manufactured, sold or given away on said premises, nor any gambling to be carried on thereon, nor any house or other place of vice and immoral practice thereupon, and any violation of the above conditions or either of them shall absolutely divest the party of the second part the entire estate hereby granted, and the same shall *ipso facto* revert to and belong to said party of the first part.

In the advertisements of Harvey, this clause is set prominently to the front, as is the case with the East Tennessee Land Co., and, we understand, with equally happy results. As a land company, it is of no more interest to *The Voice* than any other land company, but it is of peculiar interest to us to see the way in which total abstinence and Prohibition are forcing their way, as business factors, into the affairs of life-insurance societies, railroad companies, and land companies.—*The Voice*, (N. Y.)

The Saloon and Business.—A liquor-dealers' convention was recently held at Rock Island, Ill., at which the subject of life-insurance in its relations to the liquor business was discussed. The fact was concluded that insurance companies refuse to take risks on saloon-keepers because the death-rate is higher among them than among men engaged in any other mercantile pursuit. The convention sought to remedy this difficulty by instructing its delegates to the

State Liquor-Dealers' Convention, which meets at Joliet in Teuth Mo., to use their influence to secure an insurance institution in connection with their own association. Insurance companies aim to conduct their business on a safe basis. Tables are prepared with great care showing accurately the death-rate in various callings. The facts are indisputable. They leave the saloon-keepers among the unsafe risks. Rum blights all it touches.

Railroad companies also find themselves compelled to distinguish against those who use liquor. Some of the leading companies have taken definite action excluding from their employ men who use strong drink, and other companies are acting on the same principle. Merchants, bankers, and manufacturers find it necessary to prohibit the use of liquor in their establishments, and to inquire into the habits of applicants who come to them for positions.

This is one great change which has been produced by accumulating information and sentiment on this subject. Formerly the fact that a man used liquor did not render him objectionable as a mechanic, an engineer, a bank-teller, or book-keeper, nor did life-insurance companies refuse to take a risk on his life. Only habitual drunkards were excluded. These changes have been brought about, not through conformity to the whims of theorists, but by the exigencies of business. Such facts are significant. They show the demoralizing and destructive tendency of the saloon. The progress of business, the security of life, require its suppression. If the State of the future is to be one in which commerce, manufacture, and agriculture shall reach their best condition, and human life be scrupulously protected, it will be a State without a saloon.—*Christian Advocate*.

Mormon Missionaries.—*The Missionary Review of the World* for Ninth Month, contains an instructive article by D. L. Leonard on this subject. The writer shows that the Latter-Day Saints have sent out more missionaries and made more converts in proportion to the number of their adherents than any other Church, far outstripping even the Moravians, whose missionary efforts are known to all the world. Their emissaries have gone into all parts of the United States, England, Wales, Scotland, Ireland, Australia, France, Sweden, Denmark, Italy, Switzerland, Germany, Iceland, Chili, Norway, the West Indies, Ceylon, China, Turkey, Siam, and many other regions. They have sought to convert Protestants, Catholics, Jews, Mohammedans, and Pagans to the Mormon faith, and to bring their neophytes to Zion, in the Territory of Utah. In 1839 a company of one hundred and thirty-nine took the field. In 1844 every Congressional district in the Union was canvassed by three hundred and thirty-four missionaries, and for years together more than four hundred were kept constantly abroad seeking to propagate the new religion. From the beginning nearly five thousand American elders have been sent out. Fifteen years after the organization was commenced, Joseph Smith claimed one hundred and fifty thousand adherents.

The Mormons made rapid conquests in Great Britain for a season. Leonard says that for ten years the annual average of conversions there was more than seven thousand. In Scandinavian countries the baptisms reached in all about fifty thousand. At least ninety thousand persons have been brought across the Atlantic and led to the headquarters of the Church by Mormon apostles. The feature of polygamy was studiously kept out of sight by these missionaries, nor did the converts know that they were doomed to such a wretched social state until they landed in America. No sooner did this secret leak out than baptisms began steadily to diminish. The missionaries have never sought to extend their conquests among the colored people either in the United States or Africa. Their zeal for souls does not lead in that direction. There are no colored Mormons.

An important fact concerning Mormon converts is the facility with which they backslide. Leonard says: "A large majority of those who have received the message and been baptized, after a season of great fervor and zeal, have sooner or later lost their enthusiasm, and gone back to their former state, or too often to something worse. An experienced

elder of long-standing declares that not one in twenty hold out to the end of life. Of the eleven witnesses to the divinity of the Book of Mormon nine denied the faith, and of the first twelve apostles all but two lifted up the heel against Joseph." A system which cannot be propagated except by concealing one of its fundamental principles cannot retain a strong hold on its adherents except by the tyranny of force. So soon as this despotism shall be broken, and the inhabitants of Utah become as free as Americans are in other parts of the country, the Mormon hierarchy will go to pieces.—*Selected*.

Cigar Smoking.—Count Bismarck says: "Cigar smoking I have given up altogether, of course under advice. It is debilitating and bad for the nerves. An inveterate smoker, such as I used to be, gets through 100,000 cigars in his life, if he reaches a fair average age. But he would live longer and feel better all the time if he did without them." Cigar smokers, who value life, good health, strong nerves and sound sleep, will do well to follow Bismarck's wise example.

THE FRIEND.

TENTH MONTH 4, 1890.

At a recent session of the Meeting for Sufferings of Philadelphia Yearly Meeting, a concern spread over the members respecting the introduction into the families of Friends of pamphlets and other publications, whose tendency is to undermine the faith of the unwary in the divinity and offices of our Saviour, Jesus Christ, and in other fundamental doctrines of the Christian religion. The outcome of the exercise felt and expressed in the meeting was the preparation of a short minute on the subject, which was directed to be sent to all of our Quarterly and Monthly Meetings—so that our members generally might be encouraged to watch against such hurtful matter coming into their families.

The foundation of personal religion is the experience of the work of Divine grace. Where, through the neglect of this, or through the want of full submission to the visitations of Heavenly love, persons remain much unacquainted with the things of God, they may easily be deceived in reference to religious matters, because they have not that practical knowledge which would enable them to detect the errors mixed in the sentiments plausibly set forth by those who in spiritual things rely more on their own reason than on the feeling sense given to his humble followers by Him, who is declared to be the author of the saint's faith.

There are some writers at the present time, who claim to be lovers of science, to whom "Christ crucified is a stumbling block"—and in reference to whom, we are reminded of the language of Paul to the Corinthians—"not many wise men after the flesh are called." Such writers, even when speaking on matters of natural science, and without any intention of touching upon theological subjects, can scarcely avoid manifesting their feelings and prejudices; and thus imbuing their readers with their own infidel sentiments.

We are a reading people—and in this day there is a continuous and abundant stream of literary productions flowing into our families. We are all more or less influenced by the character of what we read; and this influence is especially strong on the minds of the young, who have not learned to discriminate—to choose the good and reject the evil—but who are prone to accept whatever food is thus spread before them. But it is expedient not only to reject that which is evil. There is also the positive duty of storing

the mind with sound sentiments, and of stimulating it to pursue what is right, by the aid of good books. The Holy Scriptures are, by general consent, the most valuable of all writings; and the reading of these, with a mind turned to the Lord in desire that He may bless their perusal, is a duty enjoined on our members by the Church. Experience shows that they are profitable for doctrine, for reproof, for instruction in righteousness. A similar remark may be made as to many of the approved writings of members of our Society, which have been penned under the influence of a measure of the same spirit that actuated the writers of the Old and New Testament.

The literature of Friends is peculiarly rich in Biographical narratives, and we believe thousands of readers can testify that the perusal of these has stirred up the pure mind within them, and awakened desires to tread in the footsteps of the flock of Christ's companions—as they trod the pathway that leads to celestial happiness.

We are pleased to be able to inform our readers, that a 5th volume of the series of biographical sketches, called *Piety Promoted* is now in the hands of the printer, and is expected to be ready for sale at the Book Store, 304 Arch St., in the course of a few weeks.

We hope it may be largely procured by our members, and attentively read; and that it may be useful in impressing on many the supreme importance to each individual of so living as to receive at last the salutation "well done, good and faithful servant!"

SUMMARY OF EVENTS.

UNITED STATES.—In the House of Representatives on the 29th ultimo, the conference report on the Tariff bill was adopted—152 to 81. Coleman, Featherstone and Kelley, Republicans, voted with the Democrats against the bill.

A bill introduced into Congress appropriating \$1,000,000 for the purchase of nickel for armor plates in the U. S. Navy, has passed both Houses.

Over 16,000 bills have been introduced in Congress at the present session.

The appropriations made by the first session of the Fifty-first Congress were practically completed last week with the final passage of the General Deficiency bill. The grand total for the year, with the permanent appropriations, amounts to \$462,939,956, an increase of \$40,313,613 on the annual appropriations made during the first session of the Fiftieth Congress.

A Florida correspondent requests the insertion in this *Summary* of the following statement:

"The National Reform Party was formed * * * in St. Louis, at a convention called by E. Evans. Its object is an excellent one, to unify the forces of the different reforms, and has our sympathy. The birthplace of the party is unfortunate, the convention being held in the largest beer saloon hall in the city. It may be that none other was available; it certainly shows some grit, amid such surroundings, to come out in their platform, as they did, for temperance and woman's ballot. F. E. Willard's name appears on the executive committee, but was placed there without her knowledge or consent."

The *Engineering News* publishes statistics showing progress and prospects of railway construction in the States of Missouri, Kansas, Arkansas, Louisiana and Texas, and Indian Territory. The statistics show in these States 524 miles of track laid since First Mo. 1st; 1407 miles under construction; 2606 miles under survey, and 5051 miles projected, with fair prospects of construction. These figures show a considerable increase over those covering the same period in 1889.

Attorney General Hardin, of Kentucky, has given Auditor Nodman an opinion on the standing of the Frankfort and Henry county lotteries. He holds that the license under which the lotteries claim to operate is void. It is left for Prosecuting Attorney Parsons in Louisville to close the general offices of the lottery under the new law.

A despatch from Cleveland, Ohio, says that heretofore the lowest price to the public on aluminum in small lots has been \$2.50 per pound. The Cowles Elec-

tric Smelting Aluminum Company of that city, the largest manufacturers of aluminum in the world, issued a circular to the trade, cutting this price to \$1 per pound for the aluminum contained in any of their alloys. Five years ago, when the Cowles aluminum was first offered for sale, the current price of the metal was \$20 per pound, and little, if any was obtainable even at that figure, and this without any guarantee of chemical purity. At \$1 per pound aluminum will become a serious competitor with both nickel and tin. At 50 cents pure aluminum would become a formidable competitor with copper.

Owing to their absence from home of a large number of New Yorkers when the census enumeration was taken, that city has taken steps to have a recount. The work is to be done by election districts, one policeman being assigned to each of the nine hundred and forty-seven districts. The work was commenced on the 30th ultimo.

Deaths in this city last week numbered 335; 13 more than during the preceding week and 23 more than during the corresponding period last year. Of the whole number 170 were males and 165 females; 59 died of consumption; 35 of diseases of the heart; 19 of marasmus; 15 of old age; 15 of cholera infantum; 13 of inanition; 12 of pneumonia; 12 of diphtheria; 10 of inflammation of the brain and 10 of Bright's disease.

Markets, &c.—U. S. 4½'s, 104½; 4's, reg., 123½; coupon, 124½; currency 6's, 113 a 126.

COTTON moved slowly on a basis of 10½ cts. per pound for middling uplands.

FEED.—Winter bran, \$17.00 a \$17.50; spring bran, \$16.50 a \$17.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.00; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.50 a \$5.00; do. do., straight, \$5.00 a \$5.35; winter patent, \$5.35 a \$5.75; Minnesota, clear, \$4.50 a \$5.00; do. straight, \$5.00 a \$5.50; do., patent, \$5.50 a \$6.00. Rye flour was quiet but firm at \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 96 a 96½ cts.

No. 2 mixed corn, 55½ a 56 cts.

No. 2 white oats, 43½ a 44 cts.

BEEF CATTLE.—Extra, 4½ cts.; good, 4½ a 4¾ cts.; medium, 4¼ a 4½ cts.; fair, 3¾ a 4 cts.; common, 3½ a 3¾ cts.; culls, 2½ a 3 cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4 cts.; culls, 2½ a 3½ cts.; lambs were in demand and firm at 4½ a 7½ cts.

HOGS, 7 a 7½ cts. for Western, and 6½ a 6¾ cts. for State and sloppers.

FOREIGN.—On the 23rd ultimo, Patrick O'Brien, was arrested at Cardiff, and the next day he was brought to Dublin and placed in prison. On the 25th, he was taken to Tipperary for trial. A large number of Nationalists, including John Morley, M. P., boarded the train conveying the prisoner, and they together with a great crowd, presented themselves at the court-house for entrance. The prisoner was cheered by the crowd, whereupon the doors of the court-house were closed, and the police used their clubs freely, wounding a number of persons, including Timothy Harrington, M. P. The doors were at length opened and the trial commenced.

The Paris *Siecle* says that a British mission has been sent to Almany, Samory, despite the treaties establishing a French protectorate over that country. The object of the mission, the paper declares, is to prevent the development of the French Soudan by severing the lines of communication established by treaty by Captain Binger between the French possessions on the Upper Niger River and on the Gulf of Guinea. The *Siecle* further says it is convinced that the British Government will hasten to request the officials at Sierra Leone to abstain from interfering with countries which belong to France.

The damage by the floods in France, in the Department of Ardeche alone amounts, it is stated, to 50,000,000 francs.

A despatch dated Vienna, Ninth Mo. 28th, says:—One thousand mother-of-pearl button makers have been locked out owing to the adoption of the McKinley bill, which the manufacturers believe threatens to stop the entire trade with America.

A rich deposit of Mercury has been found three feet below the surface at Mantche, near Wippach, in Austria.

A despatch to the London *Times* from Calcutta says that the Government is inquiring into the question of age in Hindoo marriages, and will probably legislate on the subject.

On the 28th ultimo, another attempt was made upon

the life of the Czar. This time the conspirators planned to wreck a train by which it was believed the Czar intended to travel from St. Petersburg to Warsaw. An obstruction was placed upon the track in the shape of five sleepers, which were tightly wedged in between the rails. The train which was supposed to be carrying the Czar crashed into the barricade of sleepers and was thrown from the track. No details of the outrage have been obtained, and it is not known whether any arrests have been made in connection with the affair.

The Russian prison department proposes to substitute deportation to the Island of Saghalien and solitary confinement for corporal punishment in the case of female prisoners in Siberia.

Despatches received in St. Petersburg from China state that the whole length of the railway through Manchuria has been surveyed, and that English engineers are busy on the line, which is to be built with English money. The work will be begun immediately, and the line, when completed, will not only be the means of opening up a new channel for British commerce, but will enable China to threaten the Russian provinces in Siberia whenever that country may show signs of becoming troublesome.

Great misery prevails in China on account of cholera and floods. It is stated that in the province of Chih 4,000,000 people are homeless.

A telegram from Panama reports the destruction of three-fourths of the town of Colon by fire. The fire broke out at midnight on the 22d ult., and was not controlled until 7 o'clock the next morning. Three-fourths of the town were destroyed, but the American quarters, the wharves and the shipping are safe. Owing to the riotous behavior of a mob of plunderers, the military fired upon them, killing and wounding several. Police reinforcements and a supply of food were also sent from Panama. At last accounts matters were quiet. The total loss is estimated at \$1,500,000.

RECEIPTS.

Received from Milton Stanley, Agent, Ind., \$6, being \$2 each for Joel Newlin, Albert Maxwell, and Addison Hadley, vol. 64; from John B. Foster, Agent, N. Y., \$2, vol. 64, and for George J. Foster, Ill., \$2, vol. 64, from Rebecca K. Masters, W. Phila., \$2, vol. 64; from Ovee Rosdail, Ioa., \$2, vol. 64; from Edward S. Lowry, Phila., \$2, vol. 64; from James H. Moon, Pa., \$2, vol. 64, and for Everett Moon, Minn., \$2, vol. 64; from Elisha Doudna, O., per Phebe E. Hall, Agent, \$2, vol. 64; from Asa Ellis, Agent, Ind., \$4, being \$2 each for Ann Haworth and Hannah H. Jones, vol. 64; from Martha L. Scott, Pa., \$2, vol. 64; from Edward Reeve, Phila., \$2, vol. 64; from Mary A. Forsythe, W. Town B. S., \$2, vol. 64, and for Edwin C. Forsythe, W. Phila., \$2, vol. 64; from George S. Hutton, Pa., \$6, being \$3 each from himself, Phebe Hutton, and Ann Pandric, vol. 64; from Mary A. Wright, Phila., \$2, vol. 64; from Ruth Newlin, Ioa., \$2, vol. 64; from John Hulme, Phila., \$2, vol. 64; from Richard T. Osborn, N. Y., \$2 for Edmund L. Post, vol. 64; from Edwin A. Hoopes, Pa., \$2, vol. 64.

NOTICES.

THE CORPORATION OF HAVERFORD COLLEGE.—Stated Annual Meeting of "The Corporation of Haverford College," will be held in the Committee-room, Arch Street Meeting-house, Philadelphia, on Third day, Tenth Month 14th, 1890, at 3 o'clock P. M.

ELLISTON P. MORRIS, *Secretary*.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Broad St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, *Sup't.*

SOCIETY FOR HOME CULTURE.—The term for correspondence in the Society for Home Culture is from Tenth Mo. 1st, 1890, to Sixth Mo. 1st, 1891. Students may enter after Ninth Month 1st, as early application facilitates the winter's work.

For information apply to

SARAH ELY PAXSON, *Sec. and Treas.*
New Hope, Pa.

DIED, at his residence, Sixth Month 18th, 1890, SOLOMON R. KNOWLES, a member and elder of Greenwich Monthly Meeting of Friends, R. I., in his 83rd year. "Mark the perfect man and behold the upright for the end of that man is peace."

—, at his residence near Marshallton, Chester Co. Penna., Eighth Mo. 20th, 1890, RICHARD B. BAIN, in the 81st year of his age, a member and elder of Bradford Monthly Meeting, Pa.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIV.

SEVENTH-DAY, TENTH MONTH 11, 1890.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 74.)

Haddonfield, N. J., Seventh Month 27th, 1881. Left the house of my friends at Moorestown 9th of this month; my nephew ———, came to me, and brought me to his home. Have not liked making memorandums since I arrived here, nor much since I left home; poverty of spirit has been my portion. Was able to attend the meetings as they came in course. At several times my mouth was opened to express what presented, with the feeling it would not do to suppress it. Truly I feel myself as one of the least and hindmost of the flock, if worthy at all to be accounted one, yet do desire to be more diligent and faithful in pressing onward. It is a privilege to be away from the noise and style of city life, and to enjoy the purer air that I have here. The country is very dry; vegetation suffering for want of rain. What dependent creatures we are? One only can cause the grain or fruit to grow, or can bestow other blessings upon us! "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Eighth Month 11th.—At meeting at Haddonfield. The forepart of which was a dull, low sea. ———, afterwards spoke, having much to say on faith. I thought the life seemed raised. After he took his seat, the spirit of supplication was felt in my heart, for the struggling ones whose faith was at a low ebb, that "When the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him." I thought the meeting closed with a solemn covering, which was cause of thankfulness.

Ninth Month 4th.—First-day.—Meeting here that day was, I think, larger than it has been since I attended it. After passing through a time of affliction and exercise, I felt the spirit of supplication, and was strengthened to intercede for several families; and weak and unworthy as I feel of all the Lord's mercies, praise and thanksgiving were in my heart. Notwithstanding that for a long season my dwelling has been as under a cloud, a little light has dawned; and may the great name of the Shepherd of the sheep be forever magnified, for He with his dear Son is alone truly.

8th.—Yesterday, met with Friends in their select Preparative Meeting. I was glad of the

privilege of being with them, feeling that the dear Master presided with us. To Him be the praise for the mercy, that poor and in want as we feel, He is pleased at seasons to own us by the breaking of bread.

15th.—The time seems very long since I left my home,—nearly four months. Hope to return to Philadelphia next week. Feel stronger than when I left, which is cause of thankfulness to our Father who is in Heaven. It has been far from a season of abounding, yet at times I have been permitted to receive a crumb of soul-sustaining bread, which the dear Master does in his own time give.

Called the beginning of this week, to see a friend, ———, who has been an invalid for more than twelve years. And not able to get to meeting in all that time. She seemed very comfortable and resigned. The Lord has been near to support, and has made all her bed in her sickness.

Eleventh Month 20th.—Left my nephew's at Haddonfield, 21st of Ninth Month, and came to my home.

20th.—At meeting this morning, in the forepart of which there seemed some life to arise, but it was soon dispelled. It was very hard at times to keep out wandering thoughts. Arise O God! I pray thee in thy great power, and scatter all my soul's enemies. Keep and preserve me, that I may press onward and upward in heights and depths, and that nothing may ever be able to separate me from thy love.

24th.—This is a day set apart as a day of thanksgiving. Stores are closed; and many of the people of different denominations attend their places of worship. Every day should be a day of thanksgiving to the Father of all our mercies, from whom we receive every blessing, both spiritual and temporal. Our Monthly Meeting was held, which I attended. Several Friends from other meetings were present, and there was considerable speaking. ——— addressed the aged, or those who were near the end of their pilgrimage, in a very encouraging manner. I thought we had a favored meeting. The dear Master's presence was felt to be with us. To Him be all the praise.

Twelfth Month 4th.—At meeting this morning, dear ——— made a very solemn and touching prayer. She commenced in a very broken manner: "O Thou who hast brought some of us out of the horrible pit," &c., returning thanks therefor. She supplicated for those present, that we might be prepared in the end to receive the answer of well done. Her voice was loud and clear after the first sentence. I am not able to remember the words, but do the savor which attended. It does really seem as though she was brought out of the desponding state she has been in for years. He, the dear Master, is able to put a new song in her mouth. May He be glorified.

9th.—Have just returned from the funeral of my dear friend A. Elfleth: a large gathering, and a solemn time. There was considerable said.

15th.—Before I arose this morning, the words of our Holy Redeemer in the prayer taught his

disciples, was revived in my remembrance: "Give us this day our daily bread." O for a crumb of that soul-sustaining bread, which can alone nourish the soul unto eternal life.

Another Friend, removed to her everlasting rest, Mercy Comfort, an elder and member of Fallsington Meeting. Those who have stood as fathers and mothers in the Church, are nearly all taken away. I am still continued, a very feeble one, feeling as though standing alone. I do desire to wait in faith and patience, all the appointed time until the dear Master is pleased to say, it is enough, or grant a release. I hope to be preserved from murmuring, having many, many blessings.

"Not more than others I deserve,
But God has given me more."

18th.—First-day. ———, spoke briefly; commencing with, "The Lord God Omnipotent reigneth;" and then alluded to the privilege of being permitted to meet for the solemn purpose of worship. I thought she was favored; and earnestly desire she may continue in the comfortable state of mind she at times is now favored to feel. It seemed to me that her gift in the ministry is not lost, though she has been for a number of years in a dark, distressed state.

19th.—My friend, ———, went with me this morning to see Hannah Flanagan, who is very poorly with disease of the heart. She is not one of the rich in earthly possessions, but a humble Christian, rich in good works. I believe she has been doing her allotted service in the day time. To all appearance, her stay here will not be much longer; but when the Lord grants a release, I doubt not that there is a mansion prepared for her, in that holy city whose walls are salvation, and gates praise. There was living with her a Friend, who has been many years an invalid, one side paralyzed, and unable to walk, but patient and resigned. She spoke of her many blessings. I felt better for the visit. Both Friends expressed their satisfaction in seeing us.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," was an exclamation made upon reading the above memorandum. "Both Friends expressed their satisfaction;" and no doubt, through loving-kindness from on high, all were refreshed, inspirited, and helped on their way. It would seem that one of the talents committed to our Diarist to occupy with, was that of visiting in Gospel authority, the sick, the weary, and the sorrowful, in their varied afflictions. It is believed that she was often made instrumental for the help of these; pouring in the oil and the wine of Christian sympathy and consolation, and praying for, and comforting them with the comfort wherewith she herself had been comforted of God. This righteous duty seems much in accordance with the commendation and blessing of the dear Master: "Inasmuch as ye have done it unto one of the least of these," &c. And also, that which the Apostle represents to be "pure and undefiled religion before God and the Father"—"to visit the fatherless and widows in their affliction," &c. No doubt the benefit of this burden-bearing was

mutual; being scarcely, if at all, less to the visitor than to the visited. Causing joy and thanksgiving in the hearts of both, unto the praise of the Redeemer's grace.]

Twelfth Month 25th.—How often I am poorly! and every return of indisposition I think may be the last. But again, and again, am I restored and able to get about, and to visit the sick and feeble. O, the goodness of the Lord in preserving me on the right hand, and on the left!

31st.—Eight years to-day, since my dear sister was removed to her mansion in Heaven. Many lonely hours have passed since, but I desire not to complain, having so many blessings left; and the time may not be long when I may be called to meet the Bridegroom of souls. Oh! that I may be like the wise virgins, with oil in the vessel with the lamp, and it trimmed and burning, waiting for the coming of my Lord.

(To be continued.)

HOSPITALITY is one way in which every family gives of the overflow of its life. And the old saying, that "every man's house is his castle," should not, in these days, be taken to mean that we are privileged to barricade ourselves against our fellows, and desperately keep the world at bay; but rather that our homes and houses furnish us a place where we can call together those whom we can benefit and please, and share our home life with them.

FOR "THE FRIEND."

A Visit to Elklands, Pa.

(Continued from page 75.)

One side of Lewis' Lake is bordered with forest, through which a foot path has been made, winding among the protruding rocks, and in places cut through a dense thicket of Rhododendron and Laurel which occupies the low land near the water's edge. The stems of these shrubs are crooked and bent at various angles, so as to make it a very difficult task to penetrate a thicket where they abound. I felt that I could appreciate the dread with which such thickets are encountered by travellers who have to open their own pathway through unexplored or little travelled regions.

The lake has received its name from an Englishman named Lewis, who many years ago purchased a large body of land in this part of the mountains, and, tempted by the white sand which is found in the lake bed at the northern extremity, established a glass-manufactory there. The long and rough hauling by which his alkali and supplies were brought to his furnace, and the finished material taken to a market, rendered it an unprofitable enterprise; and he is said to have expended a large fortune in the injudicious undertaking.

Our friends at Eaglemere, kindly sent us the next morning to Elklands, a township in Sullivan County, where a settlement of our members has long been established. We had an interesting ride over a very wild and mostly uninhabited forest country. As we approached the deep ravines of the Loyalsock Creek, the principal outlet for the drainage of that region, the scenery became very wild and grand. The summits of the Alleghany range are broad and comparatively level expanses of land. This is due to the fact that the layers of rock are nearly horizontal, not steeply tilted as in some of the more southern regions of Pennsylvania. Some of the most attractive views I have ever seen, have been among these mountain meadows where the gently rolling country, cleared of much of the original forest, and clothed with the verdure of rich

grass, was spread out before me. The different ravines which had been formed by the action of water, and which were the channels through which the surplus waters escaped, were mostly lined with trees. In speaking of the drainage of this region, the Geological Survey of Pennsylvania says, "The waters descend through the heart of the mountain plateau in gorges which are veritable cañons, exceedingly tortuous and narrow, with bottoms scarcely wider than the meanderings of the streams, and with side slopes of excessive steepness, crowned with cliffs of sandstone and conglomerate, forming a cornice about a thousand feet above the water-bed. Innumerable ravines descend from the table lands between the streams and their branches, cutting sharply down to the water-beds."

After speaking of this cleared and cultivated mountain-top country, the same report says,—"All the rest is steep mountain slope, sharp ravines, or rocky plateaux, over which spreads an unbroken wilderness of trees, with here and there a swamp or pond of water. Bear, deer and rattlesnakes are the only inhabitants. This, however, is no more true of this part of Sullivan, than of most parts of Lycoming, nearly all of Potter, and much of Tioga counties. Wyoming County is in the same condition on the east."

The prevailing rock in these mountain regions is a red shale or sandstone—belonging to the same geological formation as the red rock of the Catskills. In places we meet with a white Quartz rock composed of grains or small pebbles cemented together, and reminding one of the Quartz conglomerate which is so abundant in the coal mountains.

Professor Lesley says that the topography of Pennsylvania will be utterly unintelligible to the traveller whose mind is not profoundly impressed with the extent to which the surface of the State has been graded by the dash of atmospheric rains, the splitting power of frost, the dissolving action of carbonic acid in the waters, and the undermining work of subterranean streams, through uncalculated ages intervening between the uprise of the American Continent and the present moment. The physical geography of a country like ours is the result of the long process of wearing down the original surface to its present levels, after the once horizontal deposits were uplifted and made to stand on edge at various angles with the horizon. In this process, all the sand formations, consolidated by time and pressure into solid layers of rock, and tinted red, wherever they contained an infusion of iron, being worn away more slowly—the mud formations consolidated by time and pressure into soft flags, slates or shales, also colored more or less with iron, manganese and carbon, being worn away more rapidly,—and the lime, magnesia and soda formations, consolidated by chemical combination, time and pressure into magnesian limestones and marls, containing fossil and other iron-ores, being worn away most rapidly of all—it has followed as a matter of course, that the edges of the sand formations have always been growing more and more into ridges and mountains by the deepening of the spaces occupied by the muds and marls of clay and lime between them.

The abundance of White Pine and Hemlock which clothe the valleys and rugged slopes of the ravines is one of the marked characteristics of the vegetable growth of these regions. It is probably the elevation above tide-water which favors their growth, for I could not observe that the character of the soil had much influence. Of the hard woods, beech, sugar-maple and birch

were frequently seen. Of the smaller plants, the Mountain Maple (*Acer spicatum*), a tall shrub was frequent; also, the Trip-up, a species of Arrow-wood (*Viburnum lantanoides*) a straggling shrub, with pairs of large roundish leaves and bunches of bright red berries which were quite showy. The flowering Raspberry (*Rubus odoratus*), was quite common. Its red blossoms, two inches in diameter, resemble small roses and are very pretty. The fruit is red, and rather insipid so that it is not valued, except perhaps by children, who seem to consider every wild fruit that is at all edible, as so much clear gain.

Another interesting plant which we often met with in our mountain rides was the wild Spikard (*Aralia racemosa*). Its berries were beginning to turn red and had a pleasant aromatic flavor. One of the most curious of these mountain plants was the White Baneberry (*Actaea alba*). It is allied to the Black Snake Root, common in Chester County and other parts of Pennsylvania, but is a much smaller plant. The berries are about the size of peas, and are pure white as if made of ivory. The foot stalks of which they are borne, are red like little sticks of red coral. The contrast of colors is very striking. I had heard of the plant before, and was delighted to meet with it.

In damp places, among the mountains, where the waters of a spring oozed out from the rocks we often met with patches of wild Bergamot (*Monarda didyma*), whose showy bright red flowers enlivened the prevailing green of the forest. Ferns of several species were very abundant. Among them were the graceful Maiden hair (*Adiantum pedatum*). The kind most frequently met with was one with a slender frond 2 or 3 feet high, which nodded gracefully at the summit. The fruit dots on the under side of the leaves were small and round, and placed one on the upper margin of each lobe. The color was a pale green. They were very common in the cleared land, on the summit, and by the roadside; and often formed large patches in the fields. It was the *Dicksonia pilosiuscula*.

Blackberries were abundant. The fruit was rather smaller than with us—and longer in proportion to its width, but sweet and good. Both Elderberries were being gathered in the year of general scarcity of fruit. A red raspberry whose fruit has now gone, was common along the fences and in neglected spots. We were told that it takes the place of the blackberry, because that is eaten by cattle and sheep, while the raspberry is not touched by them.

To the farmers on the mountains the most valuable product of the land is the grass, which is said to be peculiarly nutritious. The good condition of the sheep and cattle which fed on it seemed to confirm this report. Some corn was raised, but it is sometimes injured by the early frosts. Oats, potatoes and buckwheat do well. This last was in full bloom at the time of our visit, and we never wearied of admiring masses of pure white bloom contrasting prettily with the green of its foliage.

Nearly every farm had its flock of sheep mostly of improved breeds. South Down and Oxford Down seemed to be the favorite kind, because their dense and closely matted wool enabled them to bear with impunity exposure to the cold autumn rains. Many of them were beautiful animals. It was quite common also to have a small herd of heifers or steers growing up. The Elklands is preeminently a pastoral land, and the sale of stock is one of the chief sources for money of the farmers. Some but is made for sale, but not so much as in Bradford

ounty to the north. As a proof of the richness of the pasture—I may mention that a friend at whose house we made our home told us, that by way of experiment he had kept the milk of one cow separate from the others, and found it yielded more than 3 lbs. of butter per day!

J. W.

(To be continued.)

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 77.)

[After speaking of a period of great mental poverty and stripping, Joshua Evans continues his journal under date of Seventh Month 20th, 1877:—

At Bannister [Virginia,] I had another large and solid meeting, where Divine favor was again manifested, and much tenderness appeared;—many coming to speak with me at parting, and with tears expressing their affectionate regard, they should never more see me. I have a measure of hope that the blessed Truth will gain ground in this place; one instance of which I have here already appeared in the revival of a meeting through the remarkable zeal and integrity of one young woman, as before mentioned. At the close of this meeting it was fully agreed to build a new meeting-house at Bannister.

21st.—I travelled about fifty miles; and the next day had a meeting at the widow Durham's. These were a people who seemed to be of high calibre; but, to my admiration, many were much humbled, and for the most part they sat solidly. The meeting ended to general satisfaction. Parting in a tender frame, some of them, in their prayer, gave me their blessing, in a solid manner.

23rd.—I now had a large meeting at Henry Burford's, composed of different kinds of people—black and white—who for the most part never had been at a Friends' Meeting before; and some looked somewhat daringly. I thought; at the man of the house, with his wife, were kindly, and desired we might use freedom, saying, they were unacquainted with Friends' custom about meetings, etc. This, again, was a season highly favored; Truth came over all; and ability was graciously granted me to labor for the Lord's glory and the good of souls—having to spend a considerable time; which appeared to have a humbling effect; for the lofty looks of a number were reduced and brought down, and the conclusion of the meeting was satisfactory; many (as in other places), even those in gay dresses coming to bid me farewell affectionately.

24th.—The next day I had also a large and solid meeting at Jerrad Ladd's; which I trusted well. Yet, in these parts, I thought that and darkness were as much prevalent as in any place I had been at—perhaps on account of the cruel treating attendant on the hateful practice of enslaving mankind. The children slaveholders are trained up in a way to domineer and tyrannize over the poor blacks, and, in many instances, to speak to them in as disdainful a way as they do to their dogs; which I have often grieved to hear.

25th.—Also at the house of Featherston Sadler, I had a large and highly favored meeting, in which many of the people appeared to be awakened; some saying, that they had not heard the Truth so spoken before; and were very affectionate at parting, expressing wishes for the work to prosper. It was humbling and comfortable to believe a good savor is left behind on such occasions, who, of myself, am but as a worm.

26th.—Travelling about 35 miles, I came to Gravelly Run, and was at a Fifth-day Meeting of Friends the next day. Notice having been pretty fully given, the gathering was very large; and I had much close labor for the great Master's cause, which appeared to be well received. After this, I felt very low, and was greatly stripped. Sometimes I am near concluding that I shall never preach more; yet the Lord is wonderful in his dealings with me a poor mortal.

I have had but few silent meetings in this journey; though some of the largest have been so, when there has been great expectation to hear preaching, and much disappointment because of my silence. But no marvel to me; without doubt that was right.

28th.—I next had a meeting at Petersburg, on James River, held in the court-house, unto which a considerable number came, divers of note, with some of a loose, unthinking sort as to any good. This I had to mention in their hearing, and to endeavor to bring into their view their unfitness for death—letting them know my belief concerning many of them—that their thoughts were almost continually evil, their language profane, and they guilty of taking God's holy name in their mouths, very often in vain; also that the leaders of the people were not clear—even such who should be a terror to evil-doers, and a praise to them who do well. This kind of doctrine seemed to draw their attention; and I believe, bad as they were, some of their hearts were for that time tendered; the meeting ending solidly and well.

When I was amongst those called Nicholites, in North Carolina, I observed they had nine queries which in substance were much like those in use among Friends, which we answer in our Preparative and Monthly Meetings. These they read at times in their religious assemblies—of which I wrote a copy. The last one is as follows: "Are Friends careful to bear a steady testimony against slavery and oppression in all its defiling branches, endeavoring in everything to do to others as we in like case would have others do unto us?" I thought that as far as they see, their order seemed commendable.

29th.—We poor travellers, pilgrims and sojourners, meet with many proving seasons, which I believe are all for our safety and good; that we may be kept humble, and not have any confidence in the flesh. In my experience I have often to acknowledge God's goodness in preparing the way before me, and being a present helper in every needful time. Blessed and magnified be his great and glorious name, saith all that is within me, at this time, and may I bow low before Him, as a poor pilgrim, engaged in his work and service, desiring wherever I come, to do his work faithfully, come whatever may come.

I was informed about this time of some things very remarkable; viz: 1st—One Friend told me it was really true, that several people were playing at cards, when a thunder-storm came up, so severe that some of them thought best to cease for the present, and to lay down to sleep. One of them was killed by the lightning, and the others much hurt, but were likely to recover. Secondly—A young man and young woman were riding on the road, in the time of a gust, when it thundered hard; the young man was rather alarmed, saying, he thought they had been too rude at such a particular time. But the young woman, laughing at him, was quickly struck dead with the lightning, and her visage continued so that they could not alter the form of her mouth; but she seemed to appear as one

laughing, after she was dead. I thought it best to note these circumstances, if it may serve as a warning to others; and oh, that none may keep on sinning, and not consider the uncertainty of time, until taken away in an unprepared state, as these poor creatures seem to have been. Awful to think of!

30th.—I was at the First-day meeting at Curles, on James River; very large (the most people ever seen at this place); and I thought it might be called a favored season; many appeared to be tendered, and it ended comfortably.

31st.—The next day, at Wain-Oak, a small meeting, poor and low.

Eighth Mo. 1st.—I had likewise a meeting at Scimmin's, which was large, and to edification. Here I had close labor for the cause of the Lord; pleading with the different ranks of the people against the prevailing customs of the world, which lies in wickedness; and touching upon divers of the sinful appearances of a spirit of pride, tempting poor mortals to seek to ornament their bodies; and that some appeared to be more concerned to adorn their heads than hearts—or their bodies, than their immortal souls; advising to make a suitable preparation for a dying hour; that none may miss eternal happiness. These things I had to speak of pressingly; which seemed to be all well received, the meeting ending to satisfaction; and I believe the good cause gained some ground at this season.

2nd.—This being the Preparative Meeting at Scimmino, I attended that. It was held early in the day, at my request (as I proposed being a hundred miles distant in about two days). The queries were herein read and answered. The Friends, being few in number, acknowledged it was a time much to their satisfaction.

We then crossed James River at Jamestown; and although gusty, had a favorable passage, and went about forty miles. I have to ascribe all praise to the Lord, who, I did believe, doth provide for us, and prosper our way. My prospect is, to enter North Carolina once more. Travelling towards Jack's Swamp, we reached thereto in good time. Passing on the way, I had a firm belief I was where I ought to be. Having left my home with desires to do my great Master's work faithfully. This appearing to have been a right time for such a journey, as it is acknowledged the road and other circumstances have been remarkably favorable; some say, more so than for many years. I believe my soul is devoted to the Lord, wholly; let Him do with me as best pleases Him—if that should be to take me soon out of time. Oh that I may be preserved so as to die in his favor, and to receive the penny at last.

5th.—I attended the Monthly Meeting at Jack's Swamp; a weak meeting. Herein I had close labor again in behalf of Truth's cause, and for the good of souls. Some poor, formal ones, I thought, were hard to bend, or to move out of their dens and holds; yet a small number were tender-spirited. By a minute they made of my service, it appeared to be acceptable; and we parted friendly, both men and women. At the close of this meeting, one stood up and expressed his belief, that "if what had been said was not observed or regarded, it might lay heavy against them in a day of trial." So that I hope all ended to the honor of Truth, and that is enough.

A number of Friends of both sexes came to my lodging, where we had a comfortable opportunity together, feeling a circulation of love.

(To be continued.)

The Harmonious Development of the Physical with the Mental Powers.

EXTRACTS FROM AN ADDRESS BY C. E. EHINGER, M.D.,
of Norristown, Pa.

Read before the State Sanitary Convention, at Norristown.

In the days of simpler living, the question of the harmonious development of mind and body did not, from the condition of things, present itself, or at least with the same urgency, as it does to-day. The occupations, habits and environments of our forefathers were such as to make the question one of minor importance. But the ushering in of this new era of telegraph and railway, the increase of urban inhabitants, more intense competition, the eager scramble after wealth and position, with the high brain tension and general nervous strain accompanying, has wrought a wondrous change, and developed in America a nervous type of people presenting peculiarities quite unique in history.

Suffice it to say, that among the competent observers, it seems to be almost universally conceded that the present high-pressure mode of life, in connection with the improper or over-education of our youth, is largely responsible for this unfortunate state of affairs.

We congratulate ourselves upon the prodigious strides which we have made during the present century, and point with pardonable pride to the almost miraculous achievements wrought by means of the successful utilization of steam and electricity; but we seem to forget that these changed conditions, this supplying of wants, has induced others which we have not as yet sufficiently regarded.

With the higher cerebral development, more finely organized nervous systems, there necessarily follows greater danger of disturbance of the delicately adjusted organism, and as a result, a whole list of new maladies confront us that demand relief. Without asserting that the intellectual and moral sides of us have been given all the attention they should, it is, at least, not saying too much to declare that the third principle in this great triune which constitutes the human being, has received proportionately less attention, and is at present the weak member.

The boundless opportunities, the unfettered customs, and climatic stimulus, have made America and Americans the wonder of the world; but this rapid and restless march has only been made at a great sacrifice, and the time has arrived when it behooves us to slacken our pace and count well the cost of such advance in the future.

To say that nervous diseases are on the increase, is but equivalent to saying that we are degenerating physically; and that one side of us is being overused, exhausted and perverted to such a degree that Dame Nature sounds a warning note with no uncertain voice.

Nervous exhaustion, hysteria, insanity, chorea, epilepsy, heart failure, and kindred affections, tell the story only too plainly. But where shall we begin to correct the evils, and what is the remedy? The question is one of such vital moment that to attempt to answer without the most searching inquiry and profound thought seems but a presumption. Broadly speaking, the answer lies in the one word, "education." Such generalization, however, signifies but little; therefore, to be a trifle more specific, there seems reason to believe that the prefixing to this great term of the adjectives, "judicious physical," would be contributing a suggestion worthy of

trial. Since the physical is prior in order of development, reason would seem to demand that we grant it the foremost place in education.

A suggestive writer has said: "The first requisite to success in life is to be a good animal;" and Herbert Spencer pithily adds, "and to be a nation of good animals is the first condition of national prosperity." How to become "a good animal," is clearly a question which greatly concerns the American of the future. If we are to remedy the evils noticed, arrest the tendency to physical deterioration, we must look to this "first condition of national prosperity." In the words of Dr. Nathan Allen, this will be: "When our educators become thoroughly convinced that physical development, as a part of education is an absolute necessity—that a strict observance of the laws of physiology and hygiene is indispensable to the highest mental culture—then we shall have vital and radical changes in our educational system."

Physical educators—specialists in various branches—and intelligent people generally, who have taken the time, and had even moderate advantages for experiment and investigation, are fully awake to the necessity of introducing some rational system of physical culture into our schools. But school authorities seem slow to appreciate its importance; and where the subject is given any consideration, it is usually dismissed on the score of cost. The most progressive and intelligent of our educators show a disposition to accept the verdict of sanitarians, that the lighting, ventilation and drainage of school buildings *must be the best regardless of cost*, and that in the end the expense is insignificant as compared with the incalculable saving in sickness and loss of life. Now let them devote a little attention to this other phase of sanitation.

The really strange thing about this matter of physical culture is, that it should require any argument to demonstrate its need and immense value when properly employed; and the wonder is still greater that it should need any defence among intelligent people. Yet its introduction is most frequently opposed with a bitterness quite surpassing comprehension. The consensus of opinion of those who have seen it fairly tested, and among the abler members of the medical profession, is so overwhelmingly in its favor as to make its tardy introduction seem well-nigh incredible. The abuse of gymnastics and athletics is too frequently brought forward as an argument against physical culture; but this is on a par with the railings of some misguided persons against the church because it is sometimes used for worldly or unworthy ends.

I do not believe there is to-day in America, a single prominent teacher of physical education who is not combating with all his power the abuses which have crept into gymnastics and athletics, and discouraging the tendency to specialism and professionalism. Let any one read the papers annually presented before the American Association for the Advancement of Physical Education, or those presented at the recent Physical Training Conference, at Boston, and then judge. Nothing will give a better idea of the character of the men and women who are devoting their life's work to this "new profession," and of the work they are endeavoring to do, than a careful perusal of the many scholarly and practical papers presented at these meetings.

I can hardly do better, in closing my remarks, than to quote the testimony of Amherst College, since it was the pioneer in physical education.

The following is from a collection of Dr. Nathan Allen's essays on Physical Development. Allen, himself a graduate of Amherst, took leading part in the introduction of physical education into that institution, and has styled the god-father of this department. He was a trustee, and for over twenty years served the gymnasium committee. He says:

"It can, we believe, be safely stated that no large literary institution in this country or abroad, has for a quarter of a century conducted its physical education so successfully and so thoroughly as this college. One of the secrets of this success has been, that the department, from a very start, was placed upon high ground; treated with an importance and character equal to the classics or mathematics; and, like them, its exercises were made obligatory—and its results, like these also, entered into the merit of every student. But a stronger argument was that the students themselves became from year to year so convinced of the great advantage of their physical exercises in improving their health and perfecting their scholarship, they would not give up on any account. * A careful account has been kept every year of the sickness or loss of time from every kind of complaint of the students, and it has been found to be steadily diminishing; but what is more striking, less and less in each class. The freshman class have the most, the sophomore not much, the junior still less, and the senior least of all. Thus year by year each class steadily improves in health—showing the immediate benefits of such exercises. This is the reverse of what occurred thirty, forty, and fifty years ago."

This is strong evidence, and the schools and colleges throughout our country can make no mistake in following the example of Amherst.

When our educators come to realize the importance of physical education in its larger sense; when they look carefully to the proper lighting, heating, ventilation and drainage of the school building; when they minimize worry and strain incident to examinations, lessen the hours of admission, hours of study and number of branches pursued; exercise a general care over the pupils' health by appointing medical inspectors; in short, when they watch and educate the *whole child*, we shall have made a long stride toward the harmonious development of the physical with the mental power.

FOR "THE FRIEND"

No Easier Way.

Moses Brown was very familiar with the history of the Society of Friends, and was deeply interested in its welfare. He was a firm believer in the soundness of the doctrines and testimony into the profession of which Friends were originally gathered—and in their adaptation to *times and all conditions* of society. To those who, he feared, were in danger of making a wreck of faith, and of a good conscience, he pointed out the rocks upon which many had sought an easier way had been lost, faithfully warned them of the consequences of departure from the true ground of old-fashioned Quakerism.—Selected.

WE do not want an elegant ministry; we do not want a flowery ministry. We want a hard heart and heal a wounded one; a ministry that will lead us to the fountain, and leave us there.—Wm. Penn.

SELECTED.

THE ACCEPTED SACRIFICE.

"GIVE ME THY HEART."

What shall we offer thee, thou God of love!
Thou who didst build the heavens and mould the
earth;
Thou who didst hang the sparkling stars above,
And call'd'st from darkness light and beauty forth!
From all the treasures of the earth and sea?
What shall we offer thee?

Shall we present thee gold and glittering gems,
Such as might wreath the brows of royalty;
Shall we pluck roses from their slender stems,
Such as in summer's graceful bowers may be,
And shall we lay them at thy holy feet,
An offering fair and meet?

Or shall we deck thy temple with the spoil
Of mighty cities, and rich palaces;
Strew flowers, fling on the altar wine and oil,
And pour around the mingling melodies
Of lutes and voices in soft harmony,
Breathing up praise to thee?

Or shall we bring thee treasures of the field,
When the rich autumn fills her flowing horn,
The russet fruits the loaded branches yield—
The clustering grapes, the golden waving corn—
The flowers of summer—the sweet buds of spring—
Oh! which, which shall we bring?

There is a voice which saith: "Oh, dearer far
Than all the earthly treasures ye can give,
The pure aspirings of the spirit are,
When in the light of Truth it loves to live:"
Such be our offering at thy holy shrine—
Our hearts, our hearts be Thine!
—*New Jersey State Gazette*, 1837.

SEPTEMBER DAYS.

SELECTED.

BY ELIOT C. TRUE.

Cicada plays his viol 'mid the grasses,
The last shrill sound at night, the first at morn;
Late poppies glow along the garden passes,
And light winds gossip in the ripening corn.

The sluggish creek in meadows lately greening
Is flanked with gold and purple, either brink;
From dusty hedge the last wild rose is leaving
A deathly pallor on her lovely pink.

With Tyrian fruit the lowly poke is laden;
Wych-hazel weaves "her thread of golden bloom;"
The wandering woodbine like a gypsy maiden
Warms with its color the deep forest's gloom.

The morning sows with pearls Arachne's weaving;
The orchard peach looks out with cheeks a-blush;
From shady nook the ring-dove's note of grieving
Floats far and faint upon the noontide hush.

By country roads the scarlet sumac's burning,
And over zigzag fences spread and shine
The lush dark elderberries, daily turning
Their loyal heart's blood into purple wine.

Down the lane-path, where cows come in the gloaming
The thistles stand with faded armor on;
In buckwheat bloom the weary bees are roaming,
To gather sweets till the last day is done.

With all thy gift and grace O fair September,
Some anniversaries it is thine to bring
That flood the unwilling eyes but to remember
And choke with sighs the heart that fain would sing.

And yet, when God has filled the earth with beauty,
And given the soul a quickened consciousness,
One may go forth in pleasant ways of Duty,
And feel the chastening Hand in close caress.
—*The Independent*.

JOHN PEMBERTON came to see us after meeting, and spent the evening with us, very agreeably indeed. How much more pleasant is a review of the time spent in such society as his, than that passed in the company of persons who have no sense of religion.—*W. Allen*.

FOR "THE FRIEND."

An Account of North Carolina Yearly Meeting.

[The following account of the late Yearly Meeting of North Carolina, forwarded by one of its members, has reached us somewhat later than we could wish; but it is inserted. While it shows there are some weaknesses there as well as elsewhere in our Society, it also evidences that there still exists a concern for the maintenance of our principles, which we hope will increase and prevail.—*Ed.*]

The meeting on Ministry and Oversight convened at High Point, N. C., Eighth Mo. 5th.

After a time of silence, several vocal prayers were offered, and some living testimonies were held forth; and the wonderful manner in which some of the early Friends were led was referred to, and we admonished to hold up before the world those precious principles which were so dear to them.

The Clerk being absent, Hugh W. Dixon, the Assistant Clerk, opened the meeting, and then was appointed Clerk for the day; Alice King, assistant.

Only a few ministers were present from other Yearly Meetings.

A committee was appointed to take some account of the exercise of this meeting, prepare a minute, if way should open, and report to a future sitting. Then adjourned, to meet Sixth-day morning, at 8.30 o'clock.

Fourth-day morning, Eighth Mo. 6th.—The Yearly Meeting assembled about 10 o'clock. The attendance was rather small.

We were favored with a period of silence, in which there seemed to be felt a precious covering of the Lord's presence. After which, two Friends appeared in supplication.

The Clerk then read the opening minute. The names of the representatives being called, several were absent. Credentials were read for the visiting Friends present from other Yearly Meetings:—Baltimore, New York, Iowa, New England, Western, and London, were represented.

A cordial welcome was extended to all these dear Friends. A committee was appointed to prepare returning minutes (if way should open,) for Friends in attendance from other Yearly Meetings, and report to a future sitting.

The London General Epistle was read at this time; also those addressed to this meeting from London and Dublin;—when the meeting adjourned.

Fifth-day morning, Eighth Mo. 7th.—Met near the hour adjourned to. After a season of solemn silence, two Friends offered vocal prayer. After which, one of the representatives reported they had conferred together and were united in offering the names of L. L. Hobbs for clerk, and Josiah Nicholson and James E. Cartland for assistants: with which the meeting fully united; and they were appointed this year.

A committee was appointed to prepare and produce to a future sitting epistles to all the Yearly Meetings with which we correspond.

The Clerks then proceeded to read the remainder of the epistles; and a few Friends expressed much unity therein.

The Queries and Answers were then read; and the meeting was brought into a deep concern on hearing the many deficiencies from the various quarters, as brought up in the Answers. Much advice was handed forth from concerned Friends, especially encouraging all the members to attend meetings, both for worship and discipline; not to depend on man, but to wait in living silence

on the Lord, who has promised to meet with the two or three who meet in his name; and not to depart from the good old way in which early Friends were so much favored.

Friends were admonished, time and again, against a man-made and man-paid ministry: and that it always tended to scatter instead of building up.

Fifth-day afternoon.—Met in joint session.—The report on statistics was read; which is as follows: No. of members, 5504; No. of meetings, 52; No. received by request, 118; No. of births, 95; No. of deaths, 72; No. of children of suitable age to attend school, 1532; No. of recorded ministers, 51. This report shows an increase since last year.

The General Secretary on Mission Work reported, with a proposition that the Home Mission work be transferred to the Evangelistic Committee; which was united with. The Blue Ridge Mission report was read, and approved; and \$150 was subscribed in the face of the meeting to aid the work the coming year.

Sixth-day morning.—Meeting on Ministry and Oversight convened at 8.30. The Queries and Answers were then taken up. Some pertinent counsel was feelingly brought up, showing the great necessity of silent waiting; and that those who minister should be moved by Divine power. The pastoral system had not been beneficial, but a disadvantage to the Church. To adopt it in our Society would be going backward; and the Gospel would not have free course in our meetings. This was almost entirely united with by the members of this body. It seems there is not much tendency towards a hireling ministry in our meetings.

Adjourned, to meet Second-day morning.

Sixth-day morning, Eighth Mo. 8th.—The Yearly Meeting met near the time adjourned to. After a short silence, vocal prayer was offered.

The report on Peace was read and approved; and several of our members spoke interestingly on this important subject. The twenty-third Annual Report of the Secretary of the Peace Association of Friends in America was read, and ordered to be printed in our minutes. The report was interesting.

By the report from one of the Women's assistant clerks, who visited Men's Meeting, she had been instrumental in placing sixteen girls in school at Guilford College. This was accomplished with a very small sum of money. The Trustees of the College providing neat cottages for their homes, and the girls themselves furnishing and cooking their own meals. There was about \$450 subscribed in the meeting to carry on this work the coming year. These are poor girls who could not go and pay full board and tuition at the College.

Sixth-day afternoon.—The Committee appointed last year to set up Yadkin Valley Quarterly Meeting, reported, they had attended to the appointment, and the meeting had been held in unity. Membership about 500.

The Evangelistic Committee made their report, and the work was continued under a committee. Over \$200 was raised in the meeting for the carrying on the work. The Yearly Meeting made an appropriation of \$200 to be added to the former sum. This appropriation was objected to by quite a number of our members, who felt they could not conscientiously pay it. The feelings of these dear Friends were much respected; and there was a minute made to relieve any one from paying any of this amount who did not feel easy in his mind so to do.

Seventh-day morning.—Meeting met in joint

session. The Clerk referred to a letter received from a Friend from Baltimore Yearly Meeting, which was read: "My thoughts and prayers are with you at your Yearly Meeting. May the Lord give you wisdom, grace, guidance, and blessing. May the Headship of Christ continue to be recognized by you. May the history of North Carolina Yearly Meeting be marked in the future as in the past, by faithfulness to the doctrines and testimonies which have ever distinguished the Society of Friends—which still has a high mission as a part of the universal Church of Christ."

The Committees on First-day School and Indian Work made satisfactory reports; and they were encouraged by the meeting to faithfulness.

At this sitting the second Annual Report of the Trustees of Guilford College was read;—which was the 54th of the institution. The report shows the school to be in a flourishing condition, with attendance of 200 students—the highest number ever reached. The farm has been very productive.

First-day morning.—There were some five or six thousand people gathered together in the grounds and around the meeting-house. There were two meetings held in the forenoon: one of them in the house, the other on the green. The afternoon being rainy, there was only one held. Such meetings are not apt to be very satisfactory.

Second-day morning, 11th.—Meeting on Ministry and Oversight met at 8.30. After some silence, vocal prayer was offered. A minute of advice was read, approved, and directed to be sent down to subordinate meetings.

After some remarks, the meeting adjourned to meet next year.

The Yearly Meeting met at 10 o'clock. The subject of better accommodations for Friends while attending Yearly Meeting, was brought up and discussed, and some steps taken for further improvements on the grounds.

The Treasurer's report was read at this time, and approved; and J. I. Cox re-appointed Treasurer for the Yearly Meeting.

At 2 o'clock the meeting met in joint session. The Report of the Committee on Temperance was read and approved. Several spoke with clearness on this important subject, and also on the use of tobacco.

It was decided to insert a clause in the Discipline, making the holding of any revenue office, the duties of which are in any way connected with the whiskey business, a disownable offence.

Third-day morning, 12th.—Returning minutes were produced for all the visiting Friends having credentials.

A minute of advice to the subordinate meetings was read and approved. Epistles for all the Yearly Meetings with which we correspond were read. Then the shutters were removed.

After silent and vocal prayer, and short silence, the meeting adjourned to meet next year, if the Lord permit.

[The Friend who sends the account, adds:]

"I think this was more like a Friends' Yearly Meeting than I had attended in North Carolina for several years. I know there were some things which were very unsatisfactory—such as congregational singing; but this was mostly in the morning and evening meetings. The ministry which was held up, from time to time, during the Yearly Meeting, was sound; and the new departures spoken against.

"I am of the opinion it is safest for the members of North Carolina Yearly Meeting, who believe in maintaining the doctrines and testimonies as held by early Friends, to go and attend,

and stand firm for the law and testimony; and, I believe, there will be a living spiritual Church maintained in old North Carolina."

FOR "THE FRIEND."

Musings in the Home Land.

A few months ago I climbed the battlements of the ancient castle at Wexford, in the South of Ireland. The quiet town, interspersed with well cultivated gardens, lay at my feet, whilst the broad expanse of water in the bay glittered in the sun, and the beautiful villas embosomed in green, lined its banks. In the distance was Fury Carrick Castle, built on a rock, standing like a sentinel at the mouth of the river Slaney. Both castles have long been deserted by their once lordly owners, and now lie open to the wind and storm; but my mind could not but revert to the olden times when might was right, and whilst the lords revelled and drank to excess, their only business being war; the retainers abode in hovels, fleeing at the approach of an enemy within the walls of the castle, and espousing every quarrel of their lord as if it were their own. These castles were first built by the Danes, those fierce sea-pirates whose fleets were seen hovering around these beautiful isles during the ninth, tenth, and eleventh centuries. Ruthless pillage and murder followed in their wake,—neither did their ravages cease till Brian Boru inflicted upon them a decisive defeat on the sands of Clontarf, near Dublin, in the year 1014, A. D. The Danes built these strongholds on the banks of the navigable streams, and issued forth in marauding bands levying tribute upon the inhabitants for the supply of their fleet, and to satisfy their lusts.

The native Irish had become somewhat softened in their manners by Christianity as introduced by Patrick. After the expulsion of the Danes, a season of comparative quiet was enjoyed by Ireland. But another power had been grafted on the tottering Roman Empire, that of the Papacy, claiming to hold sway over the kings of the earth. The Irish Church rejected the claims of Rome; but the Danes living in the cities and walled towns rendered homage to the sect of Canterbury. Hence Pope Hadrian IV. granted a Bull sanctioning the invasion of Ireland by the English, hoping thus to subdue the Irish Church to submission. Alas! what untold misery and endless strife resulted from this presumptuous act. The church lost its freedom and a government was established under Henry II. too weak to govern, yet strong enough to oppress.

Yet here I stood on the heights of this castle, which had long outlived its builders; through this in Cromwell's time ran the main entrance to the town. It is said that deceived by the silence of the garrison, his troops came too close and received a hot reception from those in the castle, and for which he exacted a terrible vengeance. But Cromwell's name was a power, he planted his cannon on a rock to the south-west of the town, called to this day Cromwell's Fort, and the town was soon subdued. "The curse of Cromwell on you," is to this day the bitterest imprecation a Wexford man uses; and for many ages his name was a bug-bear to frighten rebellious children.

But now all this is changed. War is far removed, not a cannon nor a soldier is to be seen. Peace broods over the landscape. The halls of justice are now open to the rich or the poor alike, and she dispenses her judgments with impartiality. Differences there are in sentiment in those who move to and fro at our feet, but kindness and good will pervade the masses, and a quiet

political agitation has succeeded to the appeal to arms as a means of redressing wrongs. No more these deserted halls re-echo to the song of revelry, the shriek of the murdered, or the groans of the poor prisoners in the loathsome cell. No more the midnight tocsin announces the hostile foe, but all the citizens quietly sleep under the ægis of the British Lion, no foe daring to intrude. The farmers peacefully till their lands, the shepherds feed their flocks, whilst the busy merchant brings his wares from afar and ministers to their daily comfort, enabling the humblest to enjoy more real luxury than the ancient lord.

Beholding this quiet scene brought vividly to my mind the blessed effects of the kingdom of Christ, when "the wolf should dwell with the lamb, and the leopard should lie down with the kid," and I breathed a prayer that the time might soon come when "nation should not lift up sword against nation, neither should they learn war any more."

W. W. B.

FOR "THE FRIEND."

A good Methodist of the primitive type, named Benjamin C. Hopper, recently died in Philadelphia. He was a watchmaker by occupation, having a store in the central part of the city, where he carried on a moderate business during many years. The simplicity of his views as to the Christian's self-denying daily walk, brought upon him the unfriendly criticism of some of his fellow-members. He was of a cheery and affable temperament, and his kindly greeting is pleasantly remembered by the writer, who, in his youth, occasionally met him. The following declaration which he left, is taken from an article printed in the *Christian Standard*. L.

"Because I feel that it is wrong to have instrumental music in the church; because I am opposed to pews and steeples, marble and gorgeous churches; because I am opposed to reading Shakespeare's works, reading novels, playing quoits, checkers, chess, having large parties with dancing, going to operas and to the theatres, belonging to secret societies, and a great many other things too numerous to mention; and, instead of this, trying to press upon the minds of those who profess to love Jesus, to fast, to read the Bible and good books with history, to wait to pray, to visit the sick and the poor, to encourage all to press their way onwards and upward. I am called by these names. But, as there is God in Heaven, and while that God gives me life and strength, I shall let none of these things move me from serving Him with my whole heart, and, if I am deserted by man, I do know that I shall not be deserted by my Father in Heaven."

Natural History, Science, etc.

Highways and Byways.—When Robert Fortune was exploring the country in the neighborhood of Shanghai, he found that it had "its highways and byways, and for a length of time I was fortunate enough to keep on the former; as long as I did so, I got easily over the canals which intersect the country in all directions, because wherever these are crossed by the main roads good substantial stone bridges are erected. At last I got a glimpse of the hills in the distance and in my anxiety to take the shortest road I lost sight of the highway, and got entangled amongst byways and canals. I was soon in somewhat critical position; the bridges which were constantly crossing were old, narrow, and rotten, and the feet of my pony were every now and then getting entangled between the plan-

length we came to one much worse than the others, and although I got off and did everything to persuade the pony to follow me over it, with great reluctance he attempted to do so, but when about the centre of the bridge his feet got stuck in the rotten planking, and in the struggle free himself the centre gave way; I had just time to spring to the bank, when the bridge and pony both fell into the canal. Luckily for me the poor animal swam to the side I was on, and allowed me to catch him when he got out of the water; he was completely covered with mud, and my saddle and bridle were of course in a sad condition. By the assistance of some laborers who were at work within a short distance, I was enabled to get out of this network of canals, and regain the main road, but this was a lesson to me, and as long as I was in China I never afterwards went off the main road when I was on horseback."

Imagining Illness.—It is a well-known fact at persons of little medical experience when studying the particulars of any disease, frequently imagine that they themselves are exhibiting some of its symptoms. This tendency is amusingly described in the following paragraphs of a book by Jerome:

"I had just been reading a patent liver-pill circular, in which were detailed the various symptoms by which a man could tell when his liver was out of order. I had them all.

"It is a most extraordinary thing, but I never read a patent medicine advertisement without being impelled to the conclusion that I am suffering from the particular disease therein dealt with in its most virulent form. The diagnosis seems in every case to correspond exactly with the sensations that I have ever felt. I remember going to the British Museum one day to read up the treatment for some slight ailment, which I had a touch—hay fever, I fancy it was. I got down the book, and read all I came to; and then, in an unthinking moment, I turned the leaves, and began to indolently study diseases generally. I forget which was the last distemper I plunged into—some fearful, devastating scourge, I know—and before I had reached half down the list of 'premonitory symptoms,' it was borne in upon me that I had fairly hit it.

"I sat for awhile frozen with horror, and then the listlessness of despair I again turned over the pages. I came to typhoid fever—read the symptoms—discovered that I had typhoid fever, must have had it for months without knowing—wondered what else I had got; turned up 'Vitus' Dance—found, as I expected, that I had that too,—began to get interested in my case, and determined to sift it to the bottom, and so started alphabetically—read up ague, and learnt that I was sickening for it, and that the acute stage would commence in about another fortnight. Bright's disease, I was relieved to find, I had only in a modified form, and, so far as that was concerned, I might live for years. Cholera, and, with severe complications, and diphtheria seemed to have been born with. I plodded conscientiously through the twenty-six letters, and the only malady I could conclude I had not contracted was housemaid's knee.

"I felt rather hurt about this at first; it seemed somehow to be a sort of slight. Why hadn't I housemaid's knee? Why this invidious reservation? After a while, however, less grasping feelings prevailed. I reflected that I had every other known malady in the pharmacology (*sic*), and I grew less selfish, and determined to do without housemaid's knee. Gout, in its most

maligant stage, it would appear, had seized me without my being aware of it; and zymosis I had evidently been suffering with from boyhood. There were no more diseases after zymosis, so I concluded there was nothing else the matter with me."

Bamboo.—In the central and eastern provinces of China, it is largely cultivated, particularly on the sides of the mountains where the soil is rich, and in the vicinity of temples and other monastic buildings. Its stems are straight, smooth and clean, the joints are small, it grows to the height of from sixty to eighty feet. Twenty or thirty feet of the lower part of its stem are generally free from branches. These are produced on the upper portion of the tree, and then they are so light and feathery that they do not affect the cleanness of the main stem. In addition, therefore, to the highly picturesque effect it produces upon the landscape, it is of great value in the arts, owing to the smoothness and fineness of its structure. It is used in the making of sieves for the manipulation of tea, rolling-tables for the same purpose, baskets of all kinds, ornamental inlaid works, and for hundreds of other purposes for which the bamboo found in India is wholly unsuited.

Like all other species of the same tribe, it grows with great rapidity and perfects its growth in a few months. To use a common expression, "one could almost see it growing." I was in the habit of measuring the daily growth in the Chinese woods, and found that a healthy plant grew about two feet or two feet and a half in the twenty-four hours, and the greatest rate of growth was during the night.

The young shoots, just as they peep out of the ground, are highly esteemed as food, and are taken to the markets in large quantities. I was in the habit of using them as a vegetable every day during the season, and latterly was as fond of them as the Chinese themselves.—*Fortune's Travels in China.*

FOR "THE FRIEND."

Ninth Month Weather Summary at West-town Boarding School.

Mean Barometer,	30.130	
Highest "	30.367	on 25th
Lowest "	29.889	" 17th
Mean Temperature,	64.°6	
Highest "	85.°3	on 5th
Lowest "	39.°5	" 25th
Greatest daily range of Temperature,	30°	" 22nd
Least daily range of temp.	5°	" 11th
Total rainfall in inches,	3.60	
Number of clear days,	11.	
Number of fair days,	7.	
Number of cloudy days,	12.	
Frost on 25th.		

THE FRIEND.

TENTH MONTH 11, 1890.

We have received a communication which refers to an editorial in the issue of Ninth Month 13th, that spoke of the desirability of educating the children of Friends in *Select Schools*, under influences calculated to attract them to our Society. Our correspondent draws especial attention to the practical side of the question—that in many neighborhoods there are not enough children who are members with Friends to keep up a school of the size which will support a corps of teachers and other appliances such as will make the school effective for more advanced educa-

tion; and that in order to secure such education, it is often found expedient to admit other children of good character and conduct.

The editorial alluded to, was not designed to discourage our members from sending their children to such mixed schools where that is the best disposition of them available. Such schools are of course less liable to the dangers pointed out in the editorial, than those altogether out of the control of the Society. And it is a prudent course to do the best we can under the circumstances in which we are placed; but its object was to encourage Friends, so far as they properly can, in the education of their children, to watch against the influences which may lead them away from a full reception of those principles and practices on which their highest welfare depends. We believe it better for parents and children to be satisfied with a moderate degree of intellectual culture, rather than seriously risk their moral or spiritual interests, which are of such pre-eminent importance.

A letter received from Abel Walker, one of our subscribers, residing in Logan Co., Kansas, contains a plea for assistance, on behalf of some of his neighbors. Having some old grain on hand, he thinks he can get through the winter without help for himself.

He says they have not had any rain "to do any good" since early last spring, so we have no crops to amount to anything. Some of the farmers cut their wheat, but it did not average three bushels to the acre. No oats, not enough for seed. Corn did not grow enough to make fodder. In many places no potatoes or vegetables of any kind.

"A great many are leaving, but some are not able to leave, and they will have to be helped from some source. There are others that have enough to live through.

"Now if any of you feel that you could help some of my poor neighbors, and have a mind to trust me, I will do my best to place it where it is needed the worst."

Those whose hearts feel stirred to render any assistance in this case may forward their contributions to JOHN S. STOKES, at the Office of THE FRIEND, No. 116 N. Fourth St., Philadelphia.

We have received from David Marshall, of Carthage, Indiana, a small book containing "Poems of the late John M. Clark, M. D." The price is 15 cents—and those desiring the book can obtain it by writing to D. Marshall.

Dr. Clark is said to have been a man of considerable literary attainments, having some knowledge of the German, Greek, Latin, French, Italian, Spanish, Hebrew and Arabic languages.

A letter from D. Marshall says of Dr. Clark, that, "He was a 'Friend' in the true sense of that word, whether in the church or community. Innocently eccentric in some of his ways, he was governed by a sense of the highest of obligations, at the same time bearing a testimony against all pride and evil practices or associations. He was a warm advocate of Friends' views on war, oaths, slavery and secret oath bound organizations."

Our benevolent and self-sacrificing friend H. H. Bonwill, makes her usual annual appeal to Friends and others for such articles of clothing or household goods as can be conveniently spared; and which she undertakes to have packed and forwarded to parts of the country where there is much want. The overhauling of their stock, which our good housekeepers make in the general clearing preparatory to winter, will no doubt

bring to light many things which may be very valuable to those more poorly supplied.

The reader is referred to her notice on the last page.

SUMMARY OF EVENTS.

UNITED STATES.—The Department of State has received a telegram from our Minister at Bogota reporting that the Colombian Congress has approved the International Railway Conference without opposition, and that three commissioners have been appointed by the President.

The public debt statement shows that the reduction of the debt, less cash in the Treasury during the Ninth Month, amounted to \$4,582,907. Total cash in the Treasury, \$679,696,437.

In the U. S. Senate on the 31st ultimo, the debate on the Tariff report was closed by Senator Carlisle for the Democrats and Senators Allison and Aldrich for the Republicans. The report was then agreed to—yeas, 33, nays 27. Three Republicans, Senators Paddock, Pettigrew and Plumb, voted with the Democrats against the bill.

The Tariff bill having passed both Houses of Congress has been signed by the President. It went into operation on the 6th inst. The two opposite extreme views of the Tariff law are as follows:

The New York *Press*, which is among the foremost of the high protectionist journals of the country, says that "it is, more than any previous protective tariff act, a distinct declaration in favor of protection for protection's sake, instead of being, like previous tariff acts, a remedy for depression caused by excessive importations or a war revenue measure. That is what is claimed for it by its authors, what it was by them intended to be. It is a declaration, pure and simple, in favor of protection for protection's sake, and the revenue principle is not the primary, but the secondary and incidental."

The St. Louis *Republic*, which is as radically favorable to free trade as the *Press* is to protection, says of the new tariff:

"It will produce greater scarcity, more stringent dearth and consequently higher prices, but in the end it will fail of its purpose. It has the power of civilization, the declared purposes of Providence, against it. All the forces of disinterestedness are at work to lessen the labor, pain and dearth of human life; to increase abundance, to lower actual price so low that life can be supported without great discomfort and the pain of lifelong physical labor. It is written in purposes which know no turning that all the plans by which selfishness, covetousness and the greed of money oppose themselves to civilization and the betterment of the conditions of human want and misery shall fail. God reigns and the love of liberty survives in the breast of the human race. Barbarism will pass. The sun of the Nineteenth Century will not set on such oppression, on such promise of perpetual bondage for all but the few strong ones, as our money lords have given us in this the plenitude of their power."

During the ten months of the session of Congress which closed on the 1st instant, the President sent to the Senate 3837 nominations, and all except 12 of them were confirmed. As many of the nominations contained the names of more than one person, they are estimated to have represented about 4500 appointments.

The reported finding of gold deposits near Saratoga, Wyoming, has, it is stated, been confirmed. Gold Hill, as the new camp is called, is located 20 miles east of Saratoga, in the Medicine Bow range of mountains. Prospecting has been going on for years, and the region has always been looked on as the scene of future mining operations of an extensive character. Up to this time, 15 distinct and separate gold-bearing quartz leads have been discovered and located. The quartz lies in well-defined walls of stone, and the leads are from six inches to seven feet thick. While no assays have been made it is believed that the latest find of ore will run at least \$1500 to the ton.

The total populations of the States of Indiana, Michigan and California, as given by the census, are: Indiana, 2,189,030, an increase of 210,729, or 10.65 per cent.; Michigan, 2,089,792, an increase of 452,855, or 27.66 per cent.; California, 1,204,002, an increase of 339,308, or 39.24 per cent. The total population of the Territory of New Mexico is 144,862, an increase of 25,267, or 21.16 per cent.

The German bark *Rene Rickmers* reached Astoria, Oregon, a few days ago from Yokohama after a passage of 28 days, said to have been the quickest ever made between these ports.

Tax returns in Georgia, this year, show a great increase in property owned by colored people. The total this year in the State is \$12,322,003. Last year it was \$10,415,330. The percentage of increase, it is said, is the largest shown for any year since the negroes were freed.

Pecan-nut farming is one of the growing industries of the Gulf States. After the trees have once begun to bear they involve no labor or expense, and yield, it is said, an income of from \$500 to \$1000 an acre, according to the quality of the nuts.

A Press despatch from Washington, dated Ninth Mo. 26th, says: "The sale of wines and liquors at retail has been stopped at the Shoreham by Vice-President Morton. Manager Keenan says that Mr. Morton did not understand until last week that liquors were being sold at retail, and he immediately put a stop to the practice." The fact is here admitted that the Vice-President of the United States has, through an agent, conducted a hotel with sales of liquor by retail to customers. When the Shoreham was first opened this statement was indignantly denied by the Vice-President's Republican friends.

The commencement of work upon the tunnel which is to utilize the water power of the Falls of Niagara was formally celebrated on the 4th inst., at the village.

At the General Conference of the Mormon Church in Salt Lake City on the 6th inst., President Woodruff's official declaration forbidding in future any marriages in violation of the laws of the land, was read before an audience numbering 10,000, and including the apostles, bishops and leading elders of the church. By an unanimous vote the authority of the President to issue the manifesto was recognized, and it was accepted as authoritative and binding. George Q. Cannon publicly announced his endorsement of the manifesto. The Conference also readopted the original articles of faith, among which is this: "We believe in being subject to Kings, Presidents, rulers and Magistrates; in obeying, honoring and upholding the law." The action taken, it is said, "settles the vexed question, and places an effectual bar against future polygamous marriages in Utah."

Deaths in this city last week numbered 327; a decrease of 8 from the previous week, and 3 less than the corresponding period last year. Of the whole number 158 were males and 169 females: 41 died of consumption; 34 of diseases of the heart; 17 of cancer; 16 of pneumonia; 15 of convulsions; 13 of marasmus; 13 of inanition; 12 of typhoid fever; 12 of inflammation of the stomach and bowels; 11 of cholera infantum; 10 of bronchitis; 10 debility and 10 of croup.

Markets, &c.—U. S. 4½'s, 104¼; 4's, 123; currency 6's, 115 a 126.

COTTON continued in fair demand, and firm on a basis of 10½ cts. per pound for middling uplands.

FEED.—Winter bran, \$17.00 a \$17.50; spring bran, \$16.50 a \$17.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.00; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.50 a \$4.90; do. do., straight, \$5.00 a \$5.25; winter patent, \$5.25 a \$5.65; Minnesota, clear, old wheat, \$4.50 a \$4.85; do. straight, old wheat, \$4.90 a \$5.40; do. patent, old wheat, \$5.50 a \$5.75; do. do., favorite brands, \$4.85 a \$6.00. Rye flour was steady at \$3.75 per barrel for choice Pennsylvania. Buckwheat flour moved slowly at \$1.90 a \$2 for fresh-ground old grain.

GRAIN.—No. 2 red wheat, 98½ a 93½ cts.

No. 2 mixed corn, 56 a 56½ cts.

No. 2 white oats, 44½ a 44¾ cts.

BEEF CATTLE.—Extra, 5 cts.; good, 4½ a 4¾ cts.; medium, 4¼ a 4½ cts.; fair, 3¾ a 4½ cts.; common, 3¼ a 3½ cts.; culls, 2½ a 3 cts.; fat cows, 2¼ a 3¼ cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¼ a 4 cts.; culls, 2 a 3 cts.; lambs, 4 a 7 cts.

HOGS.—Western, 6½ a 7 cts.; State and sloppers, 6¼ a 6½ cts.

FOREIGN.—As an indication of the awakening of English public opinion regarding Ireland, the action of the annual Assembly of the Baptist denomination, in session in London, on the 2nd inst., is significant. The Assembly adopted a series of resolutions touching public matters, among which was one severely condemning the Government's Irish policy. Other resolutions were in favor of a system of free education, and expressive of sympathy with the movement for improving the condition of the laboring classes.

Business in the department of American railroad securities is virtually suspended in England, the main cause being extreme uncertainty felt regarding the in-

fluence of the new tariff and silver laws on American trade and industries.

English manufacturers' stocks have been hurried in America, but it is deemed certain that the volume of business between the two countries will henceforth be lessened. American exports, also, it is thought, must decline, thereby curtailing the freight traffic of American railroads. Those interested in American prosperity are of the opinion that it remains to be seen whether the new tariff measure will result in stimulating native industries sufficiently to eventually compensate for the immediate loss they consider certain.

The McKinley bill is likely to destroy the Birmingham button trade. Many orders have been cancelled and the employees in most of the button works have been put on short time.

Dispatches from London, dated the 3rd of the present month, say: The *Chronicle* doubts the wisdom of Canadian statesmen in stirring up a bitter feud with their powerful neighbor on account of the McKinley bill, and especially when the opinion prevails in many quarters that the new law is the prelude to a more enlightened policy.

The *Times* is disposed to agree very largely with the Canadian Ministers, that the McKinley tariff must be recognized as a demonstration of hostility against England hardly less decided than were the Berlin and Milan decrees of Napoleon.

The *Times* adds: "No reason can be assigned for it except a desire to injure British interests."

According to semi-official statements, the triple alliance between Italy, Austria and Germany will be resumed after 1892.

On the 3rd instant, the river Neva had risen several feet, owing to a hurricane. The City of St. Petersburg is flooded.

Cholera has re-appeared in Toledo. Four cases of the disease, one of them fatal, have been reported at Jerez.

Forty cases of the disease were reported in Aleppo on the 1st instant, 28 of which proved fatal. The inhabitants of the place are leaving, to escape the disease.

RECEIPTS.

Received from William B. Haines, N. J., \$2, vol. 64; from Levi B. Stokes, Gtn., \$2, vol. 64; from James F. Armstrong, W. Town B. S., \$2, vol. 64; from Mahlon M. Child, Del., \$2, vol. 64; from Thomas Thomasson, Iowa, \$2, vol. 64; from C. H. Hannum, Pa., for Lavin R. Hannum, \$2, vol. 64; from Hannah Twitchell, O per George Blackburn, Agent, \$2, vol. 64.

NOTICES.

Friends and others will please send clothing, shawls, bonnets, bedding, carpets, &c., to care of Henry Laing, No. 30 North Third St., Phila., for H. H. Bonwill, to pack and forward to needy Friends, Indians and others by first of Eleventh Month, and oblige

H. H. BONWILL.

A regular meeting of "THE FRIENDS' TEACHER ASSOCIATION" will be held at 140 N. Sixteenth Street on Seventh-day, the 11th of Tenth Mo., at 2 P. M.

Programme:

I. Friends' Schools in England and Ireland.—

Samuel Morris.

II. The Cook County Normal School.—

J. Henry Bartlett.

III. Summer Schools—A Discussion—

Albert H. Votaw and others.

RACHEL G. ALSOP, Sec'y.

NEW PUBLICATIONS.—"Friends' Religious and Moral Almanac, for 1891. Price 4 cents; in paper covers 5 cents.

From new electrotype plates, the following Tracts are now at the Depository:

"Brief Memoir of Thomas Shillitoe, a Minister of the Gospel in the Society of Friends," (abridged) 24 pages

"The Voyage of Life; an Address to Seamen," (enlarged,) 8 pages

"Indebtedness; the moral principle involved," 8 pages

"Last Illness and Death of Helen Brick," 8 pages

"Ralph Dixon, the Converted Soldier," 12 pages

THE CORPORATION OF HAVERFORD COLLEGE.—Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Month 14th, 1890, at 3 o'clock P. M.

ELLISTON P. MORRIS, Secretary.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Concluded from page 82.)

First Month 1st, 1882. * * * Joseph Scatgood was at our meeting this morning, and ter I was engaged in supplication, he appeared testimony, commencing with the words, "We are journeying unto the place of which the Lord said, I will give it to you: come thou with us, and we will do thee good." I think he was, and as been when I have heard him, favored to divide the word aright; and I do desire his preservation. It is cheering to find some coming forward in the ministry, for truly the laborers are few.

13th.—Since I last penned anything in this book, my valued brother Thomas, has been removed from works to rewards,—to his blessed rest in Heaven. He took cold which resulted in pneumonia. He was out a little while the last day of the year, and came in to see me; which is the last time he was here; and on Seventy, the seventh of the month, his purified spirit is, I have not the shadow of a doubt, received to the mansion of eternal rest. This has been a severe blow; but it comes from the hand of him who doeth all things well. I believe my dear brother's work was done, and that he was taken in a good old age, as a shock of corn fully ripe, into the heavenly garner. His upright, blameless, Christian life endeared him to a large circle of friends, members of his own religious society, and others. O, the stripped lonely feeling since he is gone! I had hoped, if it were the will of our Heavenly Father, he might survive. But I desire to be resigned, and to say, not my will, but Thine, O Lord, be done. O! that with faith and patience, I may press onward the remaining days of my pilgrimage, toward the ark for the prize which is to be obtained at the end.

28th.—As I lay on my bed a few mornings ago, dwelling on my strippedness and loneliness, the language came before me, "Put on strength the name of the Lord, finish thy work, and there will be a mansion prepared for thee." I felt comforted for a time; but words cannot describe my feeling of loneliness. My dear brother and myself have not been far separated for more than seven years: he also exercised a care over me and my concerns. Yet I do desire to number my many blessings,—the having kind relatives and

friends,—and to feel gratitude in my heart to Him from whom all blessings flow, both spiritual and temporal. And, O Lord! I humbly pray Thee, Thou with whom I entered into covenant in early life, and who has watched over and preserved me from many temptations, and enabled me to follow Thee in the way of self-denial and the daily cross, now when the infirmities of old age are causing the frail tabernacle to tremble, keep near, and be my strength and support, and grant me faith and patience to hold out to the end. Thou, O holy Father! hast been my morning light; be my song of praise; and when Thou art pleased to say it is enough, grant a release.

29th.—At meeting this morning, where, to me, there was an holy solemnity to be felt. Oh! for an increased willingness with those in the middle, and those in the early part of life, to give up all and follow our dear Saviour wherever He may please to lead, even unto taking up the cross. But the cross is in the way. They are too unwilling to appear as fools for Christ's sake. "For whosoever shall be ashamed of me and my words," said our Divine Law Giver, "of him shall the Son of man be ashamed, when He shall come in his own glory, and in his Father's, and of the holy angels."

31st.—My thoughts have dwelt much on my loved ones, safely gathered in Heaven;—the blessed state of those whose warfare is ended; with the hope also that with every sin forgiven and blotted out, I may be reunited to them in that holy city whose walls are salvation, and all her gates praise.

"Thither all my wishes bending,
Thither all my hopes ascending."

Second Month 2nd.—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." This has been a quiet, peaceful day. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." "Let not your heart be troubled, neither let it be afraid." Oh, this peace of God which passeth understanding!

4th.—Attended our Select Quarterly Meeting this morning. Several strangers present, whose company and services were acceptable. I felt constrained to bow the knee in supplication near the close of the meeting. Truly it is an awful thing to approach our dear Lord and Saviour on bended knees in assemblies for Divine worship. I thought that in the latter part of the meeting life arose, with the feeling that we were owned and not forsaken. To the unsleeping Shepherd, who watches over his children by night as by day, be the praise given.

Yesterday our Quarterly Meeting was held. Indisposition prevented my attending, but heard it was a good meeting. Being the Quarter before the Yearly Meeting in which all the queries are read, I felt very desirous to have gotten there. I feel at times that with bodily infirmities, I cannot look forward to getting to meetings much longer; but that I must leave. The Lord is able

to strengthen for any service He may see meet to continue me here longer for. How often my beloved relatives are brought before me, who having fought the good fight and kept the faith, are now reaping the blessed reward of a well-spent life. I very often am sensible of loneliness since my dear brother Thomas was so lately taken away to his eternal rest; but much as nature feels the separation, I have desired to bow in resignation, and to say, "Thy will be done."

"What cannot resignation do,
It wonders can perform;
That powerful charm, 'Thy will be done,'
Can lay the loudest storm."

9th.—Awoke this morning feeling my condition lonely and desolate; when the words immediately came before me, "Not one of them is forgotten before God." Comfort arose in my heart, in that He who regardeth the sparrow, is mindful of all those who trust in Him.

19th.—Have been reading some memorandums of my dear sister. Eight years have passed since she was removed to her eternal rest. Yesterday I called to see ———, and sisters, one of them being quite poorly. I felt much for her. A word of encouragement arose in my mind, which was expressed as I sat with them. How the enemy when he cannot exalt, will strive to cast down below hope! But there is a power over all the power of the evil one. I do desire she may be raised from this low state, and go on her way rejoicing in the name of the Lord.

22nd.—"Create in me a clean heart, O God, and renew a right spirit within me." The prayer of my heart is for purity and holiness; for "without holiness no man shall see the Lord." Have been feeling feeble to-day; flesh and heart failing. May I more and more lean on an everlasting Friend and Father, who has heretofore been my strength and support in seasons of trial and bereavement.

Third Month 9th.—Our meeting held to-day. My friend, ———, called to ask if I felt like going to it. I replied, I want to go whenever health and weather permits, but am not able to walk out in the rain. He sent a carriage to take four of us. Am glad I went. Had to open my mouth in a short communication, and afterwards in prayer. The meeting felt to me a solemn one; the great Head of the Church being pleased to stretch forth the wing of ancient goodness, and some hearts were humbled before Him. My dwelling has been in a low place, comparable, I thought, to the heath in the desert; but when brought low, the Lord helpeth; praises to his worthy name.

12th. ———, was at meeting this morning, and had considerable to say, first in testimony, and then in prayer. He commenced with the words, "Abide with us, for it is evening, and the day is far spent," and then addressed the aged, who might feel low and alone; encouraging them to trust in Him who would continue with them. Alluded to the reduced state of the meeting, compared with what it was when he first attended there, being then nearly full. Alluded also to the baptizing ministry of that day, and

that surely we may query, "The fathers where are they?" and the prophets, do they live forever?" Many have been taken away by death: not only those who filled the front seats, but many younger, and in the middle ranks of life. Afterwards, in his solemn prayer for the aged, and others, pleaded that He who had been their morning light, would be their song of praise in the end. How I crave for more faithfulness on the part of those whom the Lord has qualified for his service! that judges as at the first, and counsellors as at the beginning might be raised up, so that the vacant seats should be filled. Oh, that the Lord would hasten it in his time.

24th.—"What is man," O Lord, "that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

(To be continued.)

Mines and Miners.

The general reader is so much unacquainted with the peculiar traits that characterize those whose work is beneath the surface of the earth, that we have been induced to make some selections from a series of articles published last year in the *Leisure Hour*, and which were written by a mining engineer.

It takes weeks of careful practice to recognize directions in mines, in other words, to learn to find one's way. Many miners never learn this. An unintelligent miner probably retains a sense of confusion all his life. Practice, however, and systematic comparison of plans with workings, will gradually make a man perfectly at home in the seeming labyrinth of a mining work. Other mines will then be intelligible after a little careful study of their plans. By degrees one learns precisely what to expect and where to expect it. The uncertain flickerings of a miner's lamp give sufficient indications to guide the steps. A practised miner may enter with almost complete safety a totally unknown mine.

I know no greater pleasure than I have experienced in exploring old mines where no foot-step had echoed for many years. It has often been my lot to enter, explore, and map old workings which had been closed for thirty years or more. At every step the question recurred, Is it safe or is it death to take another? The floor, hidden by metallic droppings, or covered by some inches or even feet of water, might conceal a shaft. The roof might be formed of rotten timbers or hanging masses of rock, or might open upwards in impenetrable darkness, concealing hanging blocks and decaying beams. But observation, or the miner's instinct, in a word, practice in similar situations, assured me that I could detect the signs of danger in time.

A daily episode in the life of the miner imprints its influence upon his character. The descent of the mine-shaft is an experience that, after years of daily repetition, never wholly loses its impressiveness. About half an hour is commonly occupied at the commencement and termination of work in the singular journey to and from the depths of the earth. I can best enable the reader to realize the nature of this journey by describing it in a German mine, where I worked daily for many weeks.

To reach these tremendous depths, to which the work has gradually descended in the course of centuries that have exhausted the upper portions of the mineral veins, is the first daily task of the Hartz miner. The simple, rough, and seemingly

rude method employed is perfectly adapted to secure the greatest economy in the local circumstances.

The miner writes his name in a book, lights his lamp, and enters a small wooden chamber, in which a trap-door appears in the floor. Out of this trap-door rise the heads of two stout wooden beams, which are rising and falling in alternation. Each beam exhibits, as it rises, a small step, with an iron handle at a convenient height above it. The miner seizes the handle, and simultaneously places his feet on the step. The beam descends through the trap-door, the man sticking closely to its surface. Meanwhile the other beam rises, bringing up another step and handle. Before both beams reverse their motion, the man springs from the one to the other. His new resting-place descends, while the one he has left ascends, bringing up a new step and handle, to which he again springs. So for some two thousand feet the miner descends, simply springing from step to step as the beams rise and fall alternately. Each change of position enables him to be carried down to the extent of the swing of the beams.

To ascend, he jumps on a rising step; and next, from that, on to the opposite step, that has just sunk to meet him, and that is just about to rise. He thus rises without once incurring the labor of lifting his body, or descends with the same facility and convenience.

The longest descent to the lowest regions of the mine, especially when one descends alone, is by no means a dull or tiresome journey. The entire faculties are kept vividly awake by the necessities of the situation. The briefest inattention is almost certain death. If the head swerves to one side, if the hand or foot misses its proper situation, the traveller is crushed against the beams of a platform, caught between sliding timbers, or falls amidst moving pumps, rollers, chains, and levers, that grind him to pieces. Yet there is leisure enough to observe in passing the singular aspects of the shaft. It is not perpendicular but sloping. It is cased for the most part with round pine logs. These glisten with dropping water that preserves them from decay. Great pine-trees are braced against the sides by crossing beams, and a partition separates the end that holds the pumps and the man-engine from another section in which, with a thundering noise, great tubs of ore slide down and labor up. At intervals dark mouths of galleries open to right and left, leading to vast floors of workings that formerly were the active portion of the mine but are now abandoned to solitude and silence.

Every miner is expected to carry matches in case of mishap; without them, if the lamp goes out, you may be left swinging up and down in total darkness, on a step barely a foot square, projecting from a sloping beam, and over an abyss, which is fortunately hid from you by the darkness that envelopes it. Without the light to guide your foot and hand to their next resting place, it is highly dangerous to proceed. A mining student, during my stay at Clausthal, forgot his matches, and his lamp went out. He seated himself on the step where he was standing at the moment, and for fully an hour and a half he was swung up and down in the darkness, till a miner happened to descend and furnished him with the necessary light.

Deeper and deeper the miner is swung by the alternate dips of the seemingly endless beams. At intervals he steps on platforms where obstacles intervene in the shaft. Hydraulic pistons at some points support the weight of the moving beams. At others a subterranean water-wheel

revolves beneath the spray of a descending torrent, governed by a solitary watchman, and supplying power to special machinery. A simple ventilating machine, whose pistons are worked by the pump-rods or by the beams that carry them, wheezes and groans at another point, supplying air to some distant gallery in course of excavation. At another place a rope, attached to the moving beams, is guided by rollers along a gallery, and works a temporary pump in some subterranean shaft. The atmosphere grows warmer as the depth increases, and towards the bottom is tropical in temperature through the mere heat of the earth. At length, towards the lower floor the sounds of work are audible, glancing light glimmers in the branching galleries, and the mine steps upon the scene of his labors, receiving from every man he passes the salutation of "Gluckauf," which means "luck up," or "may you be well out of it." This somewhat lugubrious greeting is the ancient formula of the German miner. In some mines prayers are still read at the mouth of the shaft before the men descend to their daily work.

The entire removal of the ore in veins that are from twenty to sixty yards in thickness, as happens in many of these German mines, is perhaps the most dangerous work that exists. It would be simply impossible but for the rapid and vigorous scientific improvement that has characterized mining in Germany. By ignorant miners such masses were formerly honeycombed and wrecked. The only task that now really taxes the skill of the German mining engineer is the attempt to remove ore thus ruined by former ignorance. The danger of this task is terrible. I have seen it successfully accomplished in several German mines. But every man engaged in it might, at any moment have been literally crushed flat without a chance of escape, and all depended on the incessant watchfulness and accurate knowledge of the highly-skilled foremen, and on the minute accuracy of the plans that guided them. It is in such tasks that the worst accidents arise.

Work rightly planned in a virgin vein can be usually conducted without mishaps, except such as arise from carelessness. A mine ignorantly worked is a mantrap, and unskilled supervision produces not mining but manslaughter. In modern civilized countries this fact has been so far recognized that their Governments permit no mine to be conducted except by men regularly trained and qualified, as in medicine or any similar profession involving human life.

Under such circumstances the Hartz miner, having carefully accomplished his daily journey down the shaft, proceeds to his daily task in comparative security from disaster. He follows a narrow gallery to a point beneath the working where he is engaged. He ascends a circular chimney that rises into the heart of a mass of ore in course of removal. Lifting a trapdoor that protects the ladders from falling stones, he emerges into a glittering space where his comrades are busily wielding the mallet and the boring-bar, their lamps fixed beside them in the rock, and their clothes suspended from the timbers that support the roof, for the heat permits little covering to be endured.

(To be continued.)

It is said the Quakers are the resolute people in the whole world. They speak too short for our resolution lies in Him who was before the world was made.—*G. Fox.*

WHEN things are in their right places, better things will be uppermost.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 83.)

1797. On First-day I was at their meeting t Jack's Swamp] again, which was large, as e notice of my being there had spread. Here, so, I had much close labor for the good of uls and the cause of Truth, in a measure of at authority which produceth boldness;—a mber of those who might be termed bad folks tending the meeting. I also received an invitation to attend a burial, so called, of a member o, according to a prevailing custom in these rts (with which some Friends in their weak te have joined), that is, after a corpse has n put into a grave, and that in part filled up, remains a number of days, or perhaps several eks, until an appointed time to finish the rial, and to have a sermon if it may be; on ich occasion it is a custom for many people collect. I let them know I had a testimony ear against such an inconsistent practice, d should not attend. But they say they are mewhat coming out of that practice.

7th.—We then travelled about 27 miles to-rds Vicks'; and the following day (which was rny), had a meeting there. The house seemed ll, and the people sat in a solid manner; and elieve it ended well.

9th.—Next, at Black Creek, a large meeting s held. Both black and white people at-ided. I believe it was a very tendering sea-a to many, particularly to the blacks; some whom almost wept aloud.

10th.—Also at Stanton's, the day following, is a large meeting. Seats were prepared for ny without-doors, as it was thought not more n half the people could comfortably be con-ed in the house. Here, to the wonder of ny, some who were never known to have been Friends' Meetings before, were seen to shed rs. A number of the gay sort were observed weep, and appear in a tender frame of mind; d one especially, who wept in the meeting, ning to speak with me after, he said: "You ve this day spoken the Truth, for I have wis-essed it to be so." Let the Lord alone have the aise of his own works.

11th.—Next, at Johnson's, I had a smallish eting, which I thought was a poor, low time. these parts I had occasion to believe are ny wicked people. Is it not because of the pression and corruption attendant on the ctice of slavery for the poor blacks? This, believe, causeth an increase of wickedness; ng a great hurt to both older and younger.

12th.—Next, I attended the select Quarterly eting at Blackwater, which was a heart-arching time. I had close labor amongst my iends; which was well taken, I believe.

13th.—I attended the meeting here on First-y; the largest, it seems, that was ever seen at place; but very unsettled for want of more m; yet the house is large. In this large hering I was nearly silent, which no doubt s a disappointment; for many came to hear a n preach, who bore such an uncommon char-er. But my desire is, not to move without a nmission from my Divine Master.

14th.—The next day was Friends' Quarterly eting for business. The custom here is, for n and women to meet in their separate apart-nts, without opening the partition; and after proper solid pause, to move on their business hout breaking up, or going out. This was a orious time, more especially in the Women's eting. I was concerned to speak among m on the prevailing weakening fashions and

customs of the times, or of a corrupt world, which too many under our name are following or running into.

As there was not sufficient room in the meet-ing-house at former meetings, when I have been here, for those not of our Society to get in, and to have seats, I did not feel myself clear respect-ing them, and therefore proposed a meeting for them without Friends, to be held here on Third-day. Notice hereof being given, a large collec-tion of people assembled near the time pro-posed (at Blackwater), both black and white; yet none of our Society, except a few solid Friends. This was believed to be a favored, good meeting; ending to the honor of the blessed Truth. Many expressed their satisfaction. I was ready to say, the last wine is the best; good is the Lord; let none despair of His mercies; He was my Shield and Buckler this day, as at other times, conquering all spirits—for it was an humbling season. Praised be his great and worthy name.

20th.—I had this day, the first of the week, a meeting in the town of Richmond, in a small house, which Friends had prepared for the purpose. This was held in the morning; a solid and favored time, ending comfortably. In the afternoon, had another, in a large room of the State-house, unto which I believe the greater part of the inhabitants came; many of whom appeared solid—yet not all of them; but I thought there were many, in measure, tender-spirited ones, who came affectionately to take leave of me. Yet I felt myself not clear of this town. These people take great liberties many ways.

21st.—The next day I had a third meeting in Richmond. This was also held in the State-house; not so large as before—it being a work-ing-day; yet many attended; and it was be-lieved that it ended well, as did the others also.

22nd.—Travelling next towards Jenito, I may again note, that I have many low, baptizing seasons as I pass along from place to place, by reason of the aboundings of sin, and hardness of heart amongst professing Christians. I be-lieve, as I often do, that more of this prevails in these Southern places than where I have travelled before for the most part—for the dark seasons I often find occasion to hint of.

23rd.—I attended a Preparative Meeting at Jenito, where Friends answered their Queries. I thought it was a solid season, and ended well. My close labors to promote the cause of Truth in these parts, I sometimes hope will be as bread cast upon the waters, found after many days; and to some, perhaps, may be as a nail in a sure place, if not retained fresh in the minds of many.

24th.—Next, I was at a Preparative Meeting adjourned on my account.—(This is supposed to be Cedar Creek)—in which the queries were read and answered. Here I had close labor for the cause of Truth; for I saw many wrong things had got in, and were entering among my Friends, and but few to gainsay them by life and prac-tice; and though advices from their Yearly Meeting come out, and appointments are made from time to time, yet I see but little prospect of amendment.

25th.—Being at Cedar Creek before their Monthly Meeting came on, I met at their school with a committee appointed by the Meeting, in some case relating thereto, and respecting the scholars' improvement in learning. Beholding the state of things amongst Friends here, on this account, brought me under thoughtfulness on the subject of the education suitable for the children of Friends. I believe it to be the duty

of parents and guardians, according to our pro-fession and discipline, to guard the young people and children against the corruptions that are commonly imbibed in schools which are not suitably regulated and under tutors unacquainted with the doctrine of Christ's cross; and although the Friends whom I met with seemed to have a pretty good opinion of the order in this school, and the progress and method of teaching the scholars, yet it was not very high in my estima-tion; for, on viewing the books in use among them, conversing with the teacher, hearing some of the scholars read, and observing their lessons, with what they were taught, my mind was brought under close exercise and concern;—whereupon I am free to remark, that I believe such books are not fit to instruct Friends' chil-dren, in their tender years, or even to be read in common by Friends.

Above all other matters, our children should be instructed early, that it is their duty daily to live in the Lord's fear, to press after purity of life and manners; and that they should be guarded against the corruptions that are brought on by connections with the spirit of the world. Yet, very right to have them properly instructed in true spelling, reading and writing the English language; that, if otherwise qualified, through the operation of religion on their minds, they might be fitted for clerks or other services among their fellow members when necessary; also that they be taught the knowledge of figures in arithmetic, so as to enable them to cast up and keep their accounts. Thus much, in a gen-eral way, might be enough of school learning for our children, in my view of things. And especially to bring them to be early accustomed to a steady course of industry, teaching them to wait upon themselves and to depend upon their own care and labor to supply their own needs; and when they grow up, for young men, the children of Friends, to learn husbandry, or a knowledge in the common useful trades or handicrafts; without leading them in an ex-pectation of inheriting large estates, high and luxurious living, extensive trading in foreign places and markets, or living at the expense of the toil and sweating of the poor of the land—or, other degraded and injured fellow-creatures.

It is truly hurtful to the welfare of our pre-cious youth, that wrong impressions be allowed to take place early in their tender minds, or that they be suffered to grow up in habits of idleness and vain amusements; or in the expectation of an easy, idle way of living without labor or in-dustry. Such is my sense and judgment, and I feel most easy to leave the substance of it in writing, that it may be seen as my testimony when I am dead and gone—to the necessity of an early religious care, to prevent, by all possi-ble means, hurtful impressions on the minds of dear little children, or, as they advance towards riper life.

How important it is, that our offspring be wisely instructed and brought forward, as those who are walking in the way of holiness! that their latter end may be peace with the Lord.

(To be continued.)

CHRIST, that knew no sin, was made sin for us. [He says], thou art in debt up to the ears, and all thy family: I will make it mine, and set thee at liberty, and free thee. All the world do not believe that Christ is able to pay the debt, but must have some imperfection here whilst on this side the grave, which is the debt. The apos-tle saith, "He is able to save to the uttermost all that come to God by Him."—G. Fox.

FOR "THE FRIEND."

A Visit to Elklands, Pa.

(Continued from page 83.)

Scattered about through the wild lands of Northern Pennsylvania, are numerous large tanneries, located on the streams and in the neighborhoods where a plentiful supply of hemlock bark is attainable. On our return to Muncy from Elkland, the Friend who was conveying us, stopped to shoe and feed his horses at a village which had sprung up around one of these establishments.

This tannery uses about 12,500 tons or cords of bark during the year—which is laid in during the summer. The usual price for bark delivered at the tannery, is \$5 per ton; but in most cases the proprietors purchase the bark on the trees—a kind of wood-leave—and then make contracts with persons to cut the trees, strip the bark, and haul it to the tannery. The price varies with the distance and the difficulty of making passable roads. Much of it is obtained from the sides of rugged gorges, which seem to an inexperienced eye almost inaccessible.

The woodman uses a two-edged axe, one of which is thin-bladed for ordinary chopping and the other rather blunter-edged for trimming knots and branches, which would speedily destroy the finer edge.

One of the Friends, who had been accustomed to wood life, told us that he could wield an axe from morning to night without feeling weary. It was interesting to hear him describe the rafting of timber down the swollen waters of the Loyalsock in a spring freshet—sometimes at the rate of eight miles an hour. The raftsmen needed to know the position of every rock in the stream's bed, that had to be avoided, and every turn in its course, where his raft was in danger of going ashore or coming to grief. He said, no sooner had you passed one bad place, than you had to look out and prepare for another. I thought the Christian's course through life was somewhat like the raftsmen's experience on the Loyalsock: that it was not safe, when delivered from one peril or temptation, to relax vigilance,—but needful always to observe the Saviour's injunction to watch against evil.

One could not but have a feeling of regret to see these noble forests converted into a tangled mass of fallen trunks and dead branches, covering the ground, and almost precluding access.

We were told that the number of bears had increased since the forest-cutting commenced; for these wood-falls furnished almost impenetrable hiding-places, where the hunters could not follow them. On one occasion, our driver showed us a large hole under the stump of an aged hemlock, which some years before had been the habitation of a bear. Although they sometimes have carried off a sheep from the flocks, yet we heard very little complaint of these animals, which usually keep out of sight. At the house of one of our Friends, we saw a large bear-skin lying on the floor. The man had been in the woods with his gun, when he saw the bear coming to him and not more than twenty feet away. He shot and killed the animal, and thus probably saved himself from serious harm.

Deer were formerly abundant, and formed a valuable source of food supply in the earlier days of the settlement; but now they are seldom seen.

Panthers and wolves have long since been exterminated or driven away. One of our Friends described the destruction of his father's first cow by a panther, a few miles from where the town of Williamsport now stands.

Wolves were often very destructive among the sheep; but the efforts of hunters, stimulated by the desire to save their flocks and to secure the bounty given by the State for their destruction, have destroyed or driven them away; and we did not hear of one having been seen for many years.

In Doughty's "Cabinet of Natural History" a remarkable account is given of the pursuit of a wolf in 1815, by some hunters who lived in Delaware County, N. Y., a little north of the Pennsylvania line—in a region of mountain country, similar in its general characteristics to that of Elklands. An abstract of this may be interesting, as showing the destructive character of the animal, and the power of endurance manifested by the hunters.

This wolf was one well known in that section of country for ten or twelve years, from having lost three toes from one of his feet in a steel-trap; so that his track was different from that of other wolves. There was scarcely a farm-house in the county he had not visited and made havoc among their sheep, frequently destroying fourteen in a night. Every effort to entrap him, or to run him down in the chase, had failed. About three weeks before the chase described, he had killed nine sheep one night at Walton; and an invitation was sent to the hunters to join a party in order to destroy him. Knowing that there were several professed hunters in that neighborhood, word was sent back, that "they must guard their own sheep, and if he came to us, we would guard ours." Accordingly, three of their ablest hunters went in pursuit, and after a circuitous chase of three days, gave it up, and left him within ten miles of the place where they first started. The next night the wolf killed three sheep for one of the men who had been chasing him. And knowing that he would be refreshed by the repast, his pursuers became altogether discouraged.

Soon after this, the wolf came into the neighborhood of our hunter, and killed seven sheep for a neighbor. On being applied to for help, he felt himself bound by his previous promise, and in company with a Capt. W., determined to run the wolf down, until by fatigue and starvation they could get near enough to shoot it with their rifles. Their dresses consisted of a complete under-suit of flannel, and over this a suit of strong linen, or towel-cloth—and on their feet, moccasins. Their pockets were large enough to carry a day's provisions.

The ground was covered with snow about eight inches deep, so that it was easy to follow the tracks. The country was too rough for a horse. During the day the pursuit was kept up so closely and perseveringly, that the wolf showed evident signs of fatigue; for, instead of the usual practice of walking once or twice around the spot where he designed to rest, he would drop down at once. As dark appeared, the hunters came out on a public road, about fifteen miles from home, and found a sleigh which conveyed them there. They took great care to prepare themselves for another day's work, eating lightly, and bathing their limbs well with brandy to remove stiffness and bruises.

On going to the spot where the chase had ended the previous night, they found, that after resting awhile, the wolf had walked off about two miles, and fell in with a herd of wolves, and kept with them about three miles further, and then turned back to within two miles of the village from which they had set out. About 15 men, who had joined in the hunt in the morning, all gave out during the day. Towards

evening they got within sight of the animal but at too great a distance to shoot him. But he was so tired that they felt satisfied he could not travel at night in search of food. At nightfall, they found shelter and supper at a public house.

The morning of the third day, by the time it was fairly light, they were at the spot where they had left him the night before. They soon came to his bed, and found that he had gone about fifteen miles to the neighborhood where a few weeks before he had killed so many sheep, and there, at the foot of a hill, had reposed for the remainder of the night. After a hard day's chase, which was estimated at 60 miles, they found a house in the valley, whither they went for shelter. The young man who dwelt in it, asked them what brought them there with their "hunting-dresses and rifles." We told him, "we were after the three-legged wolf." "Ah!" said he, "I know him well; I hope you will not leave him here: for only three weeks since, he killed 11 sheep in one night for us; and last winter he killed 18 others." They were treated with great hospitality, and the children took turns in sitting up all night, so that the hunters might not oversleep themselves.

On the morning of the fourth day of the hunt they found the wolf had not followed his usual plan of resting part of the night, and the travelling many miles; but was too tired to waste any time after sheep. After following his tracks many miles over the mountains and valleys, they came to a place where there was a gradual descent of about fifteen miles. Our hunter says: "I started off at full speed down the side of this mountain, making long jumps; my limbs felt invigorated, and my speed was superior to any of the former days. I continued so for nearly twelve miles; and then came within sight of the wolf. He was then but 200 yards in advance of me, and he had yet two miles further to go before he could reach the mountain—and this through open woods. He used every exertion to quicken his pace, but in spite of his efforts, I gained on him. I had run but one mile since I got sight of him, and when I was within forty yards of him, he looked behind me, and seeing no possible chance of escape, dropped his tail between his legs, and stopped. I ran on within twenty yards, and shot a ball immediately through his body."

They determined to take the body home, and dragging it on the snow about eight miles, carried it to a farm-house occupied by a man named Sawyer. On being told that they had "the three-legged wolf," he replied, "I will hold a day's rejoicing—for I have but few sheep left from last winter, as he then killed 9, and 8 of the were my best ewes."

They were then about eighty miles from home, and this man took them in his sleigh toward their home. When they arrived at the village of Walton, they found about a hundred persons assembled, out of curiosity, to hear the result of the chase, "as every farmer appeared to be deeply interested in the destruction of this wolf, and making a calculation, we found that the persons assembled there alone had sheep destroyed by him, nearly to the amount of \$1000."

J. W.

How happy is the state of those who are led and guided by the Spirit of Truth, the inward monitor! They need not that any man should teach them, since they have taken eternal wisdom from their Guide and Teacher.—*William Allen.*

FOR "THE FRIEND."

THE BLUE FRINGED GENTIAN.

Gentian, like the wild Arbutus,
Will not flourish in the sunshine,
It must have the shady timber,
It must have the frosty weather,
If you nurse it, it will wither,
If you house it, it will perish,
Fade and perish like the blooming
Where the fierce Siroc is blowing.

When the cold storms of autumn wailed mournfully
round me,
And robed the green forest in flaming attire,
The lone winding path of the wood-land I found
thee

Securely hedged in by the bramble and brier;
The blackberry pickers had finished their harvest
The rich luscious fruits of their labor had stored;
The squirrel was gathering the storm-scattered mast
To garnish the cells of his generous hoard;
One bird of passage in silence was perching
A relic recluse of the songsters of spring,
Here so late their high chorus around me resounding
Made the depth of the forest and wide welkin ring;
The robes of the rose and the lily had faded,
The season of pausy and pink had passed by,
All in beauty thy fine fringed corolla is shaded
In the royal cerulean hues of the sky.
I feel the short days of life's winter are coming,
When the storms of that period around me may
rage,
Some lovely plant like the Gentian be blooming
To cheer my lone walks in the winter of age,
Be thee, modest flower, a kind influence lending,
An index in beauty pointing upward to rest
Through the briars and the thorns on life's-way at-
tending,
To the realms of the ransomed, the courts of the
blessed.

C. S. COPE.

WEST CHESTER, Tenth Mo. 6th, 1890.

SELECTED.

E MUST ANSWER TO THE MASTER.

As I rested on the hill-top,
Just beyond the foaming tide,
Gazing on the grassy uplands
Crowned with flowers on every side;

Where the flocks, in fleecy whiteness,
Dotted all the landscape fair,
And the tinkling sound of sheep-bells
Floated on the drowsy air;

Suddenly a plaintive bleating
Fell upon my pitying ear;
The wailing cry of some poor creature
With distress and danger near.

Swiftly down the rocky pathway
Sped my eager, willing feet,
Till I stood above the torrent
Where the foaming waters meet.

There a lamb was struggling vainly
'Gainst the deep and rushing tide,
While upon the brink its mother
Bleated loudly at its side;

And a shepherd-lad was striving
With his outstretched arm to hold,
By its tender fleece, the lambkin,
And restore it to the fold.

Thrice the strong and mighty current
Swept the lamb from out his hand—
Thrice he braved the raging waters,
Ere he drew it safe to land.

"Little lamb, thou needs not tremble;
I'll not let thee go," he cried,
And with tenderness he raised it,
Placed it by its mother's side.

Turning toward the kind deliverer
Said I, as he lingered there,
"Thou, my lad, art well rewarded
For thy patience and thy care."

"'Twas a wilful lamb," he murmured,
"But I could not let it go;
I must answer to my master
For his sheep and lambs, you know."

Ah! has not the heavenly Shepherd
Given some lambs for us to tend?
Are there not some fellow-mortals
Who upon our care depend?

Some poor frail and erring loved one,
Some weak brother at our side?
We should reach a hand to help them,
Draw them from the downward tide.

Though they wander and are wayward,
We must never let them go;
"We must answer to the Master
For his sheep and lambs, you know."
—Sarah J. Pettinos.

"*Avenge Me of Mine Adversary.*"—I well remember witnessing a scene which vividly re-enacted before my eyes the parable of the unjust judge. It was at the ancient city of Nisibis, in Mesopotamia. Immediately on entering the gate of the city, on one side was the prison, with its barred windows, through which the prisoners thrust their arms, and begged for alms. Opposite, was a large, open hall—the court of justice of the place. On a slightly raised dais, at the farther end, sat the *cadi*, or judge, half buried in cushions. Round him squatted various secretaries and other functionaries. The populace crowded into the rest of the hall, a dozen voices clamoring at once, each that his cause should be first heard. The more prudent litigants joined not in the fray, but held whispered communications with the secretaries, passing bribes into the hands of one or other, euphemistically called fees. When the greed of the underlings was satisfied, one of them would whisper to the *cadi*, who would promptly call such and such a case. It seemed to be ordinarily taken for granted, that judgment would go for the litigant who had bribed highest.

"*Because this Widow Troubleth Me.*"—But meantime a poor woman on the skirts of the crowd, perpetually interrupted the proceedings, with loud cries of justice. She was sternly ordered to be silent, and reproachfully told that she came there every day. "And so I will," she cried out, "till the *cadi* hears me." At length, at the end of a suit, the judge impatiently demanded, "What does that woman want?" Her story was soon told. Her only son had been taken for a soldier, and she was left alone, and could not till her piece of ground; yet the tax-gatherer had forced her to pay the impost, from which, as a lone widow, she should be exempt. The judge asked a few questions, and said, "Let her be exempt." Thus her perseverance was rewarded. Had she had money to fee the *cadi*, she might have been excused long before.—*H. B. Tristram, Canon of Durham, in S. S. Times.*

FRIENDS—All take heed of sleeping in meetings and sottishness and dullness; for it is an unsavory thing to see one sit nodding in a meeting, and so to lose the sense of the Lord and shame-facedness both; and it grieveth the upright and watchful that wait upon the Lord to see such things. And for the priests and people and others to come into your meetings, to see you that come together to worship God, and to wait upon Him, and to have fellowship in his Spirit:—for you to sit nodding, is a shame, and an unseemly thing. Therefore be careful, watchful, and let it be amended; and mind the Light and Power of God, Christ Jesus in you; and that will condemn all such things, and lead you out and above all such things, and make you watchful over one another for good.—*G. Fox.*

FOR "THE FRIEND."

Wensleydale.

The tourist who feels an interest in studying the surroundings and habits of the English farmer, and who has allowed himself time enough to pause a little while in the hurried rush from one great city to another, will do well to devote some portion of this time to Wensleydale—one of the largest of the Yorkshire dales. Here he will find absolute rest from the turmoil of life, if it is to be found anywhere, and will be thrown with people who appear to have kept the even tenor of their way for so many generations, that the rush and bustle of modern civilization has not been able to disconcert them or change their mode of life to any great extent. And if, in addition to enjoying the simple life of the place, he be fond of natural beauty, he will have ample opportunity to indulge his taste for it.

The whole of the North Riding of Yorkshire is made up of a series of dales, separated from each other by the high fells rising in many cases between two and three thousand feet, each little dale having its own stream from which in many cases it derives its name—as Coverdale, Swaledale, etc. The whole region finally opens out on the broad plain of York.

Wensleydale, the one in which we are interested at present, extends east and west for about twenty-five miles, and takes its name from the little village of Wensley, in the eastern part. The river Yore, or Ure, (pronounced alike, though both ways of spelling are correct,) flows through its whole length, and contributes greatly to its beauty. By some authorities it is claimed that this little stream has given its name to the shire and city; but this rests on very uncertain evidence, though the similarity of words easily accounts for the idea. A little before reaching the City of York, it receives the waters of the insignificant little Ouse, from which time it assumes that name until its union with the Derwent, when it becomes the broad Humber. We are not yet able to speak of its maternity; but its "upland music" among its native hills is very delightful. The ground over which it flows is of course very rocky, and the descent quite rapid; so that it is continually surprising you by an unexpected waterfall or rapids; and the quiet pools are the home of many a speckled beauty, which lures the fisherman on, but is so wary that the chances of catching him are slight. Near the middle of the dale there are three different sets of falls, separated from each other by about a quarter of a mile, which are called the "Aysgarth forces," and are said by those who have visited both, to surpass the famed cataracts of the Nile. They are undoubtedly very fine, though the fall is not great in any case, but a small stream of water can effect much more in the way of beauty when it does not attempt a too ambitious plunge.

The view obtained after climbing almost any slight eminence, is most interesting. The dale can be seen in either direction for several miles, guarded on both north and south, by its natural bulwarks, and though it is frequently bathed in showers, when the sun does shine out, the whole landscape seems literally to smile. The grass is so green, the sky so blue, and the air so clear, and nothing around suggests aught but peace and contentment. The Yore furnishes all the power that is needed for running any of the mills, so no tall chimney with its smoke and dirt, forces itself on your notice; and the occasional bleating of the sheep is almost the only sound to be heard. Dotted all around over this green plain are the little hamlets, the tall steeples

in many cases giving character to the little assemblage of dull brownstone houses, which look dingy at a distance, but on a nearer view are brightened by the windows, full of brilliant flowers, which seem to be almost universal—and by the air of scrupulous cleanliness that prevails.

One such little village, that of Bainbridge, may be taken as a sample. It contains some thirty or forty stone houses, surrounding a green, in the centre of which stand three large stones, the remains of the old stocks. The houses are set at all angles, some of them facing the green, where the ducks and geese wander at will—others crowded up together as though economy of space were an object in the long ago times when they were built. They are low two-story affairs, with flat stone shingles, and a decided air of antiquity about them. Bainbridge was famous two hundred years ago for the clocks made there, one of which, in a tall carved oak case, is still keeping good time in the house of a Friend not many miles away; but the present Bainbridge boasts of no great industry, and seems to feel that in keeping alive some little memory of its past, it is doing all that can be required of it. Centuries ago, when the fells, now bare, were covered with forests, it was the custom to blow a horn at 10 o'clock every night, from the feast of the Holy Rood, in the Ninth Month, to Shrovetide in the Fourth, to guide any travellers who might have lost their way. This was done in several villages; but Bainbridge is the only place where the custom is still continued. They have recently procured a new horn, and the old one is placed with other relics in Bolton Castle. On a hill close by, are the remains of a Roman camp; and a fortunate dog in a little inn at the foot, has the front of his kennel made from an old Roman mill-stone.

On the side of one of the northern fells, there are found some half dozen huge natural holes in the ground. They are about sixty feet deep and ten or twelve feet across, with fluted columns rising in the middle. Their origin is unknown, and they are called the "Butter-tubs."

Most of the land in the dale is owned by one large landed proprietor, whose family have possessed it for generations as an entailed estate—so that he would be unable to sell any part of it, even supposing he should desire to do so. The farmers rent their farms from him, the oldest son generally succeeding the father in the occupancy of the place; and the feeling of security is almost as great as if the ground were held in fee simple, as with us. By a late act of Parliament, the tenant, should he be turned out contrary to his own desire, can claim from his landlord the price of any improvement he may have put on the place, unless it be in the form of buildings to which the landlord had not given his consent. He is even entitled to a return for any enrichment of the soil from which he has not been able to reap the full benefit; and in the case of this dale, the feeling between the landlord and tenant appears to be most cordial and friendly.

(To be concluded.)

Fifth Mo. 6th, 1821.—Meeting.—From my feelings, I thought that words were expected from me, but nothing being given me, I dared not break silence. O that I may ever be preserved from setting *myself* to work in this way! Without a degree of the necessity, it would be highly dangerous, for it is not the mere words, but the *anointing*, which edifies, and this not being at our command, we must wait for it.—*Wm. Allen.*

Natural History, Science, etc.

Bush Turkey.—There is a slight rustling among the leaves close by. I look cautiously; a dark-colored bird, in size and shape not unlike a moor-hen, is scratching for insects, flinging the earth and leaves away with vigorous backward strokes of its large feet. It sees us, and runs quickly away among the undergrowth. It is that very singular bird, the *Megapodius Brenchleyi*. The natives highly prize its eggs as an article of food. They are considerably larger than a duck's egg, and out of all proportion to the size of the bird. The birds lay in open sandy clearings, generally near the sea, which are kept clear of shrubs and undergrowth by the natives, and by the sand being constantly turned over by the birds. The eggs are buried sometimes as deeply as two feet from the surface and are hatched by the natural heat of the hot sand. Many thousands of birds congregate at the same place, the laying-yards being often some acres in extent. At the island of Savo, where these birds especially abound, they become so tame that I have seen a native digging out eggs and birds digging fresh holes to lay in, within a few yards of one another. Dogs do great damage by destroying the birds and eggs. The natives consequently spear all dogs caught trespassing in the laying-yards. Another enemy to the eggs is the large Monitor lizard, (mentioned above,); in any of the yards the marks left by their tails, like that made by a stick drawn along the sand, may always be noticed.—*C. M. Woodford, in Solomon Islands.*

Floating Grease.—While on a visit to Greenland, A. R. Carstensen mentions that the crew was constantly on the lookout for a remarkable coagulated oily substance, which is occasionally found floating thereabouts. It resembles a white, soft fat or grease; is met with in lumps of different sizes, and, after having been boiled and cleared, it has proved salable like the finer whale oil. In the year 1854, not less than 24,000 lbs. of it were purchased. The origin of this curious product has not yet been ascertained.

Reindeer.—In an inland excursion in Greenland, A. R. Carstensen came to a section of country that was the chief reindeer hunting-ground of Greenland, and the rendezvous for hunters from the South and North. Everywhere were evidences of the existence formerly of large numbers of these animals. Since the introduction of rifles, they have been greatly thinned by reckless hunting. The number of deer annually killed for several years previous to 1850, has been rated at 25,000; but after that time, the chase rapidly declined, until the annual export of skins dwindled down to nothing—and the total number of animals slain now is estimated at 1500 per annum. For many years the antlers were an article of trade, fetching about one penny a pound, and the quantity of them dispersed over the country proved to be so great that at one station, more than 100,000 pounds were brought for sale within a short time.

Bashfulness of the Greenlanders.—In his book, entitled "Two Summers in Greenland," A. R. Carstensen mentions that he was present at several marriages, and was amused at the extreme bashfulness of the young people. "The lovers were invariably the last you would suspect of caring for each other—both trying to look as unconcerned as possible; he, coming with his hand in his pocket from one side, and she from the other; and immediately after being united,

though they really have the greatest respect for the ceremony, they drifted away in different directions, without exchanging a look or a word.

Brazilian Vegetation.—As happens to even stranger in a tropical forest, I was bewildered amidst the great variety of trees that struggle for supremacy, the one condition for victory being to get a full share of the glorious sunshine overhead. By vigorous tugging at one of the *lianes* that hung like a rope from a branch sixty feet above my head, I succeeded in breaking off a fragment, and identifying one of the larger trees as a species of fig, with large, oval leathery leaves somewhat like those of a mania. It is needless to say that each tree is invaded by a host of enemies—parasites that fattened on its substance: comparatively harmless epiphytes that cling to the branches, and hosts of climbing lianes that mount to the topmost branches, robbing them of their share of sunlight, and hang down often twined together, and in the deep shade are generally mere bare flexible stems. It was strange to observe that one of the deadliest enemies, a small parasite, fixing itself near the ground on the trunks of the larger trees, is a species of fig, belonging to the same genus as some of the giants of the forest, and doubtless tracing its descent from a common ancestor. It is in the tropical forest that one feels the force of Darwin's phrase, "struggle for existence," as applied to the vegetable world.

In our latitudes it is by an effort of the imagination that we realize the fact that in our fields and woodlands there is a contest going on between rival claimants for the necessary conditions of life. Here we see ourselves in the midst of a scene of savage warfare. The great climbers, like monstrous boas, that twine round and strangle the branch, remind one of the Laocoon—the obscure parasite that eats into the trunk of a mighty tree till a great cavity prepares its downfall, testifies to the destructive power of an insidious enemy.—*Notes of a Naturalist in South America.*

Items.

The Universal Peace Congress.—This body met Westminster Hall in the Seventh Month, and was attended by several hundred delegates from various parts of Europe, America, and the British Islands. Its sessions were continued for several days.

In a speech by Sir Wilfrid Lawson on the influence exerted by moral ideas, occurs the following paragraph: "All the great triumphs of the world in political and public matters, have arisen from the great religious feeling at the bottom of all the movements; and when I say religious feeling, I mean the great principle of obedience to the moral law which lies at the foundation of all real religion. What was it that did away with slavery? Why, was the great moral feeling that it was wrong to rob your fellow-man of his liberty."

The first resolution adopted by the Congress was the following:—

"The Congress affirms its belief that the brotherhood of man involves, as a necessary consequence, a brotherhood of nations, in which the true interests of all are acknowledged to be identical."

Among the other resolutions adopted was one recognizing the important influence of Christianity in the moral and political progress of mankind, and calling the attention of teachers of morality to the necessity of more prominently advocating principles of peace and good-will.

A protest was made against the use of military exercises in the physical training of children in school; and teachers of history were requested to impress upon the young the grave evils inflicted on mankind by war in all ages, and the inadequate grounds on which such wars have been undertaken.

In most of the countries of Europe, the power of declaring war rests with the sovereign. It was pro-

sed, as a check upon this power, to favor the establishment of courts in each kingdom, whose assent should be first obtained. This proposition underwent considerable discussion, and was opposed by one who thought their business was to denounce war, not to provide methods for entering into it. substitute, considerably modified, was finally adopted.

From "THE LONDON FRIEND."

"RECORDS OF A QUAKER FAMILY."

The following letter from John G. Whittier to the author of the above volume will, we feel sure, interest our readers, though they may not all look on the present condition of our Society in just the same light as our venerable friend:—

Oak Knoll, Danvers, Mass.,

Seventh Month 1st, 1890.

My Dear Friend,—I have read thy beautiful book with great satisfaction. As a truthful picture of the friendly life it seems to me perfect; and I give thee my heartfelt thanks for the privilege of reading it. Our dear Society seems changing, and becoming more and more like the Calvinistic and Dissenting Churches both in doctrine and testimonies. But the good work it has done, and the noble exterior of its life in the past, cannot be forgotten by a world it has made better and sweeter.

Gratefully, thy aged friend,

JOHN G. WHITTIER.

A MISAPPREHENSION CORRECTED.

(To the Editor of *The London Friend*.)

Dear Friend,—May I ask for space to correct a misapprehension which I am sorry to find that I have (very naturally, but quite unwittingly) conveyed to many Friends; to the effect that it is especially on behalf of the upper classes that I have tried to appeal to the Yearly Meeting, and so to our Society at large?

My own present errand being to the West End of London, I may well have seemed to put forward too loudly the claim of the rich and educated upon thy help; but it is in truth not on behalf of any one special class, but of a particular mental state (equally common now, I suppose, in all classes), that I have tried to express my deep sense of the special need of our testimony in these days, and the special fitting for its reception. That testimony being a witness to the living power of Christ himself as indeed the very Truth, must of necessity be for all people and all times. There is nevertheless, I believe, a special preparation for its acceptance at our time, in the revolt of our day—partly of a blindness, but partly also of manly sincerity—just so much of that from which Friends were freed by the Truth more than 200 years ago.

It is true (as pointed out in your review of my "strongholds") that I am pre-occupied with modern unbelief. In so far as it is unbelief in clerical authority, a rejection of many of the forms in which modern Christianity is presented—in short, a process of sifting—I welcome it with hope as awful as are other aspects. The days are past when it was posed that the truths of religion could be stated in the scientific precision belonging to material things. We are all learning now that the mysteries of theology can be seen only "through a glass, darkly." It is not truth explained, but truth testified for, and made our own by obedience, that can help now.

It is indeed true that my own experience has taught me that the time has come, for multitudes, when nothing can help short of a living witness to the reality of Light within—"the light, life, spirit, grace of Christ"—the indwelling power and presence of Him who is our Creator, Redeemer, and Sanctifier—I care not how described, so it be actually possessed, and shining forth in the life. Or, rather, we may well trust those who are indeed in possession of the Light and Life to his ever-blessed presence for the manner as well as the time of their witness-bearing.

CAROLINE E. STEPHEN.

The Christian Worker says that at Indiana Yearly Meeting recently held, "the committee appointed for the year to visit the three Quarterly Meetings in Ohio, making requests for a new Yearly Meeting, voted in favor of its establishment. In the discussion of the question it appeared that two Month-

ly Meetings dissented from the proposition. A very large expression was given in favor of the new Yearly Meeting. Some few opposed a division of the Yearly Meeting on general principles; a few others on the grounds of their not being entirely united. The clerks wrote their minutes that the prevailing sense of the meeting was in favor of the adoption of the report. The question was considered in joint session."

THE FRIEND.

TENTH MONTH 18, 1890.

OHIO YEARLY MEETING.

The information received respecting Ohio Yearly Meeting, recently held at Stillwater, (near Barnesville, Ohio,) conveys the impression that it was a comfortable and satisfactory meeting.

The Select Yearly Meeting convened on Seventh-day, Ninth Mo. 27th. There were present with certificates from their several meetings, the following ministers: James McLaughlin and Anna B. Crawford, from Canada, and Elizabeth R. Evans from Philadelphia Yearly Meetings; also, William Evans, and Anna W. Hooton, elders, as companions to E. R. Evans. These visitors were kindly received.

The public meetings held on the morning and afternoon of First-day, were as usual, largely attended—many people from the surrounding country being present. The unsettlement caused by such persons entering and going out during the time of the meeting was less observable than in some former years. Several Friends were exercised in prayer and testimony; and it may be hoped that profitable impressions were made on the minds of some, as well as clearer views given of the truths of the Christian religion.

Many Friends were accommodated with meals and lodging at the school-buildings, near by. Before retiring for the night, the usual practice was followed of assembling in the large collecting room, and having a chapter in the Bible read, followed by a time of waiting upon the Lord. These occasions often furnish opportunities for Friends under religious exercise to express their concerns to the edification of those present.

The Yearly Meeting for business commenced on Second-day, Ninth Mo. 29th. The representatives were all present. The minutes of the visitors were read; also epistles from New England, Canada, Western and Iowa Yearly Meetings and a committee appointed to prepare replies. Committees were also appointed to nominate a new Boarding School Committee and to settle the Treasurer's account. The Primary School reports were read.

On Third-day, Ninth Month 30th, the epistle from Kansas Yearly Meeting was read—and the Queries and their Answers. During their consideration, there were several lively communications, encouraging to a more faithful support of the testimonies of Friends. The ministers and elders deceased during the past year were Ellwood Dean, Wilson Hall and John Lipsey.

The public meeting for worship on Fourth-day was an interesting occasion, in which among other subjects, an earnest appeal was made for submission to the Divine requirements.

On Fifth-day, Tenth Month 2d, reports were read from the Boarding School Committee, the Book Committee, and the Committee to assist Primary Schools: \$100 was appropriated for the use of the Book Committee, and \$250 to the

Committee on Primary Schools. The minutes of the Meeting for Sufferings were also read. The Report of the Boarding School Committee elicited much expression, manifesting a concern for its right management in every way.

The Yearly Meeting closed on Sixth-day, Tenth Month 3rd. At this sitting, epistles in reply to those that had been received were approved and directed to be sent to the different Yearly Meetings with which Ohio Yearly Meeting keeps up a correspondence.

In another column will be found an obituary notice of our beloved Friend, David Huddleston. He had so long been a faithful and valued correspondent of *THE FRIEND*, that it seems proper thus to refer to him and his communications.

He was born in North Carolina, on the 6th of Tenth Month, 1801—so that he lacked but five days of being 89 years old, when he left this state of being. When young, he moved to Union County, Indiana; and in 1868 removed from there and settled in Dublin, Wayne County, of that State, which continued to be his home until death.

He was a life-long member of the Society of Friends, and much attached to its doctrines and testimonies. He bore a faithful testimony against the departures from its principles, which, of latter time, have received the countenance of so many of its members. This was shown by the general tone of the articles from his pen, which have appeared in our pages for some years past.

A few years before his death, he twice attended Philadelphia Yearly Meeting, and visited considerably among Friends in these parts. The humility, tenderness of spirit, and sweetness of disposition which he then manifested, endeared him to many.

The infirmities attendant upon old age gradually increased upon him, so that a lingering illness preceded the close of life. His sufferings were borne uncomplainingly; he was patient and cheerful in his sickness; and at times favored with an evidence of the continued goodness of the Lord, whom he had long endeavored to serve. A few weeks before his decease, he said, he had "had a very encouraging and peaceful night, with a heavenly visitation from the Holy One;" in which he seemed to be admitted into the company of ransomed spirits, and to be

"With saints and angels round the throne,
Who ever sing—"Thy will be done."

Thus sustained by a sense of the everlasting arms being underneath for his support, he peacefully passed away; and we doubt not is among those who rest from their labors—and have received the salutation, "Good and faithful servant: enter thou into the joy of thy Lord."

The Featherstones and Halls; Gleanings from Old Family Letters and Manuscripts. By Margaret Irwin.

This is the title of a small book of less than a hundred pages, which has recently been sent to us. It is an interesting sketch of the character and labors of some valuable Friends of former generations. Most of its pages are occupied with an account of the travels of John Hall, who paid a religious visit to America in 1799; and with the letters addressed to him and his family by Stephen Grellet, Rebecca Jones, and other worthies.

In addition to the good religious influence such a book is calculated to produce, it has a value to the student of Quaker history in the

information it gives as to the private life and domestic traits of some valued servants of the Church, whose public services have caused them to be regarded with love and respect by their successors.

SUMMARY OF EVENTS.

UNITED STATES.—Justice Samuel F. Miller, of the Supreme Court of the United States, was stricken with partial paralysis of the left side on the afternoon of the 10th instant, about 3 o'clock, while on his way home from the Capitol at Washington. He died on the evening of the 13th.

The population of the State of Ohio, according to figures furnished by the Census Bureau, is 3,666,719, an increase of 468,657. The population of Iowa is 1,916,729, an increase of 282,114; West Virginia, 760,448, an increase of 141,991; South Carolina, 1,147,161, an increase of 151,584; Arkansas, 1,125,385, an increase of 322,860; North Dakota, 182,425, an increase of 145,516; 146; Louisiana, 1,116,828, an increase of 17,882; Illinois, 3,818,536, an increase of 740,665; Mississippi, 1,284,887, an increase of 153,290; Nebraska, 1,056,793, an increase of 607,413; New Jersey, 1,441,017, an increase of 309,901. The population of Camden is 58,274, an increase of 16,615.

Mark Kerr, of the United States Survey, has reached San Francisco, and brings details of the ascent of Mount St. Elias, Alaska. Professor Russell was in charge of the exploring party, which consisted of two scientists and six skillful woodsmen. They reached what is declared to be the mightiest glacier in the world, which they named Lucia Glacier. This vast body is 10 miles in width, and flows for 25 miles until it falls by a big moraine into the Baird glacier, which includes all the north side of the Yakutat Bay. It moves 15 feet a day, and is covered with circular crevasses.

The Legislature of Michigan, in 1889, passed a Local Option law under which Van Buren County voted for prohibition in Second Month last. Subsequently a saloon keeper applied to the Supreme Court for a mandamus to compel the Bloomington Township Board to approve his bond as a saloon keeper. On the 10th instant, the Supreme Court declared the law constitutional. A similar law, passed by the Legislature in 1887, was declared by the Supreme Court unconstitutional, after nearly half the counties in the State had voted for prohibition under it.

W. H. Howard, a prominent citizen of Pittsburg, on the 13th instant filed a bill in equity, asking that the cash of the city now in the hands of the Finance Committee of the Council and amounting to \$1,083,621, be placed in the hands of responsible persons, and that the funds in bank be secured by bond. He charges that the committee was appointed, not through fitness, but solely through political influences; that but one-third are tax-payers, one a defaulter in office, and another indicted and found guilty of receiving stolen goods; also, that the Freehold Bank, with a capital of \$200,000, holds each year over \$600,000 of city money.

On the 8th instant, one hundred and fifty thousand copies of the Atlanta *Weekly Constitution* were refused admission to the mails because of advertised premiums to subscribers and agents.

A terrible explosion occurred on the afternoon of the 7th instant, at the DuPont powder works, near Wilmington, Delaware, by which eleven persons are reported killed and about forty injured, thirteen severely. In the yard two magazines and four mills blew up, and the village of Upper Dupont Banks was completely wrecked. The shock of the explosion was plainly felt for a distance of about sixty miles, many people supposing that an earthquake had occurred.

Deaths in this city last week numbered 322; a decrease of 5 from the previous week, and 9 less than during the corresponding period last year. Of the foregoing 179 were males and 143 females: 44 died of consumption; 30 of diseases of the heart; 21 of marasmus; 18 of pneumonia; 17 of convulsions; 14 of diphtheria; 11 of inflammation of the brain; 11 of cancer; 10 of typhoid fever and 9 of croup.

Markets, &c.—U. S. 4½'s, 104½; 4's, 123½; currency 6's, 115 a 125.

COTTON was quiet and steady, at 10½ cts. per pound for middling uplands.

FEED.—Winter bran, \$17.00 a \$18.00; spring bran, \$16.50 a \$17.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.00; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.50 a \$4.90; do. do., straight, \$5.00 a \$5.35; winter patent, \$5.25 a

\$5.65; Minnesota, clear, \$4.25 a \$4.85; do. straight, \$4.90 a \$5.50; do., patent, \$5.50 a \$6.00. Rye flour was scarce and 10 cts. higher. Sales of 100 barrels at \$3.85 for choice Pennsylvania. Buckwheat flour is quiet and easier. New is quoted at \$2.50 a \$2.75 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, \$1.00½ a \$1.01½.

No. 2 mixed corn, 56½ a 57 cts.

No. 2 white oats, 46 a 46½ cts.

BEEF CATTLE.—Extra, 5 cts.; good, 4½ a 4¾ cts.; medium, 4¼ a 4½ cts.; fair, 3¾ a 4 cts.; common, 3 a 3½ cts.; culls, 2½ a 2¾ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 2 a 3 cts.; lambs, 4 a 7 cts.

HOGS.—Western, 6¼ a 6½ cts.; State and sloppers, 6 a 6½ cts.

FOREIGN.—The case of the Crown against William O'Brien and John Dillon, who are charged with conspiracy in inciting tenants not to pay their rents, was called in the Magistrates' Court at Tipperary, on the morning of the 10th instant. O'Brien and Dillon had hitherto been present at all the hearings, but this morning, when the Court opened, they did not put in an appearance.

Both defendants are members of the committee which was appointed at the conference of Irish Nationalists held in Dublin, on the 3rd inst., to visit America for the purpose of soliciting aid for the Nationalist cause.

The Paris correspondent of the *London Chronicle*, on the 14th instant, says that a private telegram received there from Havre states that Dillon and O'Brien have landed on the coast of Brittany, and are journeying to Paris.

Commenting on the condition of the market for American securities, the *London Economist* says: "The most marked feature on the Stock Exchange has been the collapse in American railway securities, which, in large measure, is justified by recent events. The McKinley tariff law will increase railroad expenses, and may reduce traffics, whilst it will be difficult to compensate for it by advancing rates. Some American securities have recently become almost unsalable. The confidence of investors and speculators is nearly completely destroyed."

"Naturally enough, the greatest uproar over the new tariff comes from the big manufacturing towns in the Midlands," says the London correspondent of the *New York World*. "The employers are already discharging their workmen and closing their mills. Local governments are discussing the results with the view of urging Parliament forward with retaliatory measures. Gladstone has already yielded to public pressure, and will give the new tariff precedence over Irish affairs in his speech to his constituents in Midlothian next week. The grand old man's friendly feeling to the United States stops short at the new Tariff bill. He calls it a deplorable blunder, which must be attended with severe and cruel consequences to innocent persons."

The French Government is decidedly bent upon a policy of retaliation towards the United States. In Cabinet meeting, Jules Roche proposed to formulate a bill on one of two systems—the first having for its basis a minimum tariff, which could be raised according to circumstances; the second a maximum tariff, which could be lowered if desired. The Ministers decided upon the latter scheme. Roche therefore formulated, with the assistance of the Chief of Customs, a Tariff bill absolutely protective in its proportions. This was read before the Cabinet. It contains certain reciprocity clauses relative to friendly nations and tariffs in conjunction with them not to be altered.

This bill will be introduced by the Government as soon as possible in the approaching session of Parliament. It is sure to pass, as the feeling is very strong on the American tariff.

Another fire at Colon, on the Isthmus of Panama, has devastated the entire city front, destroying all the principal stores, and causing a loss estimated at more than \$1,000,000.

of the eruptions of Momotombo, on the border of Lake Managua, and near the capital, was seen less than two years ago in the form of a thin column of smoke rising from its crater.

It is announced that the Spanish Government will request the United States Government to admit the products of the Spanish possessions in the West Indies, especially tobacco and sugar, without the recently imposed tariff restrictions. In the event of a refusal Spain, it is stated, will exclude American products, especially breadstuffs.

The *Novoe Vremya* says that the Russian Govern-

ment will immediately begin the construction of Siberian Railway. Officials of the Government have entire charge of the work, and no contractors will be employed. The *Novoe Vremya* comments on strategic and commercial importance of the new railway, which it says will induce closer relations between Russia and America by the Pacific route.

There is excitement among mining men in North Ontario, caused by the discovery of three large veins of quartz carrying gold in paying quantities, in township of Creighton. Experienced mining men think that the surface indications are more favorable than rich finds in Mexico and California. The properties are controlled by a syndicate of Toronto capitalists.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee in charge meet in Philadelphia on Sixth-day, Tenth Month 24th, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9½ A. M. WM. EVANS, Clerk.

WESTTOWN BOARDING SCHOOL.—Wanted, a woman Friend to take charge of Girl's Nursery. Application may be made to

Deborah Rhoads, Haddonfield, N. J.
Rebecca G. Passmore, Concordville, Del. Co.,
Elizabeth S. Smedley, Lima P. O., Del. Co., Pa.
Sarah E. Smith, 1110 Pine St., Phila.

Friends and others will please send clothing, shawls, bonnets, bedding, carpets, &c., to care of Henry Laird, No. 30 North Third St., Phila., for H. H. Bonwill, pack and forward to needy Friends, Indians and others by first of Eleventh Month, and oblige

H. H. BONWILL.

SOCIETY FOR HOME CULTURE.—The term for correspondence in the Society for Home Culture is from Tenth Mo. 1st, 1890, to Sixth Mo. 1st, 1891. Students may enter after Ninth Month 1st, as early application facilitates the winter's work.

For information apply to
SARAH ELY PAXSON, Sec. and Treas.
New Hope, Pa.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Broad St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, Sup't.

DIED, Tenth Month 1st, 1890, at his home, Dubuque, Indiana, DAVID HUDDLESTON, in the 89th year of age. This beloved Friend had been in a declining state of health for some weeks—the gradual decrease of his bodily strength giving evidence that the end was approaching. The readers of THE FRIEND will generally be acquainted with his various essays, over initials D. H., which have appeared from time to time in its pages. He was much concerned for the faithful maintenance of the religious principles ever held by our Society, and the practices which must flow from them in Divine worship, in ministry and in conducting necessary fruits of obedience to the grace of God, and spiritual Power which visits the hearts of all men leading into all truth. These essays were very cleverly written and some of them remarkably so, considering his advanced age, and they were much valued by many. To this beloved Friend the language of Scripture seems to be peculiarly applicable: "They that be planted in the House of the Lord shall flourish in the court of our God. They shall bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright," and that He remains to be the Rock of foundation of the righteous. We do reverently believe concerning our dear deceased friend and brother, that he is now an inhabitant of that city whose walls of salvation and whose gates are praise—raised above the trials and conflicts of time, enjoying the full fruition of his faith and hope in the Gospel of our Lord and Saviour Jesus Christ, our Divine Redeemer.

—, on the morning of the 24th of the Ninth Month, 1890, REUBEN DAVIS, of New Market, N. C., aged 89 years, having received fatal injuries the day before his mule team running away with him. He was a full member of Marlboro' Monthly Meeting of Friends, serving the Meeting up to the time of his death in capacity of overseer and elder, to the satisfaction of his Friends. A good man has gone the way of all earth; he will be greatly missed by his bereaved family and sorrowing friends.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIV.

SEVENTH-DAY, TENTH MONTH 25 1890.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 90.)

Third Month 24th, 1882.—My aged friend, Elizabeth Pierson, was buried this morning. The funeral met at North Meeting-house. I did not feel able to attend. She was in her 90th year. She had been a long time confined to her room and bed. She was for many years a member of Society,—an overseer, an elder, and at one time, clerk of the Yearly Meeting. I heard there were several testimonies borne at the funeral.

This afternoon was at the funeral of ———, in Orange Street Meeting-house. She was in her 34th year. She died at Atlantic City, after a short illness. It was a very solemn time. Truly the day calls for all to be serious. Very many have been the removals by death, within a limited period. Not only the aged are taken, but those in the meridian of their day, with also the young in years. No age is exempt from the stroke of death.

Fourth Month 6th.—The weather was so damp and chilly this morning, I felt discouraged from going to meeting, but, nevertheless, went; and was to me, a dull, low time; so that I thought of the disciples who said, "We have toiled all night, and have taken nothing." Yet after a few words near the close of the meeting, a little life seemed to arise, and the secret petition of my heart was, "Lord help me." If He help not, man is the help of man.

15th.—Our Select Yearly Meeting held to-day. Several strangers in attendance. In the forepart of the meeting, there seemed but little life to be seen; but after the first two Queries were read, there was an exercise spread over us with regard to the ministry. Much was said, and well said, and the meeting closed under a solemn covering.

16th. First-day.—Poorly, and did not get to meeting. Read this morning the memorandums during my mother's illness. Truly, blessed be the dead who have died in the Lord; they rest from their labors, and their works do follow them.

17th.—Yearly Meeting opened this morning. Our Queries were read. An exercise prevailed while they were before the meeting, on account of the neglect of attending week-day meetings. So on account of departures from the simplicity of our profession in regard to dress and address,

and the reading of pernicious books. Much pertinent counsel was administered, which, it is to be hoped, will fasten as a nail in a sure place.

23rd.—Have been reading the memorandums of my dear aged friend, Hannah Gibbons. How often she speaks of seasons of stripping and poverty! It is a favor, when at times feeling low, and poor, and as though forgotten before God, to know others have passed through the same conflicts and baptisms; and should be encouragement still to trust in Him, who is near all his humble, dependent children, who are endeavoring to press onward in the Heavenward journey; "looking unto Jesus, the Author and the Finisher of our faith."

30th.—Many are the changes experienced in the Christian journey! As in the outward, so in the inward, summer and winter, day and night, succeed each other. O, the importance of waiting in patience until light shines in the dwelling. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay upon his God."

Fifth Month 1st.—My birthday; having arrived at the great age of 84 years, very solemn feelings have attended. In riding to meeting this morning, I was informed of the death of Thomas Yarnall, a valuable minister and member of Middletown Meeting. He died yesterday, after a short illness. After meeting, was told that Hannah W. Richardson died this morning. She is a Friend who will be much missed; being liberal with her means, in giving to those in need. Her alms-deeds will, I doubt not, rise as a memorial of her. She was a humble-minded Christian; and very exemplary in dress and furniture. How much such examples are now needed among us!

8th.—Called to see R. Richardson, and sister-in-law, ———. The former is very poorly, and has been in feeble health for a long time. He seemed calm, though both feel the removal of wife and sister very keenly; but they have the consolation of an undoubted belief that dear Hannah's work was done; and that her spirit is united with the just of all generations that surround the throne.

I called afterwards to see an old friend, Catharine Brown, with whom I went to school in early life, and whom I always loved. She was confined to her chamber, having been very sick. We were mutually glad to see each other; and, in all probability, will never meet again in mortality.

In the evening, ——— called, with a Friend from Kansas. After conversing awhile, we dropped into silence, when the Friend appeared in prayer; supplicating for "the aged one," and for themselves. A solemn feeling prevailed. I esteem it a privilege to have visits from those who are concerned to walk by the same rule and mind the same thing; and are pressing onward toward the mark for the prize.

9th.—Went this morning to see M. Plowman. She is nearly blind, and is almost ninety-three years of age. I felt sympathy for her in not

being able to read or sew. My own sight is very poor, but am favored in having a person who reads for me. With the many blessings I am possessed of more than some others, I can adopt the language, surely goodness and mercy have followed me all the days of my life, and hope I may be prepared to "dwell in the house of the Lord forever." After visiting the above named Friend, called at L. Shipley's, who is in her 94th year. "The days of our years," says the Psalmist, "are threescore years and ten; and if by reason of strength, they be fourscore years, yet is their strength labor and sorrow." The above Friends have many years exceeded the fourscore, and are in comparatively good health.

14th.—Feeling low and poor, and the dear Master's countenance withheld, what great need of patience to wait until a change come. I have remembered the words of the Psalmist, "I am poor and needy, yet the Lord thinketh upon me."

23rd.—Since the last memorandums in this book, have made a visit to my friend, A. C. Jones. Attended meeting at Plymouth on First-day, and thought we had a good meeting. I was constrained to open my month in testimony and prayer. Came home yesterday. This morning was at Sixth Street Meeting. A part of the Yearly Meeting's Committee was in attendance. There was a good deal said by the ministers who had been appointed. ———, spoke first, commencing with, "called to be saints." Several others followed, but my memory does not serve to recall sufficiently, and to convey the words, but the exercises were much alike, and encouraging. The young people, and older were spoken to; and I do desire the labors of the dear Friends may not be lost, but accomplish that for which they were sent.

A telegram from San Francisco, informing of the illness of my dear brother Joseph, now in his 87th year, was received. I have been comforted by letters from him, which give evidence that he has been concerned to be prepared for the change which awaits all of us. Our circle is lessening; but if we can all, through mercy, be prepared to gain an admittance into the Kingdom of Heaven where there will be no more parting, is my chief desire: there to join in the anthem of thanksgiving and praise to the Lord God, and the Lamb, who are everlastingly worthy.

(To be continued.)

Outward Adorning.—"I see the Christian Church violently invaded by this fatal iniquity; I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection; I see the influence of this self-decoration, by the force of example, extending itself over all classes and conditions of society, like a subtle poison, eating out the life of Christianity and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of the sin."—Howard Crosby.

FOR "THE FRIEND."

A Visit to Elklands, Pa.

(Continued from page 92.)

A friend who kindly conveyed us from one settlement of Friends to another, some miles distant, interested us by his descriptions of the wild pigeons which in former years visited the back woods in large numbers. He had made quite a business of netting them. A net is woven, say 24 ft. by 12—and is spread out on open elevated ground, such as an old buckwheat field on the mountain top; grain, or other food, is scattered on the ground alongside, and a few captive pigeons are placed there, so tied that they cannot escape. The fluttering of these pigeons attracts the attention of the flocks passing over, who descend to partake of the food. The hunter is concealed in some brush or bushes placed conveniently, and when the pigeons are busy eating, he springs the net over them by a rope, properly adjusted. The published accounts speak of 10 or 12 dozen being thus caught by a single cast of the net; but our friend said that about 60 pigeons were the most he had ever taken at a time.

There had been no flights of pigeons in these regions for ten or twelve years past. This is probably due in part to the increase of the population, and the consequent cutting down of the timber, which affords them protection and food, and partly, our informant thought, to a decrease in the number of pigeons. He thought that immense numbers of them were destroyed in the extensive forest fires in Michigan a few years ago, which swept over a tract of country where they were rearing their young at the time, and the parent birds suffered themselves to be burnt rather than leave their nests.

Warren, in his "Birds of Pennsylvania," says that small companies of them still frequent Pennsylvania, but not the wonderful flocks that formerly were to be seen. Their principal resort at the present time appears to be in the northern parts of the valley of the Mississippi: probably because there are still to be found the extensive forests through which they delight to range.

The wild pigeon of North America is remarkable for the extent to which the love of company induces them to collect in great flocks—far surpassing anything of the kind witnessed among other birds. The older ornithologists (such as Wilson and Audubon,) speak of these amazing flocks in such terms as we could scarcely believe to be simple, unexaggerated statements, if it were not for their reliability. Wilson describes one flock he met with in Kentucky:—"They were flying with great steadiness and rapidity, in several strata deep. From right to left, as far as the eye could reach, the vast procession extended. For several hours they continued to fly. A rough calculation of their number gave him the sum of 2,230,000,000, which he was satisfied was far short of the real amount.

Their roosting-places are always in the woods, and when these have been occupied for some time, the ground is covered to the depth of several inches with their dung, the grass and underbrush destroyed, and often many of the trees killed. My friend, Samuel N. Rhoads, of Haddonfield, to whom I applied for information, has kindly sent me a letter from William Brewster, an ornithologist of Cambridge, Mass., who says there is no reason to believe that this bird has gone to the Northwest Coast of America, as some have supposed; for it has never been found anywhere west of the great plains, except as a rare straggler; and if it had gone there recently

in any number, it would certainly have been known. His theory is, that it has found a temporary asylum in the wild, heavily-forested region north of the great lakes, where there are extensive pine lands, at present practically inaccessible.

"Perhaps the fires in Michigan may have had something to do with driving the birds from that State, but I doubt it. Suppose 100 or more men in your section were to begin trapping and shooting robins during the breeding season—should you be in any doubt as to the reason why robins became scarce? No! The simple fact is, that the netters have destroyed the bulk of the pigeons, and the scattered remnants of their former herds have learned to avoid the signs of man's presence."

I purpose inserting in a future number of THE FRIEND some further account of the wild pigeon, taken from an article published by William Brewster a year ago, in *The Auk*, a quarterly journal of ornithology.

While in the Elklands, I was surprised to hear a friend say, that during the past year they had killed, or seen, quite a number (ten or twelve,) porcupines in the woods near their house. The quills are short—three inches long—and almost concealed in the long hair; but easily detached from the skin, so as to be very annoying to a dog or other animal that attempts to molest one of these apparently helpless creatures. I was surprised to hear of them, for I had supposed they were no longer to be found in these parts of Pennsylvania.

The Natural History portion of the Report on the Geological Survey of New York, says:

"The North American Porcupine (*Hystrix Hudsonius*.) is an animal from two to three feet in length. The fur is long and coarse. Its chief peculiarity consists in the quills or spines, which are intermixed with the hair, capable of being erected at the will of the animal, and are so loosely adherent as to be detached at the slightest touch. These are cylindrical, tapering at both ends to a sharp point. They vary in length from one-half of an inch to three inches, and are white with black tips, or entirely white. When examined with a lens, they are found to be covered with minute barbs, pointed towards the base. They are longer and more numerous on the lower part of the back.

"The porcupine is an inoffensive animal and very gentle in its manners. It feeds on the leaves and bark of the hemlock, bass-wood and ash, and other vegetable material. Owing to the system of barbs on the spine, they gradually work with every movement into the interior of the body, when once they are planted in the flesh of any enemy."

The rocky parts of the mountains are the favorite resorts of the rattlesnakes; and although these poisonous serpents are seldom seen, yet they are by no means exterminated. In cold weather they have the habit of congregating in holes among the rocks; and when we were among the mountains, we heard of 23 having shortly before been found and killed by some men who were hunting or otherwise engaged in those wild regions.

The Copperhead snakes, although less deadly than the rattlesnake, yet are quite as much dreaded; because they are less timid, and bite without giving warning. They haunt the foothills lying along the southern edge of the Alleghany Mountains, and in dry weather come down into the cultivated fields below them. where several were seen during the past summer,

While we were at Muncy, we had the oppor-

tunity of looking over the old minutes of the Monthly Meeting, which was set off from Catwissa Monthly Meeting, in 1799. A few years before, at the treaty of Fort Stanwix, the land in that part of the country had been purchased from the Indians, and the way thus opened for the peaceable settlement of the country. considerable emigration to that region took place; and the minutes of both Monthly Meetings show the reception of many members by certificates of removal from other parts as well as request. After a few years, this tide ebbed, and many of the members moved to Canada, particularly to the neighborhood of Pelham. The emigration to the British dominions was probably increased by the scruples felt by many Friends, who could not reconcile the act of forcibly throwing off the government of the parent country with the Scripture injunction of the duty of obedience to the higher powers.

The following minute, adopted at the opening of Muncy Monthly Meeting, is interesting and instructive:

"Inasmuch as meetings for discipline have under the influence of Divine wisdom, been established, in order that the needful attention should be extended to the various circumstances and situations of our members, that their necessities may be duly inspected, and relieved, and that Friends be encouraged in orderly and circumspect walking, and that when deviation appear, they may be admonished and labored with in the spirit of meekness and wisdom; is the earnest and affectionate desire of many brethren and sisters, that Friends may watchfully and diligently seek for and follow after the qualifying virtue of Truth, which alone is sufficient to strengthen in the discharge of every important duty."

There were many occasions in those early days for the exercise of patient labor and earnest exercise for the restoration of offenders. Occasionally a member would be reported as having attended at a militia muster, in order to save the fine to which he would otherwise be exposed. The practice of partaking of spirituous liquors led several of the men into intemperance; and the exposures incident to a frontier life, tempted others, in unguarded moments, into the commission of other offences. The long-continued labors used in some of these cases was remarkable; the Meeting seemed unwilling to give the offenders up, so long as there remained any hope of reform.

(To be continued.)

Dost thou come to bear witness [to God]? Didst thou ever see Him? hear Him? or hand Him or touch Him? Dost thou come to be witness to Him, and no seeing, nor hearing, nor handling nor tasting of Him? How should they that deny the spirit and power the apostles were in, be true witnesses? The faithful witnesses spake forth from what they had seen, heard and handled. So, they that speak from the Holy Ghost, are the true and faithful witnesses.—*G. Fox.*

Continued Disappointment.—"The Scripture assures us that the ways of God are pleasant; but how few will be persuaded. Experience proves that the way of transgressors is hard; but how many resist the conviction, and hurry on a round of pleasure (so called), but filled with continual disappointment.

A sinful state is a state of bondage. Grace makes the slave a freeman. Christ reigns in the hearts of his people."

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 91.)

1797. Eighth Mo. 27th.—On First-day, at Cedar Creek Meeting, the largest concourse of people came together that were ever seen at the place before. It seemed as a kind of a fair, where they had strung drink and watermelons for sale (which is said to be common at this season of the year). Here great rudeness and unbecoming behavior appeared, to a degree that I thought I had never observed before at any place of worship; yet there were a few that seemed to behave solidly. I told the people it was by no means becoming the occasion we met on, to show such rude and light conduct; that was desirous to have another meeting this afternoon, and hoped there would be a better behavior among them; and that I was afraid a sin which was committed out-of-doors was more than all the good done by coming together.

What I thus said in the hearing of the people, appeared to have a useful effect; for in the afternoon we had a solid and in a good degree satisfactory meeting, ending well.

28th.—This morning I was in a solid opportunity with ministers and elders [perhaps their quarterly Meeting], where the way was opened for much close labor, for promoting Truth's use among my Friends in this part of Virginia; which was well received. I thought the love of the world, and liberty in wrong things, were rather prevailing, even among those of the remotest rank. This I had in an honest, plain way to lay before them: and what would be the consequence, if such as these give way;—for, reaching one thing and practising in a different way, would be hurting the cause, and rendering us as salt which had lost its savor—henceforth good for nothing. This is applicable to that of an old formalist Quaker.

Ninth Mo. 4th.—Came to Crooked Run.—Thoughts have seriously accompanied my mind, respecting the widely scattered situation of my friends; with this belief,—that they are too rich so for the honor of Truth and the good of their children. For, if Friends had been contented with less of the riches and honors of this world, seeking truly the honor of God, and the good of their own souls, less land would have sufficed: we might have lived more like a family: or, as Israel in the land of Goshen; where the Lord would not have suffered his servants to have reached any more now than he did to them, when the Egyptians would not let Israel go. Perhaps the famine, sword and silence, which have threatened our land, could not have been so much felt, as they have been in some places, if we had been altogether free, consistent with Truth's testimony, of the oppression and wrongs done to the poor Indians and negroes—many of whom have been slain; and if the blood of Abel cried from the earth, which had opened her mouth to receive it, and shed to the holy ear, how loud will the blood of so many thousands of the Indians and negroes, who have been slain in this land? And are our hands been clear of being accessory thereto, if the Indian's lands had been coveted, and many under our name so soon ready to follow the armies who have destroyed men, women and children, without mercy—and to get into possession of the lands as easily as other people? 5th.—I had two meetings—one at Crooked Run and one at Mount Pleasant. The first was large, and in it I had close labor for my great

Master's cause; which I believe ended well. The other small, but a comfortable season.

The cause of Truth seems to be in a low state. The general customs of the people are vain;—this makes it hard, for the few, to stem the rapid force of this world's current. I said, what will become of these little ones, whose delight is in ways of the Lord? They must endeavor to take refuge under his holy wing, which is a safe hiding-place for the righteous in every time of trouble. Jerusalem is a quiet habitation, a sheltering-place for all the little ones and babes in Christ!

6th.—I had a meeting at Center, near Winchester, which was long in gathering; a laborious season; yet there did appear some tenderness. Rode afterwards about twenty-five miles towards the Alleghany Mountain. We lodged at an inn, and were kindly entertained. The people hereaway seemed fond of music. After one began to play on a fiddle, I told them it would be more agreeable to me if that were laid by; this was readily done, and they excused themselves.

14th.—I had a meeting at Providence [in Western Pennsylvania]; but a very trying time it was to poor me. In these parts the love of the world, and so much free conversation on transitory worldly things, I believe greatly hinders the promotion of solid Truth among its professors. I had to mention here, that such a flow of discourse on worldly things as seemed to be common, was almost as burdensome to me as the hearing of profane language and swearing would be. Much more close work I had amongst them, on behalf of my great Master; though perhaps it was as hard for me as for Jonah to attend to the preaching which the Lord had bidden him; yet my safety depended on doing the Lord's work faithfully; leaving the event to Him to set it home to the hearts of the people as He seeth meet. I thought the labor did not pass off without begetting some tenderness; so that I hope it will not be all lost. May it prove as bread cast upon the waters, found after many days.

15th.—Next, I had a meeting at Center; pretty large, but a trying, low time to me.

16th.—After that, I was at a General Meeting, appointed for the members of Redstone Monthly Meeting, by themselves. This was very large, and a season of favor, considering where it was. It seems to me they have, in a too general way, come over the western mountains for the sake of this world's treasure. This many of them have gotten, and are in the eager pursuit of more; their minds so over-charged with cares of this kind, that it hath wounded the better part, both in parents and children. A great part of their conversation is about *more land, new countries—the things of this world*. I labored to turn their minds from these things, to often consider their latter end, to make suitable preparation for a death-bed. This, with much more, I laid closely before them in plain dealing, for serious consideration—that they might not put off a work of such importance until the evening of the day, lest any should be found in an unprepared state.

17th.—Crossing the Monongahela River, I had a meeting at Fallowfield; and one in the afternoon at Pike Run—considerable gatherings, in which I had more exercising labor, endeavoring to advance Truth's cause. There seem to be few faithful laborers: too many like those who "worship the works of their own hands,"—bow down to what "their own fingers have made." Are there not among them, as in

old time, "lords many, and gods many," no better than those formerly made "of wood and stone?" Does not the language of conduct speak so? Is not the situation of the Redstone settlement similar to this description? I thought it was, when I visited those parts: however some might have been favored in times past. Such sentiments I am willing to leave, that they may be pondered hereafter; though they are left by a simple man. Having with sorrow of heart observed the situation of places where I have travelled, from whence the poor Indians by force and arms have been driven from their natural rights.

Notwithstanding an agreement early made with their ancestors, as I apprehend, that the Blue Mountains should remain to be a boundary line betwixt them and the white people, as long as the sun should shine and the waters run.—But contrary to this, and other solemn covenants, how have the white people from time to time trespassed, by settling over the bounds, without the Indians' leave! and, instead of relieving their frequent complaints of injustice, how have powerful armies been sent into their countries, burning their towns, destroying their corn, and cutting in pieces their innocent women and children! Is not this the way our poor fellow-creatures have been treated, and driven still farther back? And though, after such forcible possession, some kind of purchases have been made for much less price than the reasonable value of the Indians' land, who seem to have been obliged to take what was offered them, how far it is justifiable for my brethren in profession to push so early, and be the eager purchasers of lands obtained as aforesaid, has been a subject of serious weight with me. Should we not have better maintained the credit of that most noble of all testimonies, against injustice, wars and bloodshed—doing unto all others as we would have them do unto us in like case; would not our Light then have shone as a morning without clouds, and the knowledge of the nature and grounds of our principles spread much more than it has done, and not have been so mixed with the world, and the corrupt spirit thereof?

18th.—I had next, a large meeting at Westland, north-westward over the Monongahela River, in which I was silent; yet I believe it was solid and profitable. This was appointed for all the members of Westland Monthly Meeting, and the last I was at on that side of the Alleghany Mountain, where I had labored about ten days in the Lord's cause, I believe to good satisfaction; and at this meeting I took leave of my Friends, in a degree of near love and affection.

(To be continued.)

A Reminiscence of Heavenly Condescension and Love.—The apostle says: "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered." What thoughtful, earnest, loving heart but knows the power of these groans that cannot be uttered, and the sweetness of pouring them forth before Him who has been with the helpless soul throughout its whole earthly pilgrimage! and who, in that sin—in that repentance—in that glittering snare—in that dangerous hour—in trying seasons of bodily pain—in that 'time of refreshing from the presence of the Lord'—in all that memory can recount,—was ever near, ever counselling, ever consoling, and ever forgiving!"

Working for Jesus.

SELECTED.

"Blessed are ye that sow beside all waters."—ISAIAH XXXII. 20.

"What is working for Jesus?" It is simply striving to promote his religion by the constant endeavor to bring that religion into every-day practice through lives of Christian love and usefulness. It is not the readiness with which we talk about Jesus that is the true test of attachment to Him, but the manifestation in our spirit of the spirit and principles He inculcated, in the government of our daily doings, our social habits, our business and our pleasures. And whatever is done out of a pure purpose for the temporal or spiritual welfare of others is work for Him.

Whenever you are conscientiously studying in the little things of life to "please every one his neighbor for his good, to be kind and tender-hearted, to support the weak and be patient toward all men," you are working for Jesus.

Whenever you are permitted to help a struggling fellow-pilgrim on his way, or to raise up a drooping spirit from despondency by tenderly reminding it of the love and care of an ever-present Friend; whenever you let fall a word of loving counsel to one who may chance to need it, and out of a full heart gently touch some chord which may vibrate to that touch (not in the tone of a Pharisee, but a brother), you are working for Jesus.

When in the dreary depth of winter you search out a comfortless dwelling, bearing with you some small gift, and by proffering the soothing word, the sympathetic inquiry, lighten the weary bosom of half its burden, you are working for Jesus.

When you enter the chamber where lies sick and helpless the child of poverty, and, caring first for his earthly necessities, speak to him of such cheering thoughts as may aid him to cast his care on God, lifting up by the lonely bedside a few words of fervent petition, not because it is expected of you to make a prayer, but because your own soul freely prompts the words of supplication which rise to your lips, you are working for Jesus.

Are you a mother? and, with a mother's love and a deep reliance on the Great Helper, are you seeking to guard your precious little ones from all that would contaminate their minds and indispose their hearts to receive heavenly visitations? In the cool and calm of the day do you try to lead their thoughts upward, teaching them by precept and example the love and practice of such virtues as our Divine Lord himself pronounced blessed?—you are working for Jesus.

Are you a teacher? and, amid lessons and studies multiform, are you sedulously solicitous, by the spirit and temper you carry into your instructions, to show your pupils that "all the treasures of the earth are not to be compared to the least virtue of the soul?" that uprightness, truth and purity are of infinitely higher value than all merely intellectual attainments or worldly distinctions; you, too, are working for Jesus, even though you should seldom bring into your teachings a direct mention of his hallowed name.

Every time you utter words of truth and righteousness in the social circle, and dare to maintain your Christian integrity and the simplicity of Christ, without reference to popular opinion, you are working for Jesus.

Every time you forego your own self-indulgence or indolence for the sake of ministering to others either in body or in soul; every time you try to strengthen in any heart a right purpose,

and to show forth the religion you profess by unworldliness in your own life, you are working for Jesus.

But you must be well content to be "prized and loved by God alone," for your aims and purposes will so permeate your whole being that they who look not beyond the surface will be likely never to understand them at all. Those "busy bustlers" who imagine that "work for Jesus" can only be done by having perpetually on their lips his holy name, anywhere and everywhere, in season and out of season, will probably not recognize such quiet, constant, unobtrusive labor as of any value. Nevertheless, what is that to you? It is not for them you are working, but for God.

Ah! how many modest toilers in the small sphere of home, how many a life-long invalid on the couch of pain, will hereafter be recognized by their Lord as having been true workers for Him, while many who held themselves and were held by others in high esteem as such may haply pass unacknowledged! Work on, therefore, ye who, year after year, are striving to do something, though it be ever so little, in his name. You need not brazen abroad your happy little experiences, for you are asking no earthly suffrage. But how inexpressibly animating is the thought that in whatever efforts you put forth for the diminishing of sin and misery, and the increase of happiness, virtue and piety, in this poor world, you are not only working for Jesus, but with Him! With Him, whose life below was love continually, you are humbly, joyfully co-operating in your little measure to advance on earth the Kingdom of Heaven!

Then, seeing we have companionship so Divine and help so infinite, let each day bear up afresh from our souls the fervent aspiration, "Lord! what wilt Thou have me to do?"

And although the handfuls which here and there we glean for the heavenly Husbandman be few and small in comparison with what we desire, and although some days we may fear we have scarcely been able to bring even "two mites" into the treasury, yet let us not faint or falter, but be encouraged to go onward, nothing doubting but that the great Lord of the harvest will, in his abounding love and mercy, "accept our sheaves."—*Anne W. Maylin.*

GROW THOU IN ME.

SELECTED.

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in Thy light,
Thy life my death efface.

In Thy bright beams which on me fall
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

Make this poor self grow less and less;
Be Thou my life and aim;
O make me daily, through thy grace,
More worthy of Thy name,

Daily more fill with Thee my heart,
Daily from self more free;
Thou, to whom prayer did strength impart
O my prayer-hearer be!

Let faith in Thee and in Thy might
My every motive move,
Be Thou alone my soul's delight,
My passion and my love.

—J. C. Laveter, 1741.

IN THE SHADOW OF THY WINGS.

SELECTED.

BY ELLEN M. WORKS.

In an old tree beside our door
A wee bird built a cozy nest,
Where, folded in its soft embrace,
She and her tender brood might rest.

The summer sky was clouded o'er,
A sudden breeze stirred all the air,
And soon the rain in torrents fell;
And looking up with anxious care,

We saw the loving mother-bird
Sit calmly, and with outspread wing,
From rushing wind and falling rain,
Each little bird safe sheltering.

Then thought we of those trustful words
That David, Israel's psalmist, sings,
"Till storms are past, my refuge is,
Safe in the shadow of Thy wings."

What comfort to our storm-tossed souls,
What sense of care Divine its brings,
To know that we may surely hide
"Under the covert of Thy wings."

—*Christian Advocate.*

SELECTED.

"OUR COUNTRY.

"Our thoughts of thee are glad with hope,
Dear country of our love and prayers;
Thy way is down no fatal slope,
But up to freer sun and airs.

"Tried as by furnace fires, and yet
By God's grace only stronger made;
In future tasks before thee set
Thou shalt not lack the old-time aid.

"The fathers sleep, but men remain
As true and wise and brave as they;
Why count the loss without the gain?
The best is that we have to-day.

"No lack was in thy primal stock,
No weakling founders builded here;
These were the men of Plymouth Rock,
The Puritan and Cavalier;

"And they whose firm endurance gained
The freedom of the souls of men,
Whose hands unstained in peace maintained
The swordless commonwealth of Penn.

"And time shall be the power of all
To do the work that duty bids;
And make the people's Council Hall
As lasting as the Pyramids.

"Thy lesson all the world shall learn,
The nations at thy feet shall sit!
Earth's furthest mountain tops shall burn
With watchfires from thine own uplift.

"Great, without seeking to be great
By fraud or conquest; rich in gold,
But richer in the large estate
Of virtue which thy children hold.

"With peace that comes of purity,
And strength to simple justice due,
So runs our loyal dream of thee.
God of our fathers! make it true.

"Oh, land of lands! to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee."

—J. G. Whittier

"THERE are ships," said the eloquent Melville "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky; and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit these are the faithful ones whose inner soul was anchored to Jesus Christ.—*T. L. Cuyler.*

FOR "THE FRIEND."

Wensleydale.

(Concluded from page 94.)

The chief industry with the farmers consists in sheep and cattle raising, the sides of the fells and wet ground along the valley of the Yore, affording excellent pasturage. The fields look like carefully kept lawns, the grass is of such a fine variety, and the frequent rains keep it always of spring time hue. As a natural result the mutton is delicious, and sells for a shilling a pound elsewhere, and in the dale for 10d. The finer varieties of lambs bring 35 shillings a piece, or nearly nine dollars. They are scattered all over the moors, and add very much to the beauty of the scenery, aside from their market value. In addition to these industries, cheese making forms an important part of the life of the dale. Cheese fairs are held regularly four times a year, and afford a market for the produce. Buyers come from the large cities and buy great quantities. The first fair of the season was held on the 26th of the Eighth Month. At that time prizes are given, and the holder of a first or second prize of course has great advantages over others, in ability to sell at a good figure. One family who had taken the first prize last year, and the second this, sent out 150 large Stilton cheeses each weighing sixteen or sixteen pounds, and all made since last Fifth Month, and they were all sold early in the Fifth Month. Still the farmers, as is the case in America, find it hard to make a living, and the population of the dale is much smaller than it used to be when farming paid. This season has been unusually discouraging, the great rainfall having ruined the hay crop in many cases. The frequent rains are, indeed, the main drawback to the green paradise which they help to make. The showers which are so frequent, are quite local in their character, the western part of the dale being much more afflicted with them than the eastern. Hawes' Junction, on the Midland Railroad, has an annual rainfall of seventy-five inches, while Hawes, seven miles to the east of it, has only forty-eight.

The three places of greatest historic interest are Jervaulx Abbey, Bolton Castle, and Middleham Castle. The first was a very celebrated monastery built by the Cistercians in 1156, and dismantled in the reign of Henry VIII. It is entirely in ruins now, though enough remains to satisfy any one's love of the picturesque, and shows it to have been very extensive. It is said to have been a mile in circuit. The grand old places with their wide chimneys, look as though the monks believed in being comfortable, and the broken stone carvings scattered all around, show what an immense amount of labor was bestowed upon its construction. Bolton Castle is a grand old edifice towering over the surrounding country. It was built in the reign of Richard II., and so substantially that it would probably have remained intact till the present day, if it had not been dismantled by the order of Parliament in the time of the civil war. Three of the four large stone towers are still standing, and the room in which Mary Stuart was confined and from which she endeavored to escape, is shown to visitors. In Middleham Castle, which is much more in ruins, Warwick the king maker confined Edward IV. during the war of the Roses. Those familiar with George Fox's journal, will remember how frequently he mentions traveling through Yorkshire, preaching in the different steeple-houses, and holding meetings wherever they seemed likely to do good. There were probably meetings established quite early in his

ministry, for in his journal for the year 1675 or thereabouts he says: "I passed through Tedburg and Garsdale into Wensleydale, visiting Friends as we went." Probably into one of these very families, whose home overlooked the placid little lake of Scmerwater, and about a mile from Bainbridge, was born that year or the next, John Fothergill, a Friend eminent in the ministry, and who made three religious visits to America, besides travelling a great deal in that service at home. Here also, in 1736, his more famous son Dr. John Fothergill, the founder of Ackworth School, was born and spent his childhood. The house, which is still standing, passed out of the family in that generation.

Stephen Grellet also made Wensleydale a visit in 1812, and was the means of bringing many into the Society. He speaks in his journal of the simple habits of the people, and says the knitting of woollen stockings was the business of many of them. "They are so industrious that men, women and children, walking in the fields or on the highways keep on knitting as fast as they can." The knitting machines have in some measure taken the place of the slower mode of manufacture, though that is still followed to a considerable extent.

The dale must have contained a large proportion of Friends at one time, so many of the little villages contain meeting-houses, now closed altogether or used for other purposes. There are still three meetings held on First-days, at Hawes, Bainbridge and Carperly, all within a stretch of ten miles, which compose Richmond Monthly Meeting, and belong to Durham Quarter. The membership of all three together, is barely over thirty, though the number of regular attenders is more than double that. The reason assigned for this great falling off in numbers is, that so many Friends have given up farming as an occupation and have moved into the large cities. Those who remain are no longer troubled as they were years ago, by being forced to pay tithes, as the land is now rented tithe free.

L. C. S.

Mines and Miners.

(Concluded from page 90.)

Some of the old Spanish mines have latterly fallen into the hands of English capitalists. The scenery at one of these ancient mines is thus described by our engineer.

From long anterior to the Christian era, the place has been the scene of human labor on the largest scale. The accumulated slags of ancient furnaces form literally ranges of mountains, whose black flanks of clinking scoria present imposing buttresses of unnatural outline. The excavation of vast bodies of superficial mineral has utterly transformed all natural features of the surface. The smoke of incessant calcination has destroyed all traces of vegetation, and bared to the torrential rains the last remains of natural soil. The streams are no longer fed with water, but with poisonous chemical solutions of a vivid green, deep blue, or fiery red, that course in brilliant rivulets, sparkle in foaming cascades, or fill deep basins with their opaque expanse. Still brighter rivulets of burning slag pour down the hills from furnaces that glow at night with a volcanic splendor, and that by day are shrouded in the drifting smoke. A vegetation of peculiar character replaces that which has been destroyed. The combination of iron, copper, arsenic, antimony, and other metals, that arise from the calcination and decomposition of the ores, have encrusted with their brilliant efflorescence the slags

and refuse that form the soil. Every tint of green, blue, red, yellow, brown, and white diversifies the surface.

The reopening of old mines is the most difficult task of the mining profession. Funnel-like depressions in the ground, projecting heaps of rubbish on the mountain slopes, the crumbling walls of ruined cottages, a falling chimney and piles of slag, vaguely indicate the mine and the nature of the metal. Ignorant peasants may have executed the work, sharpers may have financed the concern; so that no limits can be set to the reckless havoc that may characterize the working, or to the random empiricism of the smelting experiments. Sometimes the useful metal has been thrown aside, the rubbish smelted in the furnace; the mining tunnels may run wide of the veins, the shafts may have been suddenly abandoned in despair. It is necessary to drive tunnels into the honeycombed mountain at the risk of tapping suddenly some vast hollow filled with water of indefinite height, to sink shafts where the ground may at once give way beneath you and precipitate the incautious miner into the depths of some tremendous cavern. You follow usually the indications of the former workings. Where I write, an inclined shaft has been gradually reopened, and the stones and earth that entirely choke its roomy dimensions cautiously removed. At every stage great hanging blocks and empty spaces overhead were revealed which have now been securely packed with stones and timber, supported by a perfect forest of great wooden pillars, cut from the neighboring forests and dragged by mules and oxen to the spot. Accidents are unavoidable, and in the early morning I have been called to bring medical aid to men crushed by some falling mass.

The work has been successfully accomplished, and yesterday I sat at the bottom of the shaft waiting till a dull explosion, followed by the fall of a few stones beside me, told that a tunnel 650 feet in length was about to penetrate the side of the shaft at a depth of 150 feet. For more than a year that tunnel has been driving with steel bars and dynamite, mainly through old workings crushed into an incoherent mass of blocks, mud, and rotted timber.

Occasionally a high cavern opened overhead, from which liquid mud and great blocks of rock would slide down upon the miners. Sometimes, after vain attempts to overcome such obstacles, the work was stopped to let it stand and drain. Then we drove ahead for a few days, only to meet with more dangerous spaces than before. Once, more than thirty feet of our completed timber casing was suddenly crushed by unusually heavy falls from above; and sometimes I have listened to the blocks falling overhead with the thunder of artillery while we wondered whether our timber roofing could stand.

At length we saw before us an empty space, and the mud and blocks that choked its entrance were rapidly removed. When it was possible to pass, we crawled ahead and entered a chamber cut in solid rock, where a windlass and three neatly-fitted wagons stood above a deep and well-preserved shaft. For nearly forty years that chamber had been buried out of sight, and the fittings of the shaft, its ladders and its timber shoots, look exactly as if they had been only yesterday abandoned. Beyond it stretched an empty tunnel, blocked only at rare intervals by fallen masses from the sides. We soon struggled to its end, and there at length found the termination of the old workings, all streaked with rich and valuable ore.

In similar fashion trial shafts were opened

down to the caverns of the former workings, where the ground threatened to give way beneath us and through clefts and cracks one could peer down to deep and ghastly excavations, while tons of loose earth rushed down behind the timbers of our shaft, threatening to carry with them the stout logs that surrounded us like a cage. Then at length when the extent of the old workings was ascertained, we drove in through the firm hillside, till after mouths of incessant blasting we struck the vein in a fresh and solid part where no flooded spaces could threaten to overwhelm the miners at the front.

FOR "THE FRIEND."

Potato Failure in Ireland.

We are pleased to learn from a letter forwarded us by John Bellows, a Friend of Gloucester, England, that the failure of the potato crop, and the consequent distress in Ireland, is not likely to be so extensive, as had been feared from the reports circulated.

John Bellows does not give us the name of the writer of the letter, but he very fully endorses his character as may be seen by his own letter, which follows:

GLOUCESTER, ENG., 27, 9, 1890.

DEAR FRIEND:—I think the enclosed information, which is thoroughly to be relied upon, would interest Friends in America.

The writer is a person of high standing and large experience in such matters.

I am thy friend,

JOHN BELLOWES.

The following was intended as a strictly private letter, but as it contains matter of great interest, the person to whom it was addressed has asked permission to publish it. It is from an Irishman to one of his own countrymen.

SEPT., 1890.

DEAR —:—I returned on Thursday from an eight day's tour in search of potato disease. M. had just before gone through Kerry and Cork on the same errand, so he has practically seen everything, and I may venture to say everybody; completing as eventful a journey as I (venture to) think has been undertaken in many a long year in this country. In every field where potatoes were being dug fair specimens were taken. The negotiations about the railways now I am glad to say are far and favorably advanced. The potatoes all about the north and round Gweedore were all very fair; no disease; oats much better than perhaps ever before seen; people all in good case. From Gweedore south in Donegal along the immediate sea margin and in low grounds the potatoes have failed and there will probably be local distress. The people now live chiefly on Indian corn, have little or no debt (credit having happily everywhere in the old sense ceased) have the greater part of the rent in their pockets and where the disease threatens to be worst have sold the pig, which is the greatest consumer. On the whole then whatever be the distress, it would in the first place not be felt in the affected localities severely before end of January or even later by which time I hope all the schemes (of relief works) or nearly all will have been actually commenced. Ground in some should in fact be broken within six weeks or two months from this. The series of railway lines moreover to be commenced is on the whole exceedingly good, and if only properly worked should work

a complete change in the congested districts of Donegal, Mayo, Galway and Kerry. With the establishment of good hotels and other conveniences Ireland may become quite as popular for tourists as Scotland.

Natural History, Science, etc.

Air and Light in Bedrooms.—Air and light in bedrooms are essential to health. Yet a great many people seem to be of opinion that both should be excluded as much as possible, especially during all the hours of sleep. Night air is considered by some as quite unwholesome, yet night air is all we have at night to breathe.

If our bedrooms were constructed to sleep in, the questions involved as to air and light would be much easier of solution than they are. There would be in the architectural plan of the bedroom a place for the bed, out of draughts, and so that the eyes could not open directly on a window. The free admission of air and light would be provided for, so that if one were compelled to occupy the bed all day, no inconvenience would follow to the eyes or the lungs; but as average houses are built, the bedrooms are as suitable for sitting-rooms as for sleeping-rooms, and in many bed-rooms there is no suitable place for a bed.

But, however domestic architecture may be at fault, the ingenious housekeeper will contrive a way of making the best of her advantages, and of turning disadvantages to profit. Draughts of air may be kept from the sleeper by curtains properly disposed about the bed, and screens may be so placed with respect to windows as to protect the eyes from the light without excluding the air. If light in the room interferes with sleep, a thin silk handkerchief of some dark tint tied over the eyes will shield them from the light and not interfere with the comfort of the sleeper. This last method was tried by a lady who found it impossible to sleep after the dawn of the day. To prevent waking at this hour, she was accustomed to close her shutters tightly before going to sleep. This, of course, excluded air as well as light, and her sleep was heavy and unrefreshing. A thin dark silk bandage over her eyes sufficed to protect them from the light, and permitted her to keep her shutters wide open. Then her sleep was refreshing.

It is difficult to have too much air and sunshine in bedrooms when the beds are tenantless. The beds should be opened freely, and so left till thoroughly aired. It is not the neat housekeeper who has all her beds made as soon as the sleepers are out of them. Robes worn at night should be hung up during day where the air can have free access to them; not folded and laid under the pillow or in a case made for the purpose. Such part of "our dead selves" as we leave absorbed in the bed-clothes and in garments worn during sleep, air and sunshine will, if permitted, remove to a great extent, and give us to lie down at night to pleasant dreams.

Growth of Plants.—(*Dolichos Japonicus*).—At the Academy of Natural Sciences, Philadelphia, Thomas Meehan exhibited a specimen of the stem of *Dolichos Japonicus*, a plant which was introduced by the Chinese Commissioners during the Centennial Exhibition, and placed by them in their reservation near Horticultural Hall, in Fairmount Park, where traces of it may perhaps yet be found. The plant presents an illustration of extraordinary rapidity of growth, one branch measured by the speaker having attained

a length of sixty-five feet since last spring, about six inches a day.

The branches of the Carolina poplar of our streets have been known to grow at the rate of one inch a day, but the growth of the *Dolichos* is the most rapid that he had knowledge of among the higher plants. It climbs rapidly to the top of the highest pole which can be provided for its support, and then allows its branches to fall to the ground, where they take root and can be readily propagated. These branches of uniform thickness, even to the growing tip, and when partially dried they can be twisted into firm cords. The plant is cultivated for this purpose in Japan.

Harbingers of Ruin.—Several countries of Transylvania and Eastern Hungary have been visited by large swarms of the Asiatic Rose starling, a bird somewhat resembling our Southern blackbird, but rarely seen west of the Bosphorus. To a casual observer a flock of these winged travellers is a decidedly attractive phenomenon. The birds are restlessly active, playful, and constantly utter their melodious, flute-like call-notes. The farmers of Eastern Europe, however, have learned to dread these pretentious wanderers as harbingers of the Asiatic locust. They accompany or follow locust swarms in their wanderings, and snap up the stragglers in the vanguard by tens of thousands, but are often left behind by the countless myriads of the main host.

Butterflies that Bathe.—In the "Victorian Naturalist," G. Lyell, Jr., of South Melbourne, notes that while walking along the edge of a mountain stream in Gippsland, he observed a peculiar habit of the Victorian butterfly (*Papilio macleayanus*). One of these butterflies was seen to alight close to the water, into which it backed till the whole of the body and the lower part of its hind wings were submerged, the two fore-wings alone retaining their hold of the dry land. After remaining in this position for something like half a minute, it flew away, apparently refreshed. "During the morning," says G. Lyell, "I noticed quite a number doing the same thing. In one instance, no less than four were to be seen within a space of not more than three yards—and I am sure that I was not deceived, I captured several as they rose from the water, and found in each case the body and lower edge of the hind wings quite wet. While in the water, the fluttering of the wings, so noticeable at other times, was suspended, and so intent were the butterflies in the enjoyment of their cold bath that they would hardly move even when actually touched by the net. Apparently the heat of the weather drove them down to the water, as immediately they emerged they flew up again to the hill-sides. I have often noticed butterflies of the *Nymphalidae* family settling near pools, and apparently imbibing the moisture from the damp sand round the edges, but never before have I seen butterflies enter the water. Possibly it may be a peculiar habit of this particular species or genus. Numbers of the white butterfly (*Pieris harpalyce*,) were flying about the same time, but I noticed none alight near the water."

Birds that Hide Behind Trains.—An engine driver on one of the Scotch lines reports that he has noticed that certain hawks of the merlin, "stone falcon" species, make use of the passing of the trains for predatory purposes. They close behind the train, near the ground, partly hidden by the smoke, but carefully watching for the small birds, which, frightened by

in as it rushes roaring past, fly up in bewildered shoals. The merlins then, while the little birds are thinking more of the train than of striking foes, swoop on them from the ambush of the smoke, and strike them down with ease. They miss, they return to the wake of the marriage, and resume their flight and their hunt. They can, it seems, easily keep pace with an express train and outstrip it when they please.—*New York Press.*

Greenland Winter-Fishing.—It sometimes happens in the Greenland waters, that calm and severe frost set in simultaneously, and the sea to a large extent is suddenly frozen over. Numbers of white whales and narwhals are often seen in, and resort to the nearest spot where ice has not been found strong enough to resist their united efforts. When the hole has once been formed, it is rapidly enlarged, and kept open by the throng of animals that congregate there. Consequently, when such a place has been discovered, the inhabitants from all the neighboring places assemble, and the slaughtering commences.

Items.

Abolition of Slavery in Zanzibar.—The following important telegram from Zanzibar, dated "August 1, 1890," was published in *The Times* of Eighth month 2nd:—

"ZANZIBAR, August 1st.

"The Sultan has to-day issued a decree directed against the *status* of slavery, throughout the Zanzibar dominions, which has taken the whole public entirely by surprise, and of which it is impossible to over-rate the importance, whether as immediately or immensely ameliorating the social *status* of slaves, or affording a particular solution of the whole question of slavery throughout the Zanzibar dominions. The decree, which contains nine clauses, has been publicly placarded in the town under the Sultan's seal in Arabic and English. I understand that similar copies have been sent by the Sultan to the foreign Consuls.

The main provisions of the decree are to the following effect: the exchange, sale, or purchase of slaves, domestic or otherwise, is absolutely prohibited from to-day. Any houses hitherto kept for this purpose are for ever closed. All slave-brokers existing their occupation are henceforth liable to severe punishment and to deportation. Any Arab and trafficking in domestic slaves will be liable to similar punishment. Any houses used in future for slave traffic will be forfeited. On the death of their present owners slaves shall, *ipso facto*, be free unless deceased leave lawful children, who alone may inherit them. Slaves cannot be willed away or sold to the death of their owner. The ill-treatment of slaves or the possession of raw slaves or domestic slaves acquired after the date of the decree will entitle the Government to severe punishment on the offender and the forfeiture of all his slaves.

Any Zanzibar subject marrying or married to a woman under British jurisdiction is henceforth disqualified from possessing slaves. All slaves of such subjects are now declared free. No freed slaves are in any circumstances to possess a slave. Every slave is to have the absolute right henceforth to purchase his freedom at a reasonable price. The Government binds himself to accord special protection to freed slaves, and to all slaves freed under the decree otherwise. Every slave is to have the same rights as the Arabs to prosecute complaints and claims in the courts of justice.

As far as can be gathered, the Arabs have generally accepted this trenchant blow at the *status* of slavery with resignation and composure. They probably understood that some such measure of general emancipation was inevitable in view of the strong English influence that since some months has been paramount at Zanzibar, and of the European occupation of the coast line. It is a matter of general belief that the decree is mainly due to the initiative and influence of the British Consul-

General; but in any case the Sultan cannot be too highly praised for so fearlessly taking upon himself, after so short a reign, the responsibility of issuing a decree which, to a large number of his most influential subjects, cannot but be intrinsically distasteful. Within a very few years indeed slavery must have ceased to exist in the Zanzibar dominions, and this without too great a shock to Arab feelings and interests."—*Anti-Slavery Reformer.*

Common Sense in Public Affairs.—The purpose of Great Britain to purchase from France the fishery rights in Newfoundland, referring the amount to be paid to a board of arbitration, is wise. There is no possible issue between France and Great Britain upon the American continent that should outlive an hour's discussion. When such questions arise, consider them in a spirit of equity, compromise and concession, and come to an understanding.

The advantage of this policy is apparent. With the tendency of the Continental Powers toward bloated armaments, swaggering Emperors wading about vaunting their prowess, nations under the burden of taxation, international relations so strained that a whisper or an echo may provoke war—it is a great deal for a mighty Empire like Great Britain to remand her claims to the tribunal of arbitration.

The fishery questions in Newfoundland are of minor consequence. The peace of the world concerns us all. Lord Salisbury, in offering the hand of reconciliation to France, wins a glory before which the lurid splendor of any Napoleonic achievement grows pale.—*From the New York Herald.*

Romanism and the Rum-Traffic is the title of an article in *Our Day*. The article is from the pen of M. F. Cusack, formerly the Nun of Kenmare. This sentence is full of significance: "It is a fact that a man may be recognized as an excellent Catholic by the Church, although he is habitually in a state of inebriation, and although he sells illegally the poison of drink to thousands of the members of his Church day after day." That a large proportion of the saloon-keepers in the country are Roman Catholics is well-known. If the Roman Catholic Church should use its authority to prohibit its members from selling liquor contrary to law as zealously as it uses this authority to prevent Catholic parents from sending their children to the public schools, it would seriously cripple the business in the United States. Another sentence from M. F. Cusack's article is important. Speaking of how much Rome could do to suppress or control the traffic in rum she says: "But Rome will never do this. She needs the political power of the saloon. She needs the dollars of the saloon-keepers. If statistics could be obtained of the amount of money given by the liquor-saloon keepers of the United States to the Church of Rome, the record would amaze a startled world, and perhaps would arouse Christian people to some action. Such statistics will never be supplied, but an approximate estimate may be formed."—*Christian Advocate.*

Paid Up.—The Canadian Government loaned to the Russian brethren who settled in Manitoba, when they first came to this country \$96,400.00 and the brethren in Ontario loaned them \$34,000.00 making a total of \$130,400.00. This has now all been paid back and everything settled up, which speaks well for the brotherhood.—*Herald of Truth.*

The Vatican, and the dwellers therein have a fresh grievance. A law has passed the Italian Parliament, and has received the royal sanction, which restores a large sum of money, the accumulation of beneficence in the past, to the purposes for which it was originally given. An income of nearly \$25,000,000 has hitherto been under the control of ecclesiastics. This great income is hereafter to be placed in the hands of laymen. The main fact is that it is to be no more under ecclesiastical control, but rather constitute a part of the civil administration of municipalities and of the State. It is regarded as another step in the process of separating Church and State in Italy, a process which has steadily been going on since Rome became the capital of the kingdom.

The Question of Woman Delegates.—Elections are to be held in Tenth and Eleventh Months, in all the

congregations of the Methodist Episcopal Church on the question of so amending the Constitution of the Church as to admit women as lay delegates to the General Conference. All members in full connection, of twenty-one years of age or upward, are entitled to vote. This vote, however, does not settle the constitutional question; it simply expresses the sentiment of the lay element. The constitution can only be changed by a three-fourths vote of the members of the annual conferences, all of whom are ministers.

A GENERAL, or abstract desire to do right, is not enough to keep one right, although we are apt to rest with a good deal of complacency in such a desire. A specific temptation as it comes must be met by specific effort to resist it. The abstract desire to do right, is always offset by a concrete tendency to do wrong. Few parents have any idea how early in life a child realizes this truth from having found it out in his own experience. "Why did you do that?" asked a father of his child of six. "Because it was naughty," answered the child. "Do you want to be naughty?" continued the father. "No, I don't," said the child, with evident sincerity. In other words, that child realized in himself the conflict of forces. He was ignorant of the theological and philosophical questions concerning good and evil. But he had found a truth in his six years' experience, that needed no learned terminology to express. In substance, the child told his father what Paul told the Romans—"I see a different law in my members warring against the law of my mind, and bringing me into captivity under the law of sin, which is in my members." A child who has discerned that, is far on the road toward fighting the law of sin in his members. But he needs parental sympathy to help him through.—*Exchange.*

THE FRIEND.

TENTH MONTH 25, 1890.

It is probably known to the most of our readers that for some time past considerable effort has been used by the Roman Catholic priesthood in this country to have the children of their members educated under their own control; and that this effort has placed them in antagonism, to some degree, to the public school system which prevails in the United States.

It is foreign to the professed principles of the United States Government for the State to interfere in the affairs of the Church; and therefore the education it affords is mainly of a secular character, and not intended to favor one religious sect more than another. This is stigmatized by the Catholic clergy as a *godless* education, and they have been endeavoring to establish schools of their own, in which their children may be trained in the belief and practices which are sanctioned by the Church of Rome.

The *Independent*, of New York, recently obtained letters from many prominent men, Catholics and others, setting forth their respective views on this question; and in its issue of Ninth Month 1st, published many of these, so as to furnish data for those who wished to investigate the subject.

Among those writers who favor our present system of schools, there is a general concurrence of opinion that State interference in religion is detrimental to its prosperity, and that any form of sectarian teaching is a violation of our principle of religious liberty; but that a good moral

influence should be constantly exerted on the pupil—a morality enforced by example and occasional precept. W. T. Harris, U. S. Commissioner of Education, thinks it better to separate religious from secular instruction, and to place it in a different school connected with the Church. He says, in secular instruction the effort of the teacher is, to make the mind of the pupil alert and critical, and to teach him to take nothing on authority. But in religious instruction, faith in authority is prominent.

On the other hand, the Catholic Council, held in Baltimore, says that as it is the special mission of the Church to lead men in the ways of truth and justice unto eternal life, it cannot allow parents to provide their children with a merely secular education. It therefore decreed that parochial schools should be established near every church, and that parents should send their children to them.

To these decrees, people outside of the Roman Catholic Church can make but little objection. It is acting on the same line of policy long pursued by the Society of Friends, of endeavoring to place in charge of their children, teachers imbued with the principles which they wish their children to imbibe. Among us, the pecuniary support of these schools is furnished by our own members, and we do not ask any assistance from the public funds. But many of our Catholic fellow-citizens belong to the poorer classes of the community, and they find it burthen-some to pay their proportion of taxes for the school fund, and in addition to support schools of their own. Hence arises the efforts to procure relief by some arrangement which will enable them to make use of the public money to pay the necessary expenses in whole or in part.—These efforts are vigorously resisted by those who see in these plans the entering of a wedge which might destroy the present school system.

SUMMARY OF EVENTS.

UNITED STATES.—Despatches from London assert that Spain cannot negotiate a reciprocity treaty with the United States for the Cuban trade without violating the "Favored Nation Clause" in her existing treaties with other nations. The State Department holds that the "Favored Nation Clause" applies only when privileges are granted freely and without a consideration.

The Census Bureau announces the population of the State of Pennsylvania to be 5,248,574, an increase of 965,683; of Kansas, 1,423,485, an increase of 427,389; of Alabama, 1,508,073, an increase of 245,568; of Texas, 2,232,220, an increase of 640,471; of Tennessee, 1,763,723, an increase of 221,364; of Minnesota, 1,300,017, an increase of 519,244, or 66.50 per cent., the largest of any State in the Union.

The population of the State of Wisconsin, as announced by the Census Bureau, is 1,688,697, an increase of 368,200; of Oregon, 312,490, an increase of 137,722.

The police census of New York city was completed last week. It shows a population of 1,710,715, an increase of 197,214 over Porter's figures.

A decision was rendered in the United States Circuit Court in Topeka, on the 17th instant, which allows the reopening of original package liquor houses in Kansas, and in effect declares that the Wilson bill, enacted by Congress, does not restore the power of the Kansas prohibitory law as against original package saloons.

Judge Stoneman, of the Superior Court at Cedar Rapids, on the 17th inst. decided that the State prohibitory law was null and void so far as concerned the sale of original packages.

C. Stuart Patterson, of this city, gives it as his opinion, that one of two courses will have to be adopted as a result of the above-named decisions. Either the Supreme Court decision as rendered by its majority, must be reconsidered and the minority opinion be adopted—which it is extremely improbable will be done—or else an amendment will have to be adopted to the Constitution of the United States of a prohibitory character. Otherwise there can be no local option, prohibition or license anywhere.

A despatch from Darlington, Indian Territory, says that up to the evening of the 17th, 309 Cheyennes and Arapahoe Indians had signed the contract for the sale of their land, 3,000,000 acres in extent, to the Government; 325 constitutes a majority, and that number of signatures will soon be secured.

On the 16th instant the State Committee of the Woman's Christian Temperance Union of Iowa split into two bodies—the non-partisan or Republican, and the third party or Prohibition. The main body, before the third party delegates withdrew, voted to secede from the Frances Willard National Union.

A despatch from Minneapolis says that lumbermen are figuring on the cut of the season preparatory to closing down. The cut this year will exceed that of last year by several millions. The estimate places it at not less than 325,000,000, and not more than 350,000,000. The season has been prosperous, the demand for lumber being good, and the price profitable.

By the burning of the Leland Hotel, in Syracuse, New York, early on the morning of the 16th inst., five lives were lost. Fifteen persons were injured—one of whom has since died. The total loss is placed at \$216,000.

Deaths in this city last week numbered 321; 1 less than during the previous week, and 6 less than during the corresponding period last year. Of the foregoing 159 were males and 162 females: 49 died of consumption; 28 of diseases of the heart; 21 of pneumonia; 18 of convulsions; 17 of marasmus; 12 of diphtheria; 11 of Bright's disease; 10 of bronchitis; 10 of croup; 9 of paralysis and 9 of typhoid fever.

Markets, &c.—U. S. 4½s, 104½; 4s, 124; currency 6s, 114 a 122.

COTTON was quiet but steady, on a basis of 10¼ cts. per pound for middling uplands.

FEED.—Winter bran, \$17.50 a \$18.00; spring bran, \$17 a \$17.50.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.00; do. do., extras, \$3.25 a \$3.75; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.50 a \$5.00; do., do., straight, \$5.00 a \$5.35; winter patent, \$5.25 a \$5.65; Minnesota, clear, \$4.25 a \$4.85; do. straight, \$4.90 a \$5.50; do., patent, \$5.50 a \$6.00. Rye flour was in fair request and firm with light offerings. Sales of 100 barrels choice Pennsylvania, at \$4 per barrel. Buckwheat flour was quiet and barely steady, at \$2.10 a \$2.40 per 100 pounds for new, as to quality.

GRAIN.—No. 2 red wheat, \$1.01½ a \$1.02.

No. 2 mixed corn, 58 a 58½ cts.

No. 2 white oats, 52½ a 52¾ cts.

BEEF CATTLE.—Extra, 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 3¾ a 4 cts.; common, 3¼ a 3½ cts.; culls, 2½ a 3 cts.; fat cows, 2½ a 3 cts.

SHEEP were in fair request and firm.—Extra 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¼ a 4 cts.; culls, 2 a 3 cts.; lambs, 4 a 7 cts.

HOGS were in fair demand. Western, 6½ a 6¾ cts.; State, 6 a 6½ cts.

FOREIGN.—On the 17th instant a public meeting was convened by the Mayor of Belfast to consider the scheme of a tunnel between Ireland and Scotland. The meeting was numerously attended by the merchants of Ulster and others interested in the project. A civil engineer, submitted a plan by which he proposed to tunnel for 33 miles between Island Magee, in the County Antrim, Ireland, and a point in Wigtownshire, Scotland, the greatest depth to be 500 feet, and the steepest gradient 1 in 75.

A despatch received in Dublin on the 15th instant, states that William O'Brien and John Dillon had arrived at Cherbourg, after a tedious passage through the Channel.

A despatch received in London on the 20th instant, announces the death of Captain Sir Richard Francis Burton, well-known for his explorations in Africa and other countries.

A despatch of the 15th, received from Brisbane, says: There is plenty of non-union labor to be had here, and the strike is collapsing. Many members of the unions are applying to be reinstated in their old positions.

The French Government has decided to submit to the Senate and Chamber of Deputies simultaneously a bill providing for a maximum French tariff on goods from countries whose customs regulations are unfavorable to French products, and a minimum tariff on imports from countries whose tariffs are favorable to France. The bill empowers the Government to adopt a minimum tariff provisionally, but the sanction of the two Chambers will be necessary for its permanent adoption.

The Temps hold that if the new American tariff is injurious to French interests, France cannot complain,

as it has for over nine years persisted in enforcing a unwise act that has been injurious to America. The moment has come, it says, to repair this mistake, and the circumstances are favorable. The Council of the Department of Bouches du Rhone has already called for the annulment of the decree against American ports, the hygienic authorities having unanimously declared that its admission would involve no danger to the public health.

Mount Etna is in eruption and a thick column of volcanic vapor is rising from the central cone.

A slight shock of earthquake has been felt on the eastern side of the mountain, and a shower of cinders has fallen over Spezzia.

The deaths from cholera at Aleppo average 50 daily.

The London Press Association states that the British Foreign office has formally recognized the Brazilian Republic and has ordered British ships on the south-east American station to salute the Brazilian flag.

NOTICES.

WANTED—A Teacher for a small school of "Frankford Preparative Meeting."

Apply for further information at 304 Arch St.

Tenth Month 21st, 1890.

WESTTOWN BOARDING SCHOOL.—Wanted, a woman Friend to take charge of Girl's Nursery. Application may be made to

Deborah Rhoads, Haddonfield, N. J.

Rebecca G. Passmore, Concordville, Del. Co., Pa.

Elizabeth S. Smedley, Lima P. O., Del. Co., Pa.

Sarah E. Smith, 1110 Pine St., Phila.

Friends and others will please send clothing, shawls, bonnets, bedding, carpets, &c., to care of Henry Laine, No. 30 North Third St., Phila., for H. H. Bonwill, pack and forward to needy Friends, Indians and others by first of Eleventh Month, and oblige

H. H. BONWILL.

BIBLE ASSOCIATION OF FRIENDS.—The Annual Meeting of the "Bible Association of Friends, America," will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, Eleventh Month 5th, at 8 o'clock.

Friends generally are invited to attend.

EPHRAIM SMITH,

Tenth Month 22d, 1890.

Secretary.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Broad St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, Sup't.

DIED, Tenth Month 4th, 1890, GEORGE W. BROWN, aged 79 years, a member and elder of the Monthly Meeting of Friends of Philadelphia, for the Northern District. In his daily walk, as he went in and out to fore his family, and the world, he was long-suffering, tender-hearted and watchful; careful to speak no evil and a sympathizing friend to those in trouble or affliction. For several years he had felt that this year would end his allotted time on earth, and he looked forward to the solemn change with calmness and resignation to the Divine will. He bore a suffering illness with patience and fortitude, often calling upon the Lord to comfort and sustain him in his bodily distress. During a night of intense suffering, he exclaimed "Lord Jesus, help me, help, HELP! Lord Jesus." He reverently believed, through the mercy of God Christ Jesus, that the precious promises which his hope through a life of nearly fourscore years, were fulfilled; and that he has thus trusting in the love and mercy of his Saviour, quietly passed away from the church militant, to the Church Triumphant in heaven. "Blessed are the dead which die in the Lord, for henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them."

—, suddenly, Sixth Month 29th, 1890, at his residence in West Grove, Chester Co., Pa., JOSEPH PUSE in the 73rd year of his age, a member of New Garden Monthly Meeting of Friends.

—, in Solesbury, Bucks Co., Pa., Tenth Month 1890, SAMUEL W., son of Elias E. and Margaret Paxson, in his 28th year, a member of Buckingham Monthly and Particular Meeting of Friends, Pa.

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THE FRIEND.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 97.)

Fifth Month 28th, 1882.—At meeting this morning; since which have been informed of the death of R. Richardson. His wife died the first of this month. They were not long separated. They are Friends who will be much missed.

Sixth Month 15th.—Have felt very stripped and low, not like adding to these memorandums. Went to West Chester last Seventh-day, the 11th of the month, with ———. Attended their meeting on First-day; where I was constrained to make in testimony and supplication. Took tea with J. S. and family. He has several interesting children, and is concerned to bring them up in the nurture and admonition of the Lord.

On the twelfth inst., ———, and myself went to see Ann Cope, (widow of Samuel Cope,) who is paralysed. Found her in a comfortable state of mind. I felt drawn to speak a word of encouragement to her. She seemed pleased with my visit, and I was comforted in having been with her. Returned with ———, and spent the remainder of the day. Came to my own home the 14th, refreshed in spirit, and desire to press forward in faith and patience a little longer.

Seventh Month 16th.—Weeks have elapsed without penning anything in this book, from not finding ability to write. Poverty of spirit has hindered the secret prayer oftentimes, "Lord help me." On the 2nd inst., came to Haddonfield, where I am comfortably accommodated. Last First-day, my nephew and wife took me to Westtown, to pay a visit. Was very much engaged with the ride, and did not feel the arising of life I had hoped to in meeting with dear friends, and though I cannot say with the Apostle Paul in all states I am content, yet do desire to be in the patience, until the dear Master is used to dispel the cloud, that the Sun of righteousness may arise with healing in his beams.

At meeting here on Fifth-day, ———, prayed for the wearied with earthly cares, and the low state many in our Society feel. At this season of the year, farmers are very busy reaping in their harvest, &c., and I do desire the needful care in providing food and raiment for our bodies, may not choke the good word, that it should become unfruitful. The weather is very pleasant, and I enjoy the quiet life in country. I have nevertheless, missed my dear mother, who used to be with us here; but he has

gone to the rest prepared for the righteous. His end was peace.

Eighth Month 1st. ———, called to inform of the death of Abby Wood; who deceased yesterday morning after a short illness. She had been better for several months. The dark cloud which for many years had weighed down her spirit, had been lifted. She appeared several times acceptably in the ministry; and during the last few hours of consciousness before the close said, "the Saviour is near."

7th.—S. N. and daughters called this morning. He is in the 90th year of his age, yet bright for one of his years.

21st.—Notwithstanding the low feelings attending my mind, with the painful sense of loneliness, very few being left near my age, yet there are seasons in the midst of strippedness and loneliness as to outward help, when I could adopt the language, yet "Thou remainest." To this everlasting Father and Friend, I desire to look and to lean upon. Praises to his great name.

30th.—Rode to Haddonfield this morning, to call on two Friends, R. C. and L. E., who had been members of Orange Street Meeting; both are widows: one being aged 87, the other 70 years. Had a pleasant visit.

The rain on First-day has revived the face of nature. What cause of thankfulness to our Heavenly Father for the blessing! The drought has been great; the pasture dried up very much, and the vegetables suffering. We are poor, worthless creatures. Man may plant, while there is but One who can cause to grow.

Ninth Month 1st.—My niece took me to call on an invalid Friend, who has been confined many years, much of the time to her bed. She appears very calm and peaceful. It is a privilege to call on such; having a tendency to lead the mind into thankfulness to Him, who has enabled me through a long life with many infirmities, still to be able to get about, and to attend meetings.

5th.—Returned home, though with different feelings from other summers; my dear brother Thomas being no longer here to welcome. But with the loneliness, am thankful in having a comfortable home to come to, and very many kind friends to visit me, though the circle is much lessened.

6th.—Since my return, have been engaged in helping getting the house in order; and while attending to needful accommodations for the body, I do desire to keep the main thing uppermost, so as to know the day's work keeping pace with the day. At meeting this morning, which was larger than expected. My mind during our silent waiting, was solemnly impressed with the shortness and uncertainty of life; prompting to work while it is day, for the night cometh wherein no work can be done.

10th.—At home all day, and engaged in reading the accounts of the sickness and death of my dear parents; and of memorandums kept by my sister. The scenes I passed through were brought very freshly to memory.

13th.—Had a number of callers to-day. It is cheering to see my friends, who are very kind in remembering me; and I desire to feel grateful for my many mercies. It has been a low time, as though enveloped in a cloud, the dear Master's face being hidden. These seasons call for deep searching of heart; and give rise to the query, whether in word or deed I have faithfully attended to his unerring guidance?

14th.—Thirty-three years to-day since my beloved mother was summoned to her everlasting reward. Dear father taken near thirteen years before. How very many bereavements I have had since! My sister and two brothers all dying in 1873. And since that time, my two eldest nieces, and several great nieces, the last being children. This year, two brothers have been removed within a few months of each other. I often feel indeed bereaved. The time may not be much longer, when we may meet a united family in heaven.

[The foregoing rehearsal by our friend, of the many who had been removed from her by death, reminds of the account we have of Jane Pearson, (Friend's Library, vol. 4th) whose record of those near and dear to her who were called away by death, seems not unlike the similar painful vicissitudes experienced by A. Hutchinson. The former occasionally conveying her losses and sorrows of heart in verse, thus writes upon the decease of one of her daughters:—

"My precious consort died again
In Hannah's parting breath;
My days are spent in grief, for who
Has known so much of death."

How cheering to be permitted to entertain the joyful hope, through the lovingkindness of the Father of mercies and God of all comfort, that they who remain and those earlier called away should,—life's perilous ocean with its threatening waves and billows forever past—meet again as loved ones reunited in heaven.]

(To be continued.)

FOR "THE FRIEND."

A Visit to Elklands, Pa.

(Concluded from page 98.)

When our visit at Muncy was completed, a Friend kindly conveyed us in his carriage, through the hills which border the Muncy Creek Valley on the south to the settlements of Friends near the waters of Fishing Creek, where the remaining branch of Muncy Monthly Meeting is located. Our route for a part of the ride lay along the waters of Little Muncy Creek, where we saw some interesting exposures of rock, of a slaty structure—being split into very thin layers. The soil showed the same kind of formation, being mostly of an olive-colored slate. The Geological Survey of Pennsylvania describes it as belonging to what the New York geologists termed the Chemung slates.

One of the unpleasant features of the valleys among the hills between Muncy and Greenwood, was the number of distilling establishments, mostly small, located there. Why this spot should have been selected for such a demoraliz-

ing business, it is difficult to imagine—unless it be, that the natural tendency of evil-doers to shun the light, led to the hiding of these manufactories among the out-of-the-way recesses of these hills.

One of the earliest white settlers in this part of the country was an Irishman named John Eves, who had before settled in Mill Creek Hundred, on the borders of Delaware and Pennsylvania. Without having seen the land, he bought a warrant for about 1200 acres on the waters of Little Fishing Creek, somewhere in the country lying between the North and West Branches of the Susquehanna. Going to visit it, he reached a small fort near the confluence of the two branches of the Susquehanna, and made inquiry about his purchase. The occupants of the fort knew nothing about it. An Indian who was standing near, and heard the conversation, stepped up and offered to conduct John over to the spot, which he knew well. An agreement was accordingly made, and under the guidance of two Indians, John was led to a hill overlooking the valley of Little Fishing Creek. The Indian waved his arms and said, there lies your land—and having, as he thought, fulfilled his part of the contract, wanted at once to return. John plead the unreasonableness of not allowing him time to go on to the land and examine it; and procured a short delay. The next season, he returned with a son, built a cabin on it, and commenced a clearing; and the year after, removed his family to their wilderness home. He had many children, and his descendants are now very numerous.

The place where he pitched his abode was on an Indian trail from the forks of the Susquehanna to some of the other Indian settlements; and he had frequent visits from Indian travelers. These were always hospitably received, and furnished with meals or a night's shelter. A friendly feeling was thus maintained, especially with one of the Indians, on whose friendship John Eves relied. As the troubles connected with the war of the Revolution increased, John frequently asked his Indian friend, whether it was safe for him to continue there; but he was advised to remain at home, with the assurance that if real danger approached, he should be timely informed of it. So he went on with his farming operations, until the morning after the massacre at Wyoming. Then his friend came and advised the family to make no delay, but to go as quickly as they could. They did so, and remained away for several years, until peace had been restored.

After attending the meeting of Friends at Greenwood, and visiting several of the families composing it, we returned home by railroad. In passing through the fertile county of Lancaster, it was unpleasant to see so many fields of tobacco; and it led us to think of how much ill-health, and how many years deducted from the natural length of their lives, one such field would cause to those who indulged in its use.

The concern of my friend included the Friends of Exeter Monthly Meeting, as well as those belonging to Muncy; so, at a suitable time, we went to Berks County, to complete the service. We were everywhere kindly received; and I thought the meetings were profitable occasions, in which the Head of the Church was pleased to impress on the minds of some of those assembled the importance and necessity of thorough dedication to his service, and full submission to his will. The Monthly Meeting is composed of three little settlements—Maiden Creek, Pottstown, and Exeter.

The town of Reading is situated on the Schuylkill, at the base of the South Mountain. It is geologically interesting, from the different rock formations immediately adjacent. The hills of the South Mountain which overlook it, are of peculiar interest, because they are one of the few places in Pennsylvania where the oldest known rock, underlying all the other strata, comes to the surface. It is called *Laurentian*, being practically the same rock that is so largely developed in the vicinity of the river St Lawrence. This ancient belt enters the State of Pennsylvania near Easton, forming the Durham hills. It narrows considerably as it goes westward—being only about one-half as wide at the Schuylkill is at the Delaware River. When I say this Laurentian belt narrows, I mean the part that is exposed to view—for there is no reasonable doubt that it dips down under the adjoining rocks and forms the floor, so to speak, on which rest the various strata of Eastern Pennsylvania.

Overlying the Laurentian is a deposit of light-colored gray or white quartz rock, known as Potsdam sandstone. It lies in patches on the older rock.

To the north of the South Mountain, at Reading, lies a broad limestone valley, which can be traced from Canada to Alabama. Where we saw it, the color was a light blue. It underlies part of the town of Reading itself. Much of the limestone is magnesian, although it varies very much in the proportions of the lime and magnesia it contains. Between the Schuylkill and the Susquehanna, it is known as the "Lebanon valley," and it covers the great valley of Cumberland County.

Owing to the soluble nature of the stone, much of the country it occupies is honeycombed with concealed caverns. When the top of these falls in, they form sink-holes. In many of these an iron ore is being deposited, which was formerly disseminated through the limestone, and has been left by its solution. J. W.

TO THE EDITOR OF "THE FRIEND."

A friend writes to me respecting the change made by the Revised New Testament in the 7th and 8th verses of the 5th chapter of John's 1st Epistle, and the reasons which probably induced the Revisers to omit the words found in the version of King James respecting the "three that bear record in heaven," &c. They are so pertinent to the subject that I subjoin them for insertion in "THE FRIEND," viz: "We are told by good authority that out of 250 manuscripts of that Epistle extant, the text of the version of 1611 is only found in four of them; and none of these are of an earlier date than the 10th century. It is not found in any early version of the New Testament except the Latin; nor is it quoted by the early fathers. If we turn to the history of the printed text of the Greek New Testament, we find that in the first edition published in 1519, and edited by Erasmus, the passage in question is omitted.

In consequence, as I suppose, of the authority of the Latin version, Erasmus was severely censured, and he promised in defense to insert it in a second edition, if it could be found in a single manuscript, which he accordingly did on the authority of the Codex Britannicus. We may readily suppose, therefore, that the Revisers, aware of the very slender foundation on which the text of 1611 rested, thought it hardly necessary to explain the omission.

Thy friend,

CHAS. RHOADS.

HADDONFIELD, Tenth Mo. 21st, 1890.

FOR "THE FRIEND"

Joshua Evans.

(Continued from page 99.)

1797. Ninth Mo. 19th.—This morning out in order to return back into Virginia, feeling myself low in body and mind, and on my way was so poor and stripped, I scarcely thought should ever preach any more. In two days travelled about a hundred miles, in a way which was rough and mountainous. Though much poverty was my portion, coming over mountains; when I reached Virginia, my body was afresh renewed, my arm strengthened, and power received to labor again for my dear Lord and Master: blessed be his great name!

25th.—At Hopewell Meeting, I had an opportunity to tenderly labor amongst them close and plain dealing, as the state of things appeared to me. I told them that business well done, was better than twice ill done; and gave them my sentiments on the danger of superficial conduct in answering the weighty Queries in a light manner, as the health of the Church is concerned herein; with other remarks that occurred;—one was touching haste in getting over Church business; that we were not to be weary in attending market, when in way of getting money fast. I believe my singular service was well received by the tender-hearted; and so I leave it to the great Master.

30th.—I was at Fairfax Quarterly Meeting ministers and elders, where I had some of labor, though I thought perhaps it went down hard with some to receive plain dealing; there is need of stirring up those who seem settled at ease; where, to my grief at times there is but little of the life and power of Truth to be perceived. They used me friendly, for I believe some of them saw it was their due.

Tenth Mo. 6th.—Too many of the elder race seem turned to the love of the world, the spirit whereof prevails in this land. Prosperity has opened her doors; the people have been trying to get rich: are building fine houses, getting rich furniture, thinking these come through their own industry and good management, as the term it: foolishly forgetting the great Giver of gifts. This disposition, wherever it takes place or in whomsoever it prevails, it chokes the good seed.

10th.—[At Pipe Creek Meeting, Maryland. An aged worthy woman Friend, expressing sentiments respecting the tender constitution of young women, I think it right to note them. She said, many who were very delicately brought up, often were supposed to have weak nerves and were in need of medicine; but she believed if those girls would not sit up unseasonably at night, and would use themselves to rise early in the morning, make their own beds, and be about in business; in many instances it would likely be the best remedy for weak nerves. They would be more healthy, have fewer complaints of weakness, and have little occasion to apply to doctors. I thought those sentiments were worthy of observation; and are similar to mine.

An inhabitant of Maryland, also, gave his opinion on the bad effects of slavery, and raising tobacco: "that it had almost ruined good country; for by those two things, my good land had been worn out, and many slaves very cruelly abused, if not murdered." He also may add, to remarks that I have heretofore noted.—For the cry of barbarous whippings, nakedness and hunger, respecting poor slaves, believe the land mourns. Surely very much doth lay at the doors of slaveholders; and

not, at some time, be required at their hands? the blood of one man unrighteously shed in former days, did cry from the ground, and reach the ear of Almighty Goodness, what must be the cry, on account of so many thousands of the same just and compassionate Creator's workmanship (though of another complexion), treated in an inhuman manner, and even great numbers of them slain by white men? And hath this moving scene of barbarity been hitherto so much winked at by us? I say us: For, who have sufficiently washed our hands in innocency in regard to this people?

11th.—In my passing from meeting to meeting, I feel myself so stripped and poor, that sometimes I think it scarcely worth while to put friends to the trouble of giving notice for people to come together on my account, who "am at as a worm and no man," fearing I may fall, or at reproach may happen to the cause of Truth, which I love more than all! And though my ends often express their unity with me, they know not the bitterness of my soul. Nevertheless, I at times feel the presence of my dear Master near me. Blessed be his great name!—whose tender care has been over me, keeping my head above the waters, and opening the way for me to get along marvellously.

[After visiting several meetings on the west side of the Susquehanna he came to Gunpowder, on the 22nd of Tenth Month. Here, he says,] had conversation with a Friend who had lately been in the Western country, called the New Purchase, beyond the Ohio River. He gave me an account of Indians' uneasiness about the opening of a line in that country lately, which took more land from them, for a considerable distance, than they expected or intended by the conclusion for a sale to the Congress, or Government, which they had consented to make, after the army was sent over the aforesaid river to annoy them. This has given me fresh occasion of concern relating to the injuries the poor uncultivated natives have received from time to time from white people who profess Christianity. I believe it right for me thus to hint of it, and give it on paper.

Eleventh Mo. 4th.—At Georgetown, on the Sassa-river, I visited G. M., and his wife, Susanna, a kindly, kind people, with whom I had solid conversation in a free way. He professed to be of the Church of England, and she said she was brought up among Friends, but had taken too much delight in gay dress, and frequented with gay company; yet that she loved Friends still, and had seldom gone to the places of worship of the Church people, Presbyterians or Methodists, except twice (although she had lived near them), and at those she felt nothing but death; opposing, that as now she lived nearer Friends' meetings, she would endeavor to attend them. Both she and her husband had been at the meeting to-day. She informed me she was clear of it; that if she never made a good Quaker, she should never be anything else good. I was satisfied in my visit, and believe a use might arise from such people having opportunity to be present in the company of Friends. Her husband, I thought, appeared to be of a moderate spirit, though he looked like one in pretty high life—and she, I believed, was a woman of a tender spirit.

[After visiting among the meetings in that part of Maryland, east of Chesapeake Bay, he makes this observation:]

(Eleventh Mo. 12th).—I have observed that Friends' Meetings are mostly small where I have lately been, or perhaps the smallest that I have

generally seen. Where they have many of the neglected black people in their families, they seem to be a hurt to the white children, preparing the way for these to be proud and lazy: the others stand as drudges in the kitchen, where there is often disorder apparent. Help, being kept at an improper distance, while parents and their children remain in a delicate state in the parlor. Is not this a main cause why religion among Friends in divers places is greatly decaying?

[At a Select Meeting held at Bayside, on the 21st of Eleventh Month,] I had to speak among them of the impropriety of laying out much to be done in the morning of a meeting-day: such as women to have baking, washing, or other business to attend to; and men Friends cumbering matters in their part of outward concerns; it being necessary, in order to be rightly prepared to wait upon the Lord, for the renewal of strength and wisdom rightly to govern our families, etc., that we go to meeting in a calm state of mind, emptied of worldly cumbering thoughts; and that where Friends fill up their stations with becoming care every way, there should be a steady zeal to make way for our children and families; that with respect to a lively practice of worship to Almighty God, our conduct in our families may yield instruction to those around us.

26th.—[At Little Creek.]—In the afternoon, a meeting was held for the black people, where a large number of them were collected. I believe, in preaching to this people, it requires a watchful care in ministers, lest we feed them with too many words. I have thought they want to be more taught in true silence, and quietude of mind; and, at such times as this, that a few pertinent hints might often do better than long discourses.

(To be continued.)

The Present Status of the Wild Pigeon (Ectopistes Migratorius,) as a Bird of the United States, with some Notes on its Habits.

BY WILLIAM BREWSTER.

In the spring of 1888, my friend, Captain Bendire, wrote me that he had received news from a correspondent in central Michigan, to the effect that wild pigeons had arrived there in large numbers, and were preparing to nest.—Acting on this information, I started at once, in company with Mr. Jonathan Dwight, Jr., to visit the expected "nesting," and learn as much as possible about the habits of the breeding birds, as well as to secure specimens of their skins and eggs.

On reaching Cadillac, Michigan, May 8, we found that large flocks of pigeons had passed there late in April—while there were reports of similar flights from almost every county in the southern part of the State. Although most of the birds had passed on before our arrival, the professional pigeon netters, confident that they would finally breed somewhere in the southern peninsula, were busily engaged getting their nets and other apparatus in order for an extensive campaign against the poor birds.

We were assured that as soon as the breeding colony became established, the fact would be known all over the State, and there would be no difficulty in ascertaining its precise location. Accordingly we waited at Cadillac about two weeks, during which time we were in correspondence with netters in different parts of the region. No news came, however, and one by one the netters lost heart, until finally most of them

agreed that the pigeons had gone to the far North, beyond the reach of mail or telegraph communication.

The last nesting in Michigan of any importance, was in 1881, a few miles west of Grand Traverse. It was only of moderate size—perhaps eight miles long. Subsequently, in 1886, S. S. Stevens, of Cadillac, found about fifty dozen pairs nesting in a swamp near Lake City. He does not doubt that similar small colonies occur every year, besides scattered pairs. In fact, he sees a few pigeons about Cadillac every summer, and in early autumn young birds barely able to fly are often met with singly or in small parties in the woods. Such stragglers attract little attention, and no one attempts to net them, although many are shot.

The largest nesting he ever visited was in 1876 or 1877. It was begun near Petosky, and extended northeast past Crooked Lake, for twenty-eight miles, averaging three or four miles wide. The birds arrived in two separate bodies—one directly from the South by land, the other following the East Coast of Wisconsin, and crossing the Manitou Island. He saw the latter body come in from the lake at about three o'clock in the afternoon. It was a compact mass of pigeons, at least five miles long by one mile wide. The birds began building when the snow was twelve inches deep in the woods, although the fields were bare at the time. So rapidly did the colony extend its boundaries, that it soon passed literally over and around the place where he was netting, although where he began, this point was several miles from the nearest nest. Nestings usually start in deciduous woods, but during their progress the pigeons do not skip any kind of trees they encounter. The Petosky nesting extended eight miles through hard-wood timber, then crossed a river bottom wooded with arbovitæ, and thence stretched through white pine woods about twenty miles. For the entire distance of twenty-eight miles, every tree of any size had more or less nests, and many trees were filled with them. None were lower than about fifteen feet above the ground. Pigeons are very noisy when building. They make a sound resembling the croaking of wood-frogs. Their combined clamor can be heard four or five miles away, when the atmospheric conditions are favorable. Two eggs are usually laid, but many nests contain only one. Both birds incubate, the female between two o'clock P. M. and nine or ten o'clock the next morning—the male from nine or ten o'clock A. M. to two o'clock A. M.—The males feed twice each day, namely, from daylight to about eight o'clock A. M., and again late in the afternoon. The females feed only during the forenoon. The change is made with great regularity as to time, all the males being on the nest by ten o'clock A. M. During the morning and evening no females are ever caught by the netters: during the forenoon no males. The sitting bird does not leave the nest until the bill of its incoming mate nearly touches its tail, the former slipping off as the latter takes its place. Thus the eggs are constantly covered; and but a few are ever thrown out, despite the fragile character of the nests and the swaying of the trees in high winds. The old birds never feed in or near the "nesting," leaving all the brood-mast, etc., there for their young. Many of them go one hundred miles each day for food. Mr. Stevens is satisfied that pigeons continue laying and hatching during the entire summer. They do not, however, use the same nesting-place a second time in one season, the entire colony always moving from twenty to one hun-

dred miles after the appearance of each brood of young. Mr. Stevens, as well as many of the other netters with whom we talked, believes that they breed during their absence in the South in the winter, asserting as a proof of this that young birds in considerable numbers often accompany the earliest spring flights.

Pigeon-netting in Michigan is conducted as follows: Each netter has three beds. At least two, and sometimes as many as ten "strikes" are made on a single bed in one day, but the bed is often allowed to "rest" for a day or two. Forty or fifty dozen birds are a good haul for one "strike." Often only ten or twelve dozen are taken. Mr. Stevens' highest "catch" is eighty-six dozen, but once he saw one hundred and six dozen captured at a single "strike." If too large a number are on the bed, they will sometimes raise the net bodily and escape. Usually about one-third are too quick for the net, and fly out before it falls. Two kinds of beds are used, the "mud" bed and the "dry" bed. The former is the most killing in Michigan, but, for some unknown reason, it will not attract birds in Wisconsin. It is made of mud, kept in a moist condition, and saturated with a mixture of saltpetre and anise seed. Pigeons are very fond of salt, and resort to salt springs wherever they occur. The dry bed is simply a level space of ground, carefully cleared of grass, weeds, etc., and baited with corn or other grain. Pigeons are peculiar, and their habits must be studied by the netter, if he would be successful. When they are feeding on beech mast, they often will not touch grain of any kind, and the mast must then be used for bait. A stool bird is an essential part of the netter's outfit. It is tied on a box, and by an ingenious arrangement of cords by which it can be gently raised or lowered, is made to flap its wings at intervals. This attracts the attention of passing birds, which alight on the nearest tree, or on a perch which is usually provided for that purpose. After a portion of the flock has descended to the bed, they are started up by "raising" the stool bird, and fly back to the perch. When they fly down a second time, all or nearly all the others follow or accompany them, and the net is "struck." The usual method of killing pigeons is to break their necks with a pair of pinchers, the ends of which are bent so that they do not quite meet. Great care must be taken not to shed blood on the bed, for the pigeons notice this at once and are much alarmed by it. Young birds can be netted in wheat stubble in the autumn, but this is seldom attempted. When just able to fly, however, they are caught, in enormous numbers, near the "nestings," in pens made of slats. A few dozen old pigeons are confined in the pens as decoys, and a net is thrown over the mouth of the pen when a sufficient number of young birds have entered it. Mr. Stevens has known over four hundred dozen young pigeons to be taken at once by this method. The first birds sent to market yield the netter about one dollar a dozen. At the height of the season, the price sometimes falls as low as twelve cents a dozen. It averages about twenty-five cents.

Five weeks are consumed by a single nesting. Then the young are forced out of their nests by the old birds. Mr. Stevens has twice seen this done. One of the pigeons, usually the male, pushes the young off the nest by force. The latter struggles and squeals precisely like a tame squab, but is finally crowded out along the brauch, and after further feeble resistance flutters down to the ground. Three or four days elapse before it is able to fly well. Upon leav-

ing the nest, it is often fatter and heavier than the old birds; but it quickly becomes much thinner and lighter, despite the enormous quantity of food that it consumes.

On one occasion an immense flock of young birds became bewildered in a fog while crossing Crooked Lake, and descending, struck the water and perished by thousands. The shore for miles was covered a foot or more deep with them. The old birds rose above the fog, and none were killed.

At least five hundred men were engaged in netting pigeons during the great Petosky "nesting" of 1881. Mr. Stevens thought that they may have captured on the average 20,000 birds apiece during the season. Sometimes two carloads were shipped south on the railroad each day. Nevertheless he believed that not one bird in a thousand was taken. Hawks and owls often abound near the "nesting." Owls can be heard hooting there all night long. The Cooper's hawk often catches the stool pigeon. During the Petosky season, Mr. Stevens lost twelve stool birds in this way.

There has been much dispute among writers and observers, beginning with Audubon and Wilson and extending down to the present day, as to whether the wild pigeon lays one or two eggs. I questioned Mr. Stevens closely on this point. He assured me that he had frequently found two eggs or two young in the same nest, but that fully half the nests which he had examined contained only one.

All the netters with whom we talked believe firmly that there are just as many pigeons in the West as there ever were. They say the birds have been driven from Michigan and the adjoining States partly by persecution, and partly by the destruction of the forests, and have retreated to uninhabited regions, perhaps north of the great lakes in British North America.—Doubtless there is some truth in this theory; for, that the pigeon is not, as has been asserted so often recently, on the verge of extinction, is shown by the flight which passed through Michigan in the spring of 1888. This flight, according to the testimony of many reliable observers, was a large one, and the birds must have formed a nesting of considerable extent in some region so remote that no news of its presence reached the ears of the vigilant netters. Thus it is probable that enough pigeons are left to restock the West, provided that laws, sufficiently stringent to give them fair protection, be at once enacted. The present laws of Michigan and Wisconsin are simply worse than useless—for, while they prohibit disturbing the birds *within* the nesting, they allow unlimited netting only a few miles beyond its outskirts *during the entire breeding season*. The theory is, that the birds are so infinitely numerous, that their ranks are not seriously thinned by catching a few million of breeding birds in a summer, and that the only danger to be guarded against is that of frightening them away by the use of guns and nets in the woods where their nests are placed. The absurdity of such reasoning is self-evident; but, singularly enough, the netters, many of whom struck me as intelligent and honest men, seem really to believe in it. As they have more or less local influence, and, in addition, the powerful backing of the large game dealers in the cities, it is not likely that any really effectual laws can be passed until the last of our Passenger pigeons are preparing to follow the great auk and the American bison.—*The Auk*.

All on earth is shadow; all beyond is substance.

SELECTED.

MY LEGACY.

They told me I was heir; I turned in haste,
And ran to seek my treasure,
And wondered as I ran how it was placed,
If I should find a measure
Of gold, or if the titles of fair lands
And houses would be laid within my hands.

I journeyed many roads. I knocked at gates;
I spoke to each wayfarer
I met, and said, "A heritage awaits
Me. Art not thou the bearer
Of news? Some message sent to me whereby
I learn which way my new possessions lie?"

Some asked me in, naught lay beyond their door;
Some smiled, and would not tarry,
But said that men were just behind who bore
More gold than I could carry;
And so the morn, the noon, the day, were spent,
While empty-handed up and down I went.

At last one cried, whose face I could not see,
As through the mists he hastened:
"Poor child, what evil ones have hindered thee
Till this whole day is wasted?
Hath no man told thee that thou art joint heir
With one named Christ, who waits the goods to share?"

The one named Christ I sought for many days,
In many places, vainly;
I heard men name his name in many ways,
I saw his temples plainly;
But they who named Him most gave me no sign
To find Him by, or prove the heirship mine.

And when at last I stood before his face,
I knew Him by no token,
Save subtle air of joy which filled the place;
Our greeting was not spoken.
In solemn silence I received my share,
Kneeling before my brother and "joint heir."

My share! No deed of houses or spreading lands,
As I had dreamed; no measure
Heaped up with gold; my elder brother's hands
Had never held such treasure.
Foxes have holes, and birds in nests are fed;
My brother had not where to lay his head.

My share! The right like Him to know all pain
Which hearts are made for knowing;
The right to find in loss the surest gain;
To reap my joy from sowing
In bitter tears; the right with Him to keep
A watch by day and night with all who weep.

My share! To-day men call it grief and death;
I see the joy and life to-morrow.
I thank our Father with my every breath,
For this sweet legacy of sorrow;
And through my tears I call to each, "joint heir
With Christ, make haste to ask Him for thy share."
—Helen Hunt Jackson

SELECTED.

EARLY AUTUMN.

The country lanes are bright with bloom
And gentle airs come stealing through
Laden with native wild perfume
Of balm and mint and honey-dew,
And o'er the summer's radiant flush
Lies early autumn's dreamy hush.

In way-side nooks the asters gleam,
And frost-flowers dance above the sod,
While, lapsing by, the silent stream
Reflects the hue of golden-rod,
That flower which lights a dusky day
With something of the sun-god's ray.

The grape-vine clammers o'er the hedge
In golden festoons; sumachs burn
Like torches on the distant ledge,
Or light the lane at every turn,
And ivy riots every-where
In blood-red banners on the air.

A purple mist of fragrant mint
Borders the fences, drifting out
Of fostering corners, and its tint,
As half of cheer and half of doubt,
Is like the dear delightful haze
Which robes the hills these autumn days.

And strange wild growths are newly met;
Odd things but little prized of yore,
Like some old jewel well reset,
Take on a worth unseen before,
As dock, in spring a graceless weed,
Is brilliant in its autumn seed.

The cricket and the katydid
Pipe low their sad prophetic tune,
Though airs pulse warm the leaves amid,
As played around the heart of June;
So minor strains break on the heart,
Foretelling age as years depart.

The sweet old story of the year
Is spinning onward to its close,
Yet sounds as welcome on the ear
As in the time of op'ning rose.
May life for all as sweetly wane
As comes the autumn-time again!
—Dart Fairthorne, in "Harper's Bazar."

Gambling.

In the *Christian Advocate*, of New York, of 11th Mo. 28th, there is a vigorous article on gambling by Anthony Comstock, which speaks especially of what is known as the *Ives Pool Bill*, licensing betting in race-courses during certain months of each year. It says, this bill became law at midnight on the 25th of Fifth Month, 3, and the next day 60 professional gamblers set up for business upon one race-course at Coney Island.

Comstock mentions the following among instances of the evils flowing from these gaming establishments:

Not recently a young man came to our office confessed to the writer that but a few nights before he had gone down to the wharf in Brooklyn to commit suicide, having been made desperate by repeated losses of funds embezzled from his employer. He went down to one of Coney Island's legalized gambling establishments on a race-course, and first staked his own funds, and then borrowed from his employers, without their pledge or consent, various sums, until the amount reached about \$2,500, when he became desperate, and only thoughts of his wife and children saved him from self-destruction.

A few days ago a lovely lady with a nursing child in her arms, came to the office of the Society for the Suppression of Vice for advice and assistance, she having just been forced to move from a comfortable home into a building in the city of a tenement house because her husband had robbed her of nearly \$3,000 and spent it in the city pool-rooms, leaving his wife in a wretched condition. We have but to refer to the national absentee, Silcott, to the trusted and confidential clerk of the most reputable firm of men, La Roche, & Barlow, and to hundreds of similar cases as evidences of the delinquency flowing from gambling.

A young man in Orange, N. J., committed suicide, leaving as a parting message to his friends: "An unconquerable habit of gambling rendered life intolerable." About the same time a young man in Newark pleaded "guilty" to murder in the second degree for having killed a friend at a gaming-table.

As to betting upon horse-races, the article

consider now some of the tricks of this heartless and shameful trade. The gambler often takes the horse or jockey, sometimes both, thus rolling the contingency upon which the place their money. The gambler and his whisper their "sure tips," the eager ear of the thirsty crowd get an idea from this talk that

these fellows are the knowing ones, and place their funds, only to lose all. Then, again, the loosening of a shoe, the leaving of a slack girth, the filling of the horse about to race with water, the stiffening him up by carelessly leaving a blanket off or a door or window open with a draught of cold air upon him, the pulling of a horse during the race, the bribery of jockeys—all these and many more are fraudulent elements which the ordinary victim never considers.

Practically the race-course proprietors employ these professional sharpers to fleece the crowd. Each one of the sixty professional gamblers must pay for a little box or stall in which to transact his business \$100 rent each afternoon. These sharp, scheming, unscrupulous gamblers are just the fellows to receive the money stolen or embezzled by dishonest employees. They hold the pot into which deluded youth, fashionable woman, the thief, embezzler, defaulter, forger, dishonest bank official, sneaking husband, and merciless father who takes the bread and clothes from wife and children, the high official, the trustee of the widow's estate, the holder of trust funds, all bring their contributions and place it within the greedy maw of the gambler. As at present conducted, I do not believe that there is a pool made upon any race that does not contain a large percentage of dishonest funds.

SELECTED.

Signs of the Times in England.

1854.—I am grieved to see the evidence everywhere abounding, the primitive and Gospel testimony given this people (the Society of Friends) to uphold among the nations, of plainness and simplicity in dress and address, is completely lowered and trampled upon, even by the families of our leaders; and if the heads do so themselves, what can we expect from the body? But, alas! the heads wink at these things, and even go so far as to appoint such as are inconsistent as Friends, as clerks, as important committees, and even to visit *delinquents*, thus lowering the standard of truth, and causing the discipline (I may say our *holy discipline*, which was given forth and exercised at first in the wisdom and power of God) to be handled by *unclean hands*. This degeneracy has been growing amongst us rapidly in the last ten years; and I see no other prospect than ere long, we shall sink back to a similarity with the world; but this may pave the way for a revival and purification of us, as dear — used to say, "We must be very much worse before we can be better," and I believe dear S. Grubb has also spoken to the same import. I hear that vocal and instrumental music is increasing, and some even who have been thought of as *overseers* have yielded to it in their families.

Personal Decoration.—"A forgiven sinner, decked out in the flaunting garments of a worldling, casts suspicion upon her own pardon. If she had been renewed in heart, would she or could she adorn herself after the manner of Jezebel? It is hard to think of a disciple of the Lord wasting her time and substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning (if not adoring,) their own flesh? Can extravagance and fashionableness be pleasing to the Lord? No, assuredly not."—*Charles Spurgeon*.

In Isaiah iii: 16-23, the Lord specially denounces the trumpery of fashion, and reproves all Israel for the pride of the women.

A Letter of Nathan Hunt.

BALTIMORE, Third Mo. 30th, 1801.

Much loved Sarah Cresson,—Feeling affection often revives thee fresh in remembrance with solicitude for thy preservation on the sure foundation in, through, and over all the turnings and overturnings of life. Though the waves of affliction roll heavy on thee, the Lord on high is mightier than the noise of many waters, and will deliver those that look unto Him. He will cause his wonders to be seen in the deeps; and those that do business on the great waters behold them. It is sometimes in great mercy the wise disposer of all things takes away every pleasant thing from some of us that we may have no hiding-place only in the Lord alone; that is the sure hiding place in every storm and tempest. How often have I been in near sympathy with thee, knowing thy habitation must be lonely and solitary, when twilight draws its sable mantle o'er the earth, and thou retirest from the labors of the day, all things lulled to silence: though the scene is lonely yet the conduits of the well of salvation are opened, and crystal streams issue from under the threshold of God's house, that make glad the whole heritage, and replenish the mind with heavenly dew. My heart was made glad when I heard thou had joined Mary Newbold in the arduous undertaking of visiting families. You have my sympathy and best wishes for your prosperity in the work, whereunto I have no doubt you are called. Beloved sisters, my spirit goes with you, from door to door. When your tottering knees are scarcely able to bear the frame, how have you experienced light to break forth with brightness, and salvation as a lamp that burneth. I have not language to express the unity I feel with, and the love that binds my mind to you.

With love unfeigned and full of Truth,

I remain your affectionate,

NATHAN HUNT.

The Gambling Mania.

The gambler's progress is dramatically pictured in John B. Gough's description of the man who started in a chase after a bubble, attracted by its bright and gorgeous hues. At first his way was through vineyards, heavy with purple grapes, past fountains sparkling in the sunshine, and amid the music of singing birds. As he runs, the excitement grows into a passion, and the passion into a disease. The pursuit gradually leads him away from things bright and beautiful, up the steep sides of a fearful volcano. Falls come to him and leave him bruised and blistered—but oh he presses in the mad determination to have the glittering prize, cost what it will. "He must secure it. Knee-deep in the hot ashes, he falls, then up again with limbs torn and bruised, the last semblance of humanity scorched out of him. Yet there is his prize!—He will have it. With one desperate effort he makes a sudden leap. Ah! he has it now!—but he has leaped into the volcano, and, with a burst bubble in his hand, goes to his retribution."

So is it with the man seized by the mania of gambling. At first, life is full of new excitement and the thrilling rush of pursuit after gain. Warnings are unheeded, the sober dictates of reason are flung to the winds. Friends speak to him of wasted hours and crippled means; but they might as well speak to a stone image. What was once his pastime, is now his life. Existence is unbearable without the keen enjoyment of the gaming-table. And so the sad tragedy runs its dreary length until the

curtain falls, amid the wails of a gambler's doom!

This is no fancy picture. Every observer of the facts of life will bear testimony to its truth. Fascination, selfish oblivion to every interest, save the master passion, the feverish excitement of alternate loss and gain, final ruin, and often suicide, are the stages in the gambler's downward career. Ask the pastors of city churches about the hold gambling has on those of their parishioners unfortunate enough to come under its spell, and they will tell you with unanimous voice that chains of adamant are not stronger than the chains of the gambling habit. Once the betting fever seizes a man, he becomes impervious to good influences. Social duties, family affections, respect of friends, and the claims of the Gospel, are sacrificed in the mad chase to snatch a golden prize. If this be not a mania, full of despair and darkness, what is?

Gambling does not lack advocates even among those who ought to know better. Young men are taught that there is no sin in betting if they bet only for small amounts. A distinction between small and large bets is both false and pernicious. If the thing be wrong in principle, staking five cents is as criminal as staking \$500. It is high time to emphasize the truth that this is not a question of money quantity but of moral quality, and to strip away the veil of sophisms which so long hid the deformities of this vice. Gambling must be either wrong or right. If it is wrong, no man with any pretense to morality dare extenuate its practice in any form. Brand the habit with the irrevocable stigma of evil-doing, and you have taken a long stride toward its suppression.

Gambling is opposed to the spirit of Christianity. This is questioned by its supporters, who sometimes say: "Point out one express command against gambling in the Bible, and we will obey it." Our answer is, that the Bible concerns itself more with principles for the regulation of conduct than with detailed injunctions. Whatever makes for love and righteousness, is commended by it; whatever militates against love and righteousness is condemned by it. Is there one supporter of gambling brazen enough in effrontery to maintain that it helps to establish love or righteousness? It shows its love by bringing a man into a slavery whose only reward is ruin for body and soul. Its righteousness is conspicuous by absence. Every law of righteousness laid down by Christ, is travestied in the practice of gambling.

What is anti-Christian and anti-social, can never be right under any circumstances. Let all those who profess to love God and man learn this lesson, and act accordingly. We protect lunatics from the dangers to which their madness exposes them. Why should not we do something to save the victims of the gambling mania?—*D. Sutherland, in New York Observer.*

THE great secret of success in meeting the assaults of evil, lies in the power to repulse the evil at its very first approach, by denying it entertainment in our thoughts. It is not safe to permit the temptation to entrench itself in the imagination, and to kindle the desire for some enjoyment which it may promise. The most decisive struggle is often over the very first question that arises; namely, whether this sin shall have any favorable consideration whatever, and the surest victory is won in the firm decision that it shall not. If the thoughts are saved from the evil, the hands will be secured from its commission and the character from its taint.

Natural History, Science, etc.

Asbestos and Its Uses.—"Here is a towel that is never washed, and yet is always kept clean," said a chemist to a Washington *Star* reporter, handing to him, at the same time, what appeared to the eye and touch to be nothing more nor less than an ordinary piece of coarse cotton towel-ling.

"What sort of laundry do you send it to?" was the natural query.

"This kind," replied the man of science, going over to the corner of his laboratory, and stuffing the towel into a small stove that was burning brightly for chemical purposes.

"I understand," said the visitor. "You never use such a towel more than once."

"You are very much mistaken there," responded the chemist. "I use such towels almost forever, and they almost never wear out."

With that, he lifted off the lid of the stove again and took out the towel with the tongs, dipping it in cold water and then handing it once more to the newspaper man.

"Why," exclaimed the latter, "it is not even injured. What is it made of?"

"It is made of rock," answered the chemist; "but a very peculiar kind of rock—so peculiar, indeed, that the ancients supposed the stuff of which this towel is woven to be of a vegetable nature. They used to wrap bodies that were to be burned in cloths of the same flax-like substance, in order to keep the ashes from being lost among the charred wood of the funeral pyre."

"But, what is it called?"

"You have often heard of it under the name of 'asbestos,' though a very few people apparently have any notion as to what it really is. Enormous deposits of it exist in Canada and elsewhere. It is a form of very hard rock, called hornblende, and is found in strata of a fibrous consistency, readily divisible into silky strands resembling flax. This likeness has given it the name of 'earth-flax.' You can see for yourself from this towel how much it looks like a vegetable fabric when woven. An asbestos towel may be used for pretty nearly the same purposes as an ordinary towel, and when it is dirty all you have to do is to throw it into the fire and rake it out after a little while perfectly clean."

"Is asbestos used for any other purposes in these days?"

"Oh, yes. It is employed for roofing material, boiler felting, paper stock, and in the mixing of fire-proof paints for stage scenery. Also clothes for firemen and gloves to handle red-hot iron with, are made of it. Sometimes the mineral is found in thin sheets of interlaced fibres, known as 'mountain leather.' Elsewhere it is not infrequently procured in thick sheets, and in that condition is called 'mountain cork.'"

The Light the Glow-worms Emit.—One of our readers in Wales, to whom the glow-worm is not so familiar as it is to our country subscribers nearer home, wants to know something about the food of that curious creature, and the light emitted by it. He says: "There is a poem in which it is said that glow-worms are as numerous as the stars, but I doubt if one person in a hundred has ever seen one. I have seen only two in my life, and those were found by somebody else. I have kept one in a glass for a week, supplying it with grass and leaves, which, however, it does not appear to touch. It gives a bright light, sufficient to tell the time by, for about two hours every night, being punctual al-

most to a minute, both in lighting and putting out its lamps." The glow-worm in its larval state lives on snails and slugs, and becomes vegetarian only in its perfect state. Its light an example of animal phosphorescence, upon which of late years there has been no lack of scientific theory. The light has been happily named a love light by one of its closest students whose account of the Italian firefly's flirtation by means of her attractive phosphorescence, correspondent would find highly entertaining *London Daily News.*

Working Dogs.—It is interesting to watch the dogs of Austria at their daily occupation. Where the donkey is to Italy, the dog is to Austria, Belgium and Germany. The streets are crowded with them working in single, double and trip harness. Quite frequently one sees a boy and dog harnessed together; sometimes the dog partner is a girl or an old woman. They are used in the milk cart, the vegetable cart, and for carrying all kinds of light merchandise. The dogs seem thoroughly to enjoy their work, and show their pleasure by wagging their tails and wearing a smiling countenance. They never seem to run away, but wait patiently, either standing or lying down, before the different houses, until their mistresses or masters return to the cart.

They have their temptations, however, and are sorely tried at times, especially when other fascinating and genteel dogs, who do not have to work, come playing around them, conversing with them in their peculiar doggerel. Occasionally they have to be slapped and have their ears boxed, in order to keep them in their traces. Usually, however, they seem as well broken and trained as horses, donkeys, or steers. Some of the larger dogs have each a collar on the neck similar in shape to a horse collar; others wear a wide band across their breast.

Hypnotic Suggestion.—A story which is told in one of the Chicago papers, if it be true,—and we see no reason to doubt it,—shows the potency of hypnotic suggestion in a new field. Two young men of that city were travelling in the East recently. One was a skilful draughtsman, the other carried a Kodak camera; they witnessed the performances of a Hindoo juggler such as making a mangrove tree grow, blossom and bear fruit under a basket, and the other tricks of the trade. The draughtsman sketched what he saw; the photographer fixed the same scene on his sensitized film. When the pictures on the film were developed everything was there but the mangrove tree. So with the other trick. The child the juggler had under the blanket and stabbed with his knife was not recorded by the Kodak. So with the boy who climbs the steeple into thy sky out of sight. The accessories were all recorded. The kernel fact was wanting in every case, simply because the Kodak was not open to the hypnotic suggestion which the juggler bestowed on his audience.

Sunburn on the Snow has been the subject of an interesting investigation by Dr. Robt. L. Bowles. Alpine climbers concede the curious fact that snow burns more quickly than on rocks or on heated valleys at a low elevation, and Dr. Bowles remarks in the *London Daily News*, that sunlight reflected from freshly fallen snow acts more energetically on the skin than that reflected from older snow. Dr. Bowles one brilliant day painted his face brown, and ascended the Gorn Grät, where there was much snow. There were about eighty others making the ascent. In the evening all excepting Dr. Bowles were smart

in the effects of sunburn. He points out that Morocco and all along the north of Africa inhabitants blacken themselves round the eyes to avert ophthalmia from the glare of the sand. In Fiji the natives abandon their red white stripes when they go fishing on the water in the full glare of the sun, and blacken their faces. In the Sikkin hills also the natives blacken themselves round the eyes as a protection from the glare of the sun on newly fallen snow. Dr. Bowles concludes that heat is not the direct cause of sunburn, but that it is probably caused by the violet or ultra-violet rays of light which are reflected from the snow.

Items.

Scripture Exposition.—In reviewing the history of the Church, we find that the early Fathers, to whose consensus of opinion we are referred for the meaning of the Bible, differ quite as much as modern Christian expositors in many of their interpretations. For instance, take the famous text, "Thou art Peter, and upon this rock I will build My Church." The Patristic opinion on these words is five-fold. Fifteen of the Fathers assert that the Church is built upon Peter; eight Fathers hold that the Church is built upon the Apostles represented by Peter; forty-four Fathers maintain that the reference is to the faith confessed by Peter; sixteen Fathers understand the words as referring to Christ; an uncertain number interpret the passage of faithful generally. Such is an instance of the varied Patristic agreement to which we are asked to submit our individual judgment.

Excommunicating.—The announcement is made that the Roman Catholic Bishop Gilmour, of Cleveland, has excommunicated the editor of *The Catholic Knight*. His decree extends to all correspondents, lay or clerical, canvassers, agents and distributors, and even subscribers. Every Catholic is added to take the paper. The trouble grows out of several attacks which Editor Greeves has made upon the Bishop, criticising his course. It should also be stated that in this case, the Bishop holds the power of absolution from every priest in the diocese, reserving that prerogative solely to himself. If the editor is ever to be relieved from yoke and bondage of this curse, Bishop Gilmour is the only one who can confer that boon upon him. We ask our readers to seriously consider this state of things. It is to be looked at not only from a religious, but a political point of view. It is not only a question of sympathy for this editor and others who, like him, are enslaved to such superstition, but it is a question as to whether our rights, Protestant as well as Catholic, are not threatened by a hierarchy which arrogates to itself such claims. A secular contemporary, in publishing an account of this excommunication, does so under the pertinent head-line, "Is this a free country?" In the light of this and other numerous actions of the same kind, we repeat the inquiry, *Is this a free country?*

Influence of the Spirit.—It is useless for us to forswear or to attempt to ignore the fact that there is a reign of the Spirit, distinct, personal and unchangeable. He "worketh when and where, and how pleaseth." This is not a favorite doctrine in the time, but is true for all that; and the most devoted of men and the most careful observers of God's work in the churches have acknowledged its truth. We remember very well a ministerial meeting in Philadelphia, held a few weeks after the union of the churches in 1870. The brethren were feeling their way to a more intimate fellowship with one another, and were talking together of the things pertaining to the kingdom. One day the subject of "Revivals" was up, and many experiences in revivals were related by members present. At last Herbert Barnes rose, and every eye was turned to him. "My friends," said he, very calmly, as was wont, "there is one fact connected with revivals of religion, of which I have seen many, which has impressed me more than any other; it is the sovereignty of the Holy Spirit. Why men are called

into the kingdom at one time, and not another, why one hears the call of God, and another man refuses to listen or obey, why revivals of religion come at unexpected times, why they decline in power, are all questions which have forced themselves upon me, but which I have never answered satisfactorily to myself." After continuing in this strain for some time A. Barnes ended by saying, "I rest all these questions, which I cannot solve, on the simple truth of the sovereignty of the Holy Ghost," and sat down in the midst of an impressive silence. There was no doubt in any heart in that room that he had reached the "ultimate fact" in the matter, and was right in reposing his faith there.

Respect for Law.—The Czar of Russia cannot leave his palace unguarded without danger of being assassinated, but the President of the United States can go where he will unattended without the slightest fear. Respect for law insures safety to all. Law is sovereign in America, and not the individual ruler. So long as profound respect for law prevails generally among the people, life and property will be safe, while suspicion and fear will be strangers. But when Americans begin to treat their laws with contempt their perils begin, and in proportion to the increase of this spirit will be the increase of anarchy, confusion, and danger.

WE can never be truly happy, or in the way that leads to eternal happiness, but in seeking to do the will of God; and hence the immense importance of daily inquiring after it in abstractedness of mind.—*W. Allen.*

THE FRIEND.

ELEVENTH MONTH 1, 1890.

The *Episcopal Recorder*, a few months ago, gave the following kindly-worded notice of the action of our Yearly Meeting in protesting against the encouragement given to the warlike spirit by the United States Government in voting large sums of money for military purposes.

A BEAUTIFUL VISION.

The Society of Friends is true to its traditions. Philadelphia Yearly Meeting has prepared a minute in which it reiterates its testimony against war, and protests against the expenditure of any national surplus upon naval vessels or works of defense.

While we go along with every word contained in the circular as to the evil of war, and of its entire opposition to the spirit and teachings of Christ, we cannot altogether adopt the views expressed by the Friends.

We have always regarded the army of the United States as an efficient and valuable police force, which can be relied upon as the ultimate appeal in cases of extremity. Its value and efficiency have been often proved.

So with the navy. Its assumption of a position in any way equal to that of other nations, may be hoped to show a state of preparation on our part, which will of itself be enough to prevent any warlike demonstration.

In all the processes of civil government, the great trouble is that Christians and Friends are not those for whose restraint warlike expenses are incurred. Were true Christians, and those of them who hold the views of Friends, more numerous, there would be less use for warlike machinery, but so long as they are in a very small minority, it must be that human legislation will regard the opinions and views of those by whom the policy and schemes of government are formulated.

When the Lord comes, everything will be different, and when He is known and honored from the least to the greatest, there will be no occasion to point to a strong army and a powerful navy to induce peaceful measures on the part of our neighbors.

Then shall the renewed earth blossom and bring forth abundantly, and fear will depart from the children of men. But until He comes whose right it is to reign, we must look upon the honest and earnest desires of God's children for greater holiness in the government of the world as an anticipation only, a beautiful vision that is not practicable, nor that can be realized under the existing dispensation. At the same time we would not be understood as in the least depreciating the value of the peculiar testimony so long and faithfully borne by the Society of Friends.

While appreciating the friendly feeling that pervades this article, we desire to make a few comments on it.

If the writer of it is convinced "of the entire opposition of war to the spirit and teachings of Christ," we wish he would exercise enough faith in the Divine protection as to renounce dependence on a large navy as a means of "preventing any warlike demonstration" from others. He apparently loses sight of the fact, that the possession of military power has a tendency to produce in a nation those feelings of pride and contempt of the rights of others, which are provocative of war.

His hopes of the prevalence of peace on earth seem to be based upon an expectation of a second outward appearance of Christ among men, to take upon himself the government of the world. The texts of Scripture on which a belief in such second appearance is founded, are differently understood by Christians,—many of whom (among whom may be reckoned the members of the Society of Friends) look upon them as referring to his spiritual appearance in the hearts of his people—that appearance, of which Paul said to the Corinthians, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?"

Without dwelling on this point, it is very evident, that in proportion as mankind come under the government of Jesus, those dispositions and propensities which lead to war will be brought into subjection, and righteousness and peace will prevail among mankind. We think therefore it is wise now to look for and to strive after the prevalence among men of this spiritual government of Christ, and not to postpone our hopes and efforts to an indefinite future period—which may possibly never come in the way we are expecting.

SUMMARY OF EVENTS.

UNITED STATES.—Brigadier General Gibbon, commanding the Department of the Columbia, says in his annual report to the Secretary of War that the Indians of the extreme Northwest are in a perfectly peaceful condition, and he thinks they will remain so indefinitely "unless goaded to desperation by the constant encroachments of the whites and their acts of injustice."

Secretary Noble, on the 27th ultimo, rendered a decision denying the application of Mayor Grant for a re-enumeration of the population of the city of New York.

Original package places are being opened in Sioux City, Iowa, in consequence of the recent Kansas decision. The city authorities are arresting the proprietors and fining them \$50 a month, as was done before Congress passed the bill.

Original package houses have been re-opened in Yankton, South Dakota, on the strength of the recent Kansas decisions.

In his instructions to the Grand Jury at Bloomfield, Iowa, on the 25th, Judge Leggett said that, under the decision of the Supreme Court of the United States, it was not a crime to sell liquors imported from another State in the original packages, until the Wilson bill was passed by Congress and became a law, but that after that time it was a violation of the laws of Iowa to sell any liquor without a proper permit, whether imported and in the original package or not. He declared that the action of the inferior United States

Courts in other States on this subject was not binding on the Courts of Iowa, and that until the question is finally settled by the higher Courts it is the duty of the Grand Jury to consider the law valid and to enforce it against all violators, whether by original package sales or otherwise.

Judge Sherwin, of Mason City, Iowa, who was one of the first judges to render a decision in an original package case allowing importers to sell in the State, now instructs a Grand Jury to indict all parties found selling within the State, and holds that the Iowa Prohibition law is in full force and effect, the recent decision of the Kansas court to the contrary notwithstanding.

The General Term of the Supreme Court, in New York, has refused to vacate the order for the examination of Col. W. W. Dudley before trial of his suit for libel against the *World* for damages for publishing the notorious "blocks of five letter." In the opinion, Judge Daniels says: "Under the circumstances of the case it is evident that the plaintiff, when he has visited New York, has been actuated with an intent to avoid the service of the order and practically declining to obey the mandate of the Court. Under these circumstances the Court would not, with any just respect to its own proceeding, listen to his application to vacate its order."

The population of Maryland, as announced by the Census Bureau, is 1,040,303, an increase of 105,360; of Florida, 390,345, an increase of 120,942.

The Catholic Church at Monroeville, Indiana, gave a fair last week, and on Seventh-day night a grand lottery distribution took place. The Indianapolis *Morning Journal* published a list of the "lucky" ticket holders, and the postmaster declared that the paper advertised a lottery and could not be circulated through the mails. The entire edition was thrown out and returned to the publishers. The *Morning Gazette* was also thrown out of the mails for publishing the name of the winner of a prize disposed of by lottery.

After the recent law against lotteries had closed the U. S. mails against this iniquity, the Louisiana Lottery sent its packages through the Adams' and United States Express Companies. The large increase of the business at New Orleans, of the last named company, calling attention to the subject, an order was issued to refuse all advertisements, packages, &c., which there was reasonable ground to believe were for lottery purposes. If the Adams Company will do likewise, \$2,000,000 will not be offered to the State of Louisiana for an extension of the lottery charter.

It is reported from Newport, Kentucky, that a company has just been formed there, with a capital of \$250,000, to manufacture aluminum at a nominal price. The process has been patented. "It involves the use of calcium fluoride for a flux and a little calcium carbonate in a jacketed furnace. It required about 36 hours to make the first slab. The metal can be produced at less than 10 cents per pound."

A fire in Mobile, Alabama, on the 26th ultimo, destroyed a shingle mill, the cotton compresses and five cotton warehouses, with 5630 bales of cotton; the Gulf City Oil Mill, the Mobile Ice Factory, three steamboats, 16 freight cars, 11 of them loaded; two coal and wood yards, a freight depot and small quantity of freight, and six wharves. The loss is estimated at \$650,000 and the insurance at \$325,000.

Silver, which a few weeks ago brought \$1.21, was sold last week for \$1.03 per ounce.

Considerable excitement prevails in Florence, Alabama, over the discovery of natural gas in that vicinity.

A party of hunters discovered a large cave near Galena, Illinois, on the 21st of last month. It was explored for a distance of half a mile, and found to contain many rooms or vaulted openings.

A collision occurred on the Kansas City, Memphis and Birmingham Railroad at Ensley City, Alabama, on the night of the 21st ultimo. Two men were killed and twenty-six others were injured, several dangerously.

Deaths in this city last week numbered 340, an increase of 19 over the previous week, and 10 more than during the corresponding period last year. Of the whole number 151 were males and 189 females: 46 died of diseases of the heart; 33 of consumption; 23 of pneumonia; 14 of diphtheria; 13 of old age; 12 of inflammation of the brain; 12 of apoplexy; 11 of diseases of the kidneys; 10 of Bright's disease and 10 of marasmus.

Markets, &c.—U. S. 4½'s, 104½; 4's, 124½; currency 6's, 113 a 124.

COTTON was steady, with sales to spinners on a basis of 10½ cts. per pound for middling uplands.

FEED.—Winter bran, \$18.25 a \$18.75; spring bran, \$17.50 a \$18.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.40; do. do., extras, \$3.50 a \$4.00; No. 2 winter

family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.75 a \$5.25; Western winter, clear, \$4.75 a \$5.00; do., do., straight, \$5.10 a \$5.40; winter patent, \$5.40 a \$5.75; Minnesota, clear, \$4.50 a \$5.00; do. straight, \$5.00 a \$5.50; do., patent, \$5.50 a \$6.00. Rye flour was scarce and firm, at \$4.25 per barrel for choice Pennsylvania. Buckwheat flour was in fair request at full prices. Sales of new at \$2 a \$2.25 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, \$1.01 a \$1.01½.

No. 2 mixed corn, 58½ a 59 cts.

No. 2 white oats, 50½ a 51 cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4½ a 4¾ cts.; medium, 4 a 4¼ cts.; fair, 3½ a 3¾ cts.; common, 3 a 3½ cts.; culls, 2½ a 2¾ cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4¾ cts.; common, 3½ a 4 cts.; culls, 2 a 3 cts.; lambs, 2 a 3 cts.

HOGS. Western, 6½ a 6¾ cts.; State, 6 a 6½ cts.

FOREIGN.—William E. Gladstone addressed an audience of 5000 persons in the Corn Exchange at Edinburgh, on the evening of the 21st of last month. Ireland, he said, continued to eclipse all other subjects. The country now fully recognized that the Irish question must be settled before others. The opponents of Home Rule had hoodwinked and deluded their constituencies by pledging themselves against coercion, promising local government, and expressing themselves against granting large advances of British money to buy out landlords. Yet their favorite measure after gaining power, was coercion, local government was vanishing in thin air, and there was a proposal before Parliament granting £40,000,000 to buy out the landlords.

On the 27th, he again delivered a speech at a Liberal meeting, in the same city. After endorsing the Government's policy in South Africa, but criticising it in other foreign countries, Gladstone said, referring to home politics, that there were seven test questions apart from that of Home Rule for Ireland, namely, the questions of temperance, a working day of eight hours, the disestablishment of the Church in Scotland, the disestablishment of the Church in Wales, woman's suffrage, Home Rule for Scotland and allotments. But he cautioned the Liberal party against dividing one large army into seven small ones, by declining to support a candidate who does not accept a particular trust. He defended the Opposition against the charge of obstruction, and indicted the Government's work in Parliament which ended in the withdrawal of the bill for compensation of publicans, in order to avert defeat.

The official *Gazette* announces that Parliament will reassemble on Eleventh Month 25th.

The London *Echo* recalls that 200 years ago, Sir William Petty predicted that in the nineteenth century, London would contain 4,000,000 inhabitants. It is computed that before the end of the century, the metropolis proper will hold its 5,000,000.

The *Standard's* Paris correspondent believes that negotiations have been reopened between England and France, for the surrender of the French rights on the shore of Newfoundland. England proposes pecuniary indemnity. France demands in addition a cession of territory in West Africa.

A report on soundings taken in the Straits of Dover for the Channel Bridge Company states that the depths of water were found to be less than were expected, and that the ground gives every guarantee of solidity and stability.

The Paris *Evenement* has advices from St. Petersburg stating that, as the train in which the Czar was travelling on his return to St. Petersburg from his hunting trip in Poland, was passing Grodno, a shot was fired at the train from the railroad station there.

The Berlin *Reichsanzeiger* publishes an explanation of the origin of the recent report that the German Administration at Bagamoyo had issued a decree authorizing slavery. It seems that the Arabs had sent a petition to the Germans asking that facilities be given for the sale of slaves, on the ground that otherwise they will be unable to cultivate their devastated lands. In some way a copy of the petition became posted as a proclamation, and upon this were based the false accusations made against the Germans. The British Consul at Zanzibar, though knowing the personal responsibility for the charges made, declined to disclose their names.

A company composed of Russian and Belgian capitalists has been organized to engage in the cotton planting industry in the Province of Amoo-Daria and Bokhara, in Central Asia. The new organization has a capital of 3,000,000 roubles.

The latest statistics show that there are 71,287 lepers in Bengal; 13,944 in Madras, and 13,842 in Bombay.

The lepers in the native States are not included in these totals.

As a result of the McKinley tariff, certain parties in Nova Scotia are making arrangements with steam companies for the exportation of live lobsters to land, and are also in communication with the Canadian Minister of Marine and Fisheries, on the subject.

NOTICES.

CHOICE SELECTIONS FOR INTERMEDIATE CLASSES.—CHOICE SELECTIONS FOR ADVANCED CLASSES.

These books, designed as reading books in the schools of Friends and others, are on sale at Friends' Store 304 Arch Street, Philadelphia, Pa.; and by H. TABER, at Friends' Boarding School, Barnes, Ohio. Retail price of Intermediate Reader, 35 cts. of Reader for Advanced Classes, 40 cents.

DEBBIE C. PUSEY, 146 North 20th Street, Philadelphia, Friends Bonnets, Plain Millinery and Dressmaking.

QUAKER STRONGHOLDS.—Henry Longstreth, Sansom Street, wishing to give a large circulation to the above interesting volume, offers it at the following prices: One copy, post-paid, one dollar; ten copies, post-paid, five dollars; thirty copies, and over, a dollar each, not post-paid—and sent by express.

WANTED.—A Teacher for a small school of "Friends Preparative Meeting."

Apply for further information at 304 Arch St. Tenth Month 21st, 1890.

BIBLE ASSOCIATION OF FRIENDS.—The Annual Meeting of the "Bible Association of Friends of America," will be held in the Committee-room of Friends' Meeting-house, on Fourth-day evening, Eleventh Month 5th, at 8 o'clock.

Friends generally are invited to attend.

EPHRAIM SMITH, Secretary.

Tenth Month 22d, 1890.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Philadelphia, at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, Superintendent.

MARRIED, at Friends' Meeting-house, Pickering, Ontario, Canada, Tenth Month 9th, 1890, EDWARD WOOD, of Jacksonville, New York, to MARIA VALENTINE, of the former place.

DIED, Ninth Month 29th, 1890, in Christiana, Delaware, WALKER MOORE, in the 81st year of his age, an esteemed member and overseer of Sadlers' Monthly and Particular Meeting of Friends. By submitting to the cross of Christ, and continuing faithful thereto, this dear Friend became a useful and consistent member in the Church. He was earnest in holding the practices and doctrines of our Society, taught by early Friends; endeavored to walk honestly and uprightly before men, and was concerned to have his work done in the day-time. This we believe was favored to experience, and when the end came, was only waiting to be gathered home to the Heavenly mansions of rest and peace as "a soul fully ripe."

—Eighth Month 27th, 1890, at her residence near Woodbourne, Bucks County, Pa., TACY R. W. MICHAEL Satterthwaite, in the seventieth year of age, a member of Falls Monthly Meeting of Friends. "Blessed are the merciful: for they shall obtain mercy."

—on the evening of Eighth Month 14th, DINAH H., wife of Thomas Lippincott, in the 70th of her age, a member and elder of the Monthly Meeting of Friends of Philadelphia, for the Northern District. Quiet and retiring in disposition, her vocation perhaps most conspicuously in her family, but the influence of her sweet and gentle spirit was by those with whom she mingled. For more than twenty years she held the responsible station of seer, discharging the duties connected with the same in much humility, but with Christian firmness. She secured the respect and esteem of those with whom she came in contact, many acknowledging the help derived from her loving and judicious counsel and encouragement. Although the summons came suddenly, she reverently believed that, through adorable mercy, purified spirit is forever at rest, and she a partaker of those joys which, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

THE FRIEND.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 105.)

Ninth Month 15th, 1882. —, went with this morning to see Benlah Barton, who had a fall, and broken her hip. In all probability she will never get about again, but be contented the remainder of her life. She is 83 years old. We found her in a comfortable state of mind, thinking her time here may not be much longer.

8th. —, accompanied me to see Ann S., an aged Friend. She seemed glad to see me.

Appeared to be failing both in body and mind. The Apostle says, "remember them that are in bonds;" and it is a great satisfaction to visit such, being instructed thereby. It is because of thankfulness I am as able as I am to do at my advanced age.

Tenth Month 15th. First-day.—Our meeting was full. A number of our members who were burden-bearers, have been removed within the few years to their eternal reward in Heaven. There seem few willing to take up the cross and walk in the straight and narrow path. The old friendships and treasures, have captivated the hearts of many, causing them to rest in its transient enjoyments. O that the Lord would arise and break up the false rest of these, make them willing in the day of his power to put every crown at his holy footstool, and let him rule and reign in their hearts, whose right it is.

13rd.—We had I thought a good Select Pre-arranged Meeting. The dear Master's presence was felt among us, uniting our hearts in a very expressive silence. Weak, low, and discouraged I felt, came home strengthened, and the desire was raised to struggle on.

Twelfth Month 3rd.—Some time has passed without adding anything in this book. Have been very poorly, so as to be in bed nearly two weeks. I am now able to sit up. Every time I am thus stricken, think it is the beginning of what may be my last sickness. Truly, "what is your life?" is even a vapor, that appeareth for a little while, and then vanisheth away." "Lord make me to know mine end, and the measure of my life, what it is, that I may know how frail I am." O Lord, Thou who hast been with me all my life long to this day, now the shadows of the

evening are far stretched out, keep and preserve me to the end.

4th.—Am better this morning, which is cause for thankfulness. The words of the Psalmist were brought to remembrance, "Unto Thee, O Lord, do we give thanks, unto Thee do we give thanks: for that Thy name is near, Thy wondrous works declare."

17th.—At meeting this morning, which was solemn. —, appeared in prayer, and afterwards in testimony. Before a word was spoken, it felt as if the dear Master was with us—a precious feeling that we were not forsaken: to Him be the praise.

25th.—The day called Christmas. A day of festivity and enjoyment to many. To me a time in which, from looking over the past, sadness is the covering of my spirit; because of the great void I feel in the removal of my dear relatives to their blessed reward. Nevertheless am at times cheered with the hope, of being united to my loved ones, where there will be no more parting, but joy and peace forevermore.

First Month 1st, 1883.—Another year has dawned upon us. Many have been the changes I have experienced in my long life; how few left that were here in my young days! I can often adopt the language of the Psalmist, "My flesh and my heart faileth," feeling the infirmities of age.

6th. —, and — called here this morning. To me it was a pleasant visit; being cheered with the countenance of such as are concerned to walk by the same rule, and to mind the same thing, while so many are lightly esteeming the testimonies our early Friends suffered imprisonment and death for,—faithfully following all their Lord's requirements. It is now a time of ease; but oh, that more were willing to take up the cross.

7th.—Oh the purity that is needful to be prepared to enter the kingdom of Heaven!

"Oh for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb."

25th.—Monthly Meeting. In the first meeting, — spoke at considerable length, beginning with, "We that are in this tabernacle do groan being burdened, not that we would be unclothed but clothed upon," &c. He spoke to the aged; repeating several passages, as, "Cast me not off in the time of old age." Different states were spoken to encouragingly.

28th.—I feel many pains and discomforts. Holy Father, grant me patience to bear all thou seest meet to lay upon me, that I may be enabled to hold out to the end.

Second Month 5th.—Heard this morning of the death of M. A. Wood, who was for many years an invalid, and at times a great sufferer, and an example of resignation and patience. For a short time during the latter part of her life, she was better, so as to attend meeting once, which I understand she had not been able to do for twenty years. She was very ill for weeks, but when death came, was found with her lamp

trimmed and burning, ready to enter into the joy of her Lord.

6th.—Attended the funeral of M. A. Wood. There was much said in testimony and prayer. A desire was expressed for the young, that they might be willing to give up their hearts to obey and follow the dear Saviour, as she had sought to do.

11th. First-day.—Am again prevented by inclement weather from getting to meeting. Have had many quiet meetings alone this winter, when my dear Saviour has been pleased to draw near. To Him be ascribed all the glory and praise for the mercy.

20th.—Attended the funeral of Elizabeth Haines yesterday. A large collection of Friends present. My sympathies have been much with the bereaved husband, just recovering from a spell of illness. What a mercy in times of trial and affliction to have an unfailing refuge to flee to! I do earnestly desire to lean on his Almighty Arm who has been near in times of affliction and loneliness, when faith has been reduced low. He is worthy to be honored, trusted in, and obeyed for his unnumbered blessings and favors.

Third Month 4th.—The weather being clear attended meeting, though having a cold and not very well. When it closed I rose from my seat and walked down the aisle, when suddenly a severe pain caused me to faint; had to be carried home, and up stairs to my chamber and bed, where I have been confined a week. The language passed before me again and again, "Be ye also ready," &c. Being so suddenly deprived of consciousness occasioned very solemn feelings. O I do crave that with returning strength I may more faithfully serve my Lord and Master, feeling I have been an unprofitable servant. Since the death of my brother Thomas, am very much alone as to the outward; though friends are kind in calling to see me. I do not doubt it is all right that earthly props are removed, that I may more and more lean on the Divine arm of my dear Saviour, who in my retired, solitary moments, is pleased at times to draw near, unworthy as I feel.

Fourth Month 5th.—Went to meeting this morning, low in spirits and weak in body. —, was there and spoke, beginning with the words, "O Lord I am oppressed, undertake for me." What he had to express was comforting and encouraging to those who had many trials and besetments; whose faith, being at times, reduced to a low ebb. He also addressed the young, of whom there was a large number present. —, appeared in supplication.

(To be continued.)

Weighty Words.—"Dear young people, choose God for your portion; love his Truth, and not be ashamed of it; choose for your company such as serve Him in uprightness; and shun as most dangerous the conversation of those whose lives are of an ill savor; for by frequenting such company, some hopeful young people have come to great loss, and been drawn from less evils to greater, to their utter ruin."—John Woolman.

FOR "THE FRIEND."

An Open Door.

While on a visit to a Summer Resort, several weeks ago, we found a number of people were inquiring about Friends and their principles. A religious meeting had been held at the place a short time previously, at which several of our acceptable ministers had been engaged in proclaiming Gospel truths; thus awakening in the minds of some who were present, a desire to become more fully informed of our religious principles.

In the parlor of our boarding-house, a small evening company was collected together, when the pointed question was asked one of us: "What do Friends believe is essential to salvation?"

Before giving a direct reply, it was thought best to explain that in common with other Christian professors, Friends are believers in the Divinity of our Lord and Saviour, Jesus Christ; as well as in all the Scripture declarations respecting his life, works, death, resurrection, ascension and mediation. We believe that He is the procuring cause of man's salvation, and that mankind are put in a condition in which all may partake of the benefits of his atoning sacrifice for sin. But all are not saved by merely intellectually believing the truths of Holy writ. The Holy Spirit visits the human heart and reveals to it those things which are required to be believed and done, as well as those other things which are to be rejected and avoided. By faithfully following the manifestations of this Spirit in the heart, more light and knowledge are furnished, and a growth in vital religion is witnessed; and thus man's final redemption, step by step—like the garment of the king's daughter, stitch by stitch,—is wrought out. Friends believe it is essential to our salvation, that we must follow the discoveries of this true light which lighteth every man coming into the world.

"Why, I believe this," said a young person present.

Reply was made that while it was found that many professing Christians believe the doctrine, there did not appear to be a single creed in the world that recognized it in its fulness. It seemed to be the peculiar mission of Friends, clearly to uphold this fundamental doctrine of Christianity.

"But you reject baptism."

"On the contrary, we regard it as essential to be experienced."

"Then you are Baptists, as is the woman sitting in the corner of the room. They believe water baptism to be a necessary experience."

"I did not say that *water-baptism* was believed by Friends to be essential. John the Baptist told the followers of our Saviour, that they should be baptized with the Holy Spirit and with fire. You do not believe the disciples were put into the fire, do you?"

"No!" And a new thought seemed to have come into the minds of several. The company was informed that we believe the terms fire and water, are typical of those purifying and cleansing operations that our natural hearts need, in order that they may be made pure and acceptable in the Divine sight, and to fit us for the company of the redeemed in heaven.

"What is your belief respecting the communion?"

"We believe the true Christian communion is an inward and spiritual experience." Without going very fully into the subject, for which way did not open at the time, it was remarked that at the last supper, when our Lord, after breaking the bread and handing the cup, said to his

disciples: "This do as oft as ye do it, in remembrance of me," it was apprehended that they were observing the Passover, as was the Jewish practice annually; and that the actions of Christ and his disciples were Paschall actions, in commemoration of the deliverance of the first-born of the Israelites, when they were in bondage in Egypt; and not that Christ intended to institute a sacramental observance to be perpetuated by his followers. The subject was then dismissed with an offer to furnish such of those present as desired it, with a treatise on the communion containing our views.

A young woman remarked that she thought the doctrines preached by ministers of the denomination to which she belonged were not far from the truth, but that there seemed to be a great want of living up to them.

Before leaving the place, a serious-minded woman privately asked one of our number his views in regard to instantaneous conversion and a freedom from all sinning thereafter, which she had heard persons claim they had experienced, but whose daily life did not appear to her to accord with the profession of this high attainment. To this it was replied, that such persons were apprehended to be in a dangerous condition. While we cannot deny that Divine Power is unlimited and may effect a change from a state of nature to a state of grace, as in an instant of time; it is very presumptuous in any to conclude they have reached a state of sinlessness and freedom from the power of him who can transform himself into the appearance of an angel of light. Such was not the case with the Apostle Paul, who, after his conversion and an evangelical experience, second to none other on record, says: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." And again: "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am! who shall deliver me from the body of this death?" But he adds: "I thank God through Jesus Christ our Lord."

The woman said it relieved her mind to have this view presented, as it accorded with her own belief. She had felt desires after holiness, and was exercised that she might experience an advancement in the right way. Doubts and fears at times were permitted to assail her mind, yet in looking back she was encouraged to find that a change had been gradually going on, a hope begotten in her mind of Divine regard and acceptance. She appeared to be not far from the kingdom.

A circumstance in connection with the conversation at the evening company, brought much thoughtfulness. The name of a person had been mentioned on that occasion, who lived in the same neighborhood as the woman above referred to, who professed to be a minister in the religious Society of Friends, but who was known to have been engaged as a preacher in another place, where pay was given, and may have been one of those who occasioned the query about instantaneous conversion, &c. How can true Friends now be known to be entitled to that name by any outward means?

A few weeks ago, a letter was received from a minister who lives in Canada. She says: "There has been a most remarkable opening for Friends here the past year." Recently a Methodist minister called to see her. He told her "he had come over from Deseronto to see if I did not feel

like holding a Friends' Meeting in the house over which he presides, as some of his congregation had expressed a desire to have a Friends' Meeting during his absence, as he was going to a Conference in Montreal, and would be absent three First-days. I told him I had thought of Deseronto all summer, and spoke of it to Friends about it, but did not know where we could hold a meeting. He said we would be very welcome there." The man was a stranger to our Friend; but her friends encouraging to embrace the opening, with two companions she went to the place. She proceeds:

"When we entered the house the next morning, the usher came to me and asked if we wished the choir to sing. I replied, no. Then he said they would like to take up a collection; I said not for me or us, for we never take pay for preaching. Oh! he said, we want to take it to pay our own expenses. Then I replied, will withdraw when our meeting is through, as you can do as you please.

"The morning meeting was occupied largely in opening up to the people, Friends' views in regard to silent worship and of silent and vocal prayer, and it seemed to open in great clearness. At the close I informed them our meeting was now gone through, and thanked them for their kind attention; and at once the meeting broke up which put an end to their collection.

"In the evening we again attended, and the spirit was brought under great weight and travail before the Lord, on behalf of the precious souls that were gathered there. The meeting house was literally packed above and below; there must have been between four and five hundred present. No sooner was the congregation gathered and the door closed, than a solemn silence that was to be felt, spread over us. At a time M. B. knelt, and at a proper time I arose in great weakness before such an audience, but perfect quiet and order reigned throughout the meeting. It was indeed a baptizing time when Truth reigned, and Christ was preached with the ability that God alone can give. He exalted and the creature abased. Surely it was the Lord's doings and is marvellous in our eyes. Even the young children and young people were brought under the solemnizing covering over us as if all that was in them of a contrary nature was chained down and brought into the silence of all flesh. In this meeting they were told why we do not sing in our meetings; also our full belief in the Scriptures, and in the life, death and resurrection, of our Redeemer. I have no remembrance of ever seeing so many young people so sober and thoughtful. Life's work was opened before them, showing we were not placed here to live to ourselves or for earthly gain, but to live unto God and to do his holy will. A deep, impressive exercise must have lasted an hour, and after a time of silence the meeting concluded, when all arose quietly and left for their homes. There was no loud talking or standing round the doors, but each went his and her way—many extending their hands to us as they passed."

Deseronto is a town about 35 miles south of Kingston, and is almost in sight of the meeting house near Adolphustown where the first meeting of Friends in Canada was established. The house still stands, but no congregation of Friends has met within its walls for a number of years past.

ALL public movements in religious matters, right, must be under the immediate influence of the Holy Spirit.—Wm. Allen.

A Flood on the Ohio River.

The little hamlet of V—— had suffered terribly by the flood. Somewhat removed from the main lines of travel, and consisting only of a dozen or more scattered cottages, it had been reached by no relief boats or other aid. All this, however, made it none the less hard for the farmers, whose resources were now at the low ebb.

On the particular Saturday evening, some of the neighbors had collected at the post-office, and were gloomily discussing the prospects. One after another told his sad story of want and destitution. There were children at home crying for bread; sick people there were—shivering; dying people. What should be done? Every day for miles in either direction was nearly or quite as badly off as themselves. They separated, and went to their several homes without a word of cheer.

The next day, Sunday, a few men and women met for prayers. "O God," they cried, brokenly, "Thou who makest Thy angels spirits, and Thy ministers a flaming fire, send us help! send help!"

Now it often turns out that God begins to answer our prayers before we offer them. So it is in this case. While that little knot of sufferers had been hopelessly discussing and discussing one plan after another, the night before, Molly Beau had crept in, unseen by the rest, and, crouching behind a barrel, had listened intently to all that was said. Molly was not a possessing child. She had sandy hair, many winks, and no eyebrows to speak of. She was barefoot, and her thin wrists came out far beyond the ragged sleeves of her dress. Her one beauty was in her eyes, which were of a soft dish brown, like the deer's, and which shone like stars when a tear glistened in them, which happened this very night; for one of the helpers, wailing little babies referred to, was in Molly's wretched home—was Molly's wee, wee mother.

As she listened she made up her mind. Without a word, she crept out of the building, looked anxiously over her shoulder with those big wild eyes of hers, then shot off into the darkness like a startled doe. * * *

Sunday evening was a quiet one in the great terminus of the Ohio and X. Y. Railroad. The president of the corporation sat in his comfortable office, his feet on the fender of a glowing grate, and a cloud of thin, blue cigar smoke circling his head. It had been a good year on the road, and a handsome dividend was asked for the stockholders. The president felt very contented over this reflection, that he was almost dropping into an easy nap, when a sharp knock at the door started his eyes wide open.

"Come in!" he called.

A tall, brown-bearded man entered, leading at with some difficulty could be made out to be a little girl. The president glanced at her bare feet, which were covered with mud high above the ankles, and frowned. Then he met the appealing look in the little creature's brown eyes, and relented.

"Well, Mr. Everton, what now?" "Who've you picked up?"

"Tell your story, my dear," said the tall man, kindly, to his small companion, drawing up a chair for her.

"Please, sir, I'm Molly Beau, and I've come from V—— to get some milk for Jinks, and nethin' for dad, and — and —". Molly

swallowed hard, and went on: "The water's drowned everything, please sir, and the cow's gone, an' — an' — nobody's come." Here she broke down in good earnest, and sobbed in her poor little thin hands.

"How did she get here?" inquired the president, uneasily, forgetting to puff at his cigar.

The tall man (who was the city missionary) pointed silently to her muddy feet, cut and bruised as well, with her journey by night and day.

"You don't mean she walked all the way—forty-one miles!"

The other nodded. "I've given her something to eat and let her rest half an hour at the rooms. She wouldn't stay longer."

The president half turned, and touched an ivory knob—while the cigar went out entirely. A man in brass buttons appeared at the office door, and waited respectfully.

"Has No. 5 Freight got in?"

"Due in five minutes, sir?" telegraphed just outside the yard."

"Tell Andy not to draw his fire, but report to me at once as soon as he's in."

The man withdrew. A few moments later he reappeared with the engineer, covered with soot and oil. The result of the conference was that within an hour a locomotive was puffing slowly out of the freight yard, with no car attached, but having in its tender, besides a fresh supply of fuel and water, several large packages, evidently containing flour, milk, canned meats, and such other provisions as could be got together in so short a time. In the cab were four people—the engineer, the fireman, Mr. Everton, and a small freckle-faced girl with no eyebrows to speak of.

Once out upon the clear line, how that old engine did leap to her work! Flashing out great floods of light as the fireman piled her fire-box with shovelful after shovelful of coal, panting with huge gasps from her iron lungs, throbbing and quivering in every nerve, she roared on through the night, bearing her precious load to the weary and starving, who thought their Father in heaven had forgotten them. On and on, scattering storms of sparks on every side, calling out shrilly as she dashed past the small way-stations, until, with two sharp, exultant cries, "I've — come!" she slowed up at the depot nearest V——.

Before morning, there was rejoicing in the little town by the river. The kind missionary stopped long enough to leave many a word of comfort and good cheer—and Molly looked at it all with her soft brown eyes, and wondered why everybody was so kind to her. "She was *some tired*," she admitted, "but what could she do? Thar' was dad, and thar' was Jinks, an' —"

"*There was God*," said the missionary, smiling. — *Willis Boyd Allen.*

If thou hire a servant and give him *earnest*, thou expects his going to work, and bids him go. Thou dost not pay him his wages till the year's or week's end. So now Christ—He gives the earnest of the Spirit; thy wages is eternal life; thy work which is paid at the end when thou hast done. All men and women that come into the Truth, the first work is to convince people of God's Truth, and turn them from the power of Satan to the power of God; then they come to receive their earnest and wages, the gift of God.—*G. Fox.*

A GENUINE revival means trimming of personal lamps.—*T. L. Cuyler.*

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 107.)

1797. Eleventh Mo. 27th.—The Quarterly Meeting was now held at this place [Little Creek], wherein I had much close exercise and labor in the line which I believe I am called to move in, both in men's and women's meetings. I was concerned to treat on the situation, and the care that was due to and should be maintained over those children of poor people, whether black or white, that are in the families of Friends, for instruction and education. This was so far united with, that a proposal was made that a committee be appointed to visit Friends' families, to inspect into the condition of children under their care, as to clothing, lodging, etc., black and white; and with respect to getting them out to meetings with garments suitable; likewise to see whether an improper difference is not made between poor children in some families, and their own children, relating to their dress, their bedding, and privilege of going to religious worship. (I look upon it, that as these have souls to save or lose, as well as our own offspring, being also the children of human beings, they ought amongst us be treated with suitable Christian regard.)

I expected the proposal of such an inspection would come close on some; and after the clerk had essayed a minute, it was pleaded as a better way at present, to have it recommended by the representatives, that inspection might be made into these things by the Monthly Meetings; and thus it ended for that time; yet a number were freely willing a committee should have been chosen and sent on the business.

28th.—I now believe myself clear to go homewards, taking two Meetings on my way. The last was at White-clay Creek, or Stenton, in Newcastle County. The meetings in the parts where I have lately been are generally small. I believe there are too many black people in the families of Friends, which in many instances appears to be an injury to their own children. The blacks are deemed inferior, and therefore in general are kept at the laboring oar, whilst the white children are too much indulged in pride and idleness. I thought it right to tell some Friends, it would be good for their children to take their turn in the kitchen; to learn to wash dishes—apply themselves to the wash-tub—the kneading-trough, etc.;—and learn early how to manage household affairs, and wait upon themselves; and not to have to call so often upon Bets, Nance, and others, to wait upon them; and that the blacks be more often admitted into the parlor, and learned to spin, to knit and sew, by turns with their own children; so that all, both black and white, may be brought up with suitable instruction, that they may know how to make a good use of their freedom, when of suitable age;—for I have seen some fine parlors and poor kitchens, because of bad conduct taking place, for want of prudent management.

Twelfth Mo. 1st.—Travelling to-day upwards of thirty miles, I returned to my own home, having been from it near fourteen months; and travelled about five thousand miles, or rather more; and now finding my dear wife and other connections in health, this adds to the cause of humble thankfulness to the God and Father of all our mercies, who hath prepared my way before me in a wonderful manner, and helped me through many baptizing seasons. For his adorable goodness, I now feel all that is within me, bow and reverence his great and glorious name!

20th.—At our week-day meeting, two Friends

attended from a distant meeting, large in testimony. I was under exercise; and I have sometimes believed a flow of words may be spoken very correctly—yet life and power be wanting; and that where there is too much eloquence, it lessens the weight and service of testimonies.

29th.—This morning I can scarcely keep my head above the water, beholding the abomination of the times, and thinking who shall stand for the Lord's cause?

31st.—I have been for near eight days visiting widows and fatherless children. Some of these, I thought, were like the turtle, mourning for her mate, under a deep sense of their loss. With these I had near sympathy, believing some of their trials would be great. I also visited some neighboring meetings, in which I had close labor, that appeared to be well received.

1798. First Mo. 8th.—A concern seemed to rise in my mind, and come into view at times, for near twenty years, as though it might be required of me to cross the sea in Truth's service at some period. I did believe it was right now for me to lay this prospect before my Friends, for their consideration. It being a weighty matter, was concluded by the Monthly Meeting to be referred for further consideration; with which I was well satisfied, and thought I witnessed a measure of sweet peace for having thus given up to mention what had been opened to my view, and to leave the event.

9th.—Next day, I had close labor in Woodberry Monthly Meeting, having to revive my concern about some matters which I feared were getting too much out of their sight.—One was concerning the superfluous workmanship that appeared in the building of the addition to their meeting-house, done some time back, which occasioned sorrowful sensations in me, and yet continues to do so. I believe our backsliding, and gradually getting into the spirit and ways of the world, is displeasing to the Lord, by whom our faithful predecessors were called, and we also, to deny superfluities, and come out of a worldly spirit, to bear testimony for simplicity, as most becoming his holy example, and the doctrine of the cross of Christ. And I have believed some of the work in the building alluded to doth speak the language of backsliding; and ever will, as long as it is suffered to remain in its present form.

I had also to speak of the growth of pride and superfluity in that of other buildings, and riding in fine carriages, which have paintings of different colors, with carvings that cause them to be more costly and no more useful. These things speak the same language of worldliness, and lead on by degrees towards the broadway to Babylon, or Egypt, and so to the way of Confusion, with thirsting after worldly honor, and thus becoming tinctured with a party spirit, etc.

20th.—I have in my usual way, for many days, been going up and down among the afflicted. With many of these I have a near feeling. Wishing my Friends would oftener give up to go and sit with such as these in their trials, and sympathize with them in their baptisms—for, blessed are those who consider the poor; the Lord will deliver them in times of trouble: Ps. xli: 1.

Second Mo. 10th.—As I was lately going to meeting, a man passed by me who is in the practice of administering physic—and instantly this opened to me with a degree of clearness: That human learning and study were not sufficient to qualify any man to be a doctor; but to be truly

skilful, is a Divine gift; and I am more and more confirmed in the truth of its being so.

12th.—At our Monthly Meeting, my prospect of crossing the sea came again before Friends, and was pretty much united with in general; yet some Friends were not quite easy to have me set at liberty quickly; therefore it was concluded to be most safe to let the proposal rest, at this time; so it was not kept upon the minutes; which occasioned me deep feeling of mind, with humble desires to know the cause of the stop; as I thought I had received so great an assurance of having done well in laying it before my Friends, because of the sweet peace I had felt after I did so. Yet, I was helped to believe, if I could be preserved in quietude, I should not be left in the dark. For, at first, I could scarcely reconcile my own feelings with those of my Friends, when the matter turned in the meeting. But, within four days after, it was cleared up; and my mind became fully satisfied and comforted. And I can now say, good is the Lord, whose ways are out of the reach of human wisdom and past our finding out. Therefore, we need Divine wisdom to give us an understanding. The prospect of a visit to England, which had so long appeared at times, became so weighty last summer, I was afraid it would be more than I could bear, and properly attend to the visit, I was then engaged in the Carolinas, etc.: so as to cause me not to cut that work too short. I believe now, it is the goodness of the Lord, and all in wisdom, that I should not be required to engage in more than I could bear; so, by laying it before my Friends, I might obtain relief from that burden; and be the better qualified to perform the remainder of my day's work in mine own land. When these sensations were opened, as I believe, in the true Light, which shines out of darkness, and which the darkness comprehendeth not, oh! the sweet flowing forth of the Lord's goodness I then felt; my tongue is too short to set forth by the one half! Glory, glory unto thee, O my God, saith my soul in a sense of thy great mercies!

(To be continued.)

FOR "THE FRIEND."

The following account of Iowa Yearly Meeting (smaller body) has been forwarded by one of its members:—

Iowa Yearly Meeting of Friends (Conservative), held at North Branch, Madison County, and brought to a close Tenth Month 6th, evidently proved to be a time of special religious favor to most of those present.

Though the number in attendance was scarcely as great as that convened at West Branch, Cedar County, last year, nevertheless the same characteristics of Christian love and unity prevailed. Manifest concern was also evinced that the truth as held by Friends should be no mere formal profession, but an individual experience and representation of belief in the Gospel of our Lord and Saviour Jesus Christ.

During all its sittings—covering six days—not the slightest jar had place, the various items of business being attended to in true harmony. The consideration of the state of the Yearly Meeting, as set forth by the answers to the Queries, and by the testimony written in many hearts, brought deep spiritual exercise over the meeting; the conscious shortcomings occasioning individual longings after a better experience, in obedience to the simple truth made known to our fathers—the faith once delivered to the saints, and still the only ground of salvation.

Under similar exercise, all were admonished to constant watching, not only against the roads of temptation into the heart, but against the varied and ceaseless attacks of enemy of all righteousness, in his studied effort of our time, to make the garden of the Lord conservatory for the cultivation of disguised quity—so-called revivals, man-made past systems, vain repetitions in the form of practical artistic performance of music,—all the creation of intellectual effort, perhaps more than anything in our day, calculated to destroy true inwardness and conformity to the law of the spirit of life in Christ Jesus; and to beget an intolerance of worldliness, which in the name of progress is apparently arresting the spread of the kingdom of the Redeemer of men.

The care of the young, and especially that part of the service devolving upon the church in a corporate capacity, again claimed serious thought, and some weighty expressions were given in regard to the duty of guarding the educational surroundings of the rising generation from influences out of harmony with spiritual truth. Some steps were taken to advance the establishment of the boarding school, in some degree provided for last year.

It appeared that in no previous year since the organization of the body, were there so many of its members called from works to reward. Though touchingly reminded that some of the recently removed were real standard-bearers of the Lamb's army, the sorrow felt was not without hope, the belief being that, while with those who remain it is still trial and warfare, with dear departed ones there is victory and triumph. Solemn, fervent prayer was uttered that all places now made vacant might be filled by those called and qualified, that the battle against unbelief and wrong may not only be continued, but zealously pushed to the gate.

Epistles were received from all the Yearly Meetings in correspondence, and felt to be more than ever a favored means of provoking spiritual as well as formal communion.

The presence of a comparatively large number of the members of Hickory Grove Quarterly Meeting was, as in former years, a marked feature of the gathering, and their labors of love and freely expressed sympathy, had evident place in the life and good order of the meeting. Mary B. Test, a minister of said Quarterly Meeting, was acceptably present, with minute labor attending her for service within the limits of the Yearly Meeting.

The condition of some Friends scattered throughout various parts of the land, and in isolated circumstances, was seriously brought before the meeting by a communication received from an interesting company of such in California. The subject was felt to be an important one, involving some responsibility, and a much serious expression, it was deemed best to address to them by way of epistle, words of sympathy and counsel as appeared suited to the position.

As the result of concern arising in the meeting for Sufferings, a committee was appointed to prepare, as way might open, a testimony setting forth the position of this Yearly Meeting in relation to some other Yearly Meetings, and give fresh declaration to the general profession of the Society of Friends.

THOSE who have experienced their own will to be subdued and brought into subjection to the will of God, can with propriety call on their Father.—W. Allen.

THE TRANSITION.

BY MARGARET J. PRESTON.

SELECTED.

was but only yesterday he said
That it would seem an easier thing to die,
If earth's strange beauty did not hold the eye
And heart enthralled, with its enchantment spread
Beneath and overhead.

And yet to-day he breathes empyrean air;
He sees a glory that he could not see
In sun or cloud, in grass or waving tree;
And wrought to rapture by the scene so fair,
To praise turns all his prayer.

was but yesterday he spoke of love,
Of human love as something too divine
To pass away with life,—of his and mine,—
Passionate, clinging, deathless, raised above
Earth's utmost power to move.

And yet to-day he is beyond the sun,
Beyond all comfortings of earthly bliss,—
So glad that, if his thought this love should miss,
Will seem a shadow to the waking one,
Whose dream of life is done.

was but yesterday he mused of faith,
And longed for such a vision as might gaze,
Without one clouding doubt, upon the face
Of Him whose mercy guards our living breath,
And leads to life through death.

And yet to-day, enraptured, eye to eye,
He sees, and worships,—marvelling at the fears
And toils and cares that marred his mortal years;
And wonders, with an angel's wonder, why
He had not longed to die!

miracle of Death! To-day, so tried
By vain regrets that must maintain their sway;
To-morrow, every trouble cast away,—
rever blest, with God himself for guide,
Forever satisfied!

—S. S. Times

SELECTED.

HE MAKETH ALL THINGS NEW.

Old sorrows that sat at the heart's sealed gate
Like sentinels grim and sad,
While, out in the night damp, weary and late,
The King, with a gift divinely great,
Waited to make me glad:

Old fears that hung like a changing cloud
Over a sunless day;
Old burdens that kept the spirit bowed,
Old wrongs that rankled and clamored loud—
They have passed like a dream away.

In the world without and the world within
He maketh the old things new;
The touch of sorrow, the stain of sin,
Have fled from the gate where the King came in,
From the chill night's damp and dew.

Anew in the heavens the sweet stars shine,
On earth new blossoms spring;
The old life lost in the Life Divine,
"Thy will be mine, my will is thine,"
Is the new song the new hearts sing.

—Mary Lowe Dickinson.

Generous of Praise.—How much better the
world would be if only people were a little more
generous of praise. Let no one suppose that we
are speaking of flattery—we mean simply praise,
as Webster gives it, "Honor rendered be-
cause of excellence of merit." How easy it is
to find fault when everything does not run
smoothly—when anything is omitted which
ought to have been done. Why should it not
be just as easy to give commendation for the
right done?

The day is drawing to its close, and the wife
and mother, weary with household care, sits for
a moment waiting the sound of the home-coming
t. The door opens quickly, and they have
heard. "How bright and cheery you look here!
You always make home look that!" and the

husband's kiss on her cheek brings back the
careless girlhood days, and the life looks sud-
denly bright again.

"The boys wanted me to stay all night,
mother—it was stormy—but I thought I would
rather come home, and I'm glad now I did!"—
and the boy glanced around the pleasant sitting-
room with a look that told plainer than words
how attractive a spot it was to him. The mother's
weariness had gone, like the shadows before the
light.

How many homes are rendered unhappy by
too much fault-finding, and too little just praise.
And if one cannot praise—what then? Whit-
tier, in his beautiful poem, "My Birthday,"
says:—

"Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow at least to blame."

Yes, one can always be "slow, at least, to
blame." The fact that little faults try and vex
us, in those dear to our hearts, only goes to
prove that the general character is good, and
there is much to praise. The whiter the snow,
the darker look all objects against it. Why
not admire the whiteness which forms the back-
ground?

Then, if we look within—if we see with im-
partial eyes the shortcomings of our own lives,
will we not be slower to notice flaws in others?
If, then, we are so frail, so weak ourselves, so
dependent on the kindness and forbearance of
others, shall we not do the little we can to make
the world brighter in turn for them?

If there is anything to admire or praise—and
there is always something—speak the word now;
it will brighten the weary hours, it will prevent,
mayhap, a failure to-morrow—a failure caused
by discouragement and pain. Oh! there is no
time like to-day for speaking the words of praise;
and the to-morrow may never come.—*Exchange.*

The Tiger and the Missionary.—One evening
after tea we had worship, and commended our-
selves, our friends and well-wishers and the mis-
sion to God. We were all well, and dreaded
no evil. There was money in the mission box,
which is not always the case, and we were at
peace with God and men. After worship I had
to go outside, and right under my window was a
tiger about twelve feet off. My first thought
was to turn and flee; but fearing that he would
jump on my back and shake me by my neck, as
the cat does the rat, till I was dead; and seeing
that I was too near to flee, I resolved to walk
straight up to him, and begged Jesus to go with
me and preserve me. The tiger had already
been to the cow house and scratched a hole to
get at the cows and calves. The walls, however,
were thick and hard, so that after scratching
about nine inches deep, he gave it up as a bad
job. Now he came to the house, seeking his
supper, and no doubt thought he had found it
when he saw poor me walk up to him, not know-
ing but what in a moment more, I might be in
his mouth.

What a blessed thing that my soul was in my
Saviour's keeping! On the veranda was lying
my Scotch dog, green from Scotland. He had
never seen a tiger before; he had never looked
in a picture book; the village dogs might have
told him many a tale of friends and relatives
having been carried away by tigers, but my dog
was a white man's dog, and he would disdain
talking to those low fellows in the village; so
he rushed at him and barked furiously. The
tiger had never seen impudence like this before.

He was a man of war and had taken his prey
from his youth, and had always seen dogs taking
to their heels much faster than he cared for;
but here was a rough and hairy looking stranger,
with a deep bass voice, bearding him to his face.
He snarled at us and went a few steps on one
side, and I made a shave between the wall and
the tiger, praying all the time. When passing
him, I expected every moment that he would
paw me, and felt nervous. After walking twenty
yards, I realized that I was safe, and thanked
God. I thought, "Poor doggie, you will pay
with your life for your master's safety." Tigers
and leopards are very fond of eating dogs; so I
whistled for him. To my great joy he came,
wagging his tail and turning around, barked
again at the far-off tiger. Does not the Holy
Book say, "The angel of the Lord encampeth
round about them that fear Him?" Blessed be
God, who has given us the angel of the covenant
to watch over and keep us all the days of our
life. (Isa. lxiii, 8, 9).—A. Haegert, in "The Mis-
sionary."

The Force of Natural Gas.—Although the
wells about Findlay are under control, the tubing
is anchored, and the awful force is held under
by gates and levers of steel, it is impossible to
escape a feeling of awe in this region at the sub-
terranean energies which seem adequate to blow
the whole country heavenward. Some of the
wells were opened for us. Opening a well is un-
screwing the service-pipe and letting the full
force of the gas issue from the pipe at the mouth
of the well. When one of these wells is thus
opened the whole town is aware of it by the
roaring and the quaking of the air. The first
one exhibited was in a field a mile and a half
from the city. At the first freedom from the
screws and clamps, the gas rushed out with such
density that it was visible. Although we stood
several rods from it, the roar was so great that
one could not make himself heard shouting in
the ear of his neighbor. The geologist stuffed
cotton in his ears and tied a shawl about his
head, and, assisted by the chemist, stood close to
the pipe to measure the flow. The chemist, who
had not taken the precaution to protect himself,
was quite deaf for some time after the experi-
ment. A four-inch pipe, about sixty feet in
length, was then screwed on, and the gas ignited
as it issued from the end on the ground. The
roaring was as before. For several feet from
the end of the tube there was no flame, but be-
yond was a sea of fire sweeping the ground and
rioting high in the air—billows of red and yel-
low and blue flame, fierce and hot enough to
consume everything within reach. It was an
awful display of power.

We had a like, though only a momentary, dis-
play at the famous Karg well, an eight-million
feet well. This could only be turned on for a
few seconds at a time, for it is in connection
with the general system. If the gas is turned
off, the fires in the houses and factories would go
out, and if it were turned on again without no-
tice, the rooms would be full of gas, and an ex-
plosion follow an attempt to relight it.

This danger is now being removed by the in-
vention of an automatic valve in the pipe sup-
plying each fire, which will close and lock when
the flow of gas ceases, and admit no more gas
until it is opened. The ordinary pressure for
house service is about two pounds to the square
inch. The Karg well is on the bank of the
creek, and the discharge-pipe through which the
gas (though not in its full force,) was turned for
our astonishment, extends over the water. The

roar was like that of Niagara; all the town shakes when the Karg is loose. When lighted, billows of flame rolled over the water, brilliant in color and fantastic in form, with a fury and rage of conflagration enough to strike the spectator with terror. I have never seen any other display of natural force so impressive as this. When this flame issues from an upright pipe, the great mass of fire rises eighty feet into the air, leaping and twisting in fiendish fury. For six weeks after this well was first opened, its constant roaring shook the nerves of the town, and by night its flaming torch lit up the heaven and banished darkness. With the aid of this new agent anything seems possible.—*Chas. Dudley Warner, in Harper's Magazine.*

FOR "THE FRIEND."

The Substance of a Communication made by Moses Brown, then in his 95th year, at a Meeting held at Providence, Fifth-day, 12th Mo. 20th, 1832.

[The following communication of that worthy Friend, Moses Brown, of Providence, R. I., was forwarded for insertion in THE FRIEND, by an aged Friend, who says that Moses Brown frequently attended the meetings held at the Boarding-School of Friends at that place. It was, we suppose, at one of these meetings that he gave the following advice to the children: Ed.]

I do not feel easy to leave this meeting without mentioning to the children now present that there is a doctrine abroad of a very hurtful tendency, namely, "That we are not bound to believe what we do not understand." Now this doctrine of which I speak, and which I regret to say is gaining ground, and is productive of much evil in the world, has occasioned much uneasiness in my mind, when I have considered its tendency to lead to disbelief in the Holy Scriptures; and I have desired that the young and rising generation might not place their faith in this opinion. Your parents place you at school, having full confidence in your master that he is capable of instructing you. When you are learning any science or art, even in the very beginning, if there is anything that you do not understand, you believe that your teacher can explain it unto you, and that what he tells you is true; you may not understand it at first, but as you go on step by step, he explains it to you and your faith is confirmed. Just so it is with the Scriptures of Truth (for such I believe them to be). Many passages contained in them are figurative; some are to be understood literally; others spiritually—and are not all to be comprehended at once, but open gradually upon the mind; those of the latter kind cannot be fully understood unless we are acquainted with Him who dictated them, and also believe that Jesus Christ was sent from the Father, as a sacrifice for the sins of the world. It is not expected that young people, or any one that has not had experience, can understand all the passages of Scripture, and I would entreat of you, if you cannot understand what you read in them, not to lay it aside and say, "I do not believe;"—but wait, wait upon the Lord, and in his own time He will reveal it unto you. In the course of my life (and it has been a pretty long one), I have found it difficult to surrender my own will, and to wait for the teachings of Heavenly Wisdom; yet, when I have, I have experienced the truth of this Scripture: "Behold I stand at the door and knock; if any man will hear my voice, and open the door, I will come

in and sup with him, and he with me;"—and this, my young Friends, is a glorious supper—"a feast of fat things,"—and nothing short of the love of the Lord. I can testify from my measure of experience, that I have found a frequent reading of the Scriptures (and I have endeavored to understand them), has been productive of much peace to my mind, and has increased my love to my heavenly Father, and his love towards me. I wish you to believe in the Holy Scriptures, and in our Lord Jesus Christ—in his personal appearance on earth, as well as his inward appearance, revealed in the heart—and not believe in this doctrine so destructive to your peace. I do not wish to detain the meeting; we have had a very good time; I hope I have not hurt it.

SELECTED.

I FOUND in that nation [Ireland] a brave, zealous and living people in the root of true religion and discipline, or Church government, well qualified with experience in Divine Wisdom; but there were also some who seemed very perfect in form, and appeared to the outward very exact and zealous against pride and worldly customs, but for all that, the inside was not right, so that I found often very close exercise amongst them, in warning them against the leaven of the Pharisees, which was equally, if not more hurtful to religion than that of the Publicans;—and in some places showing, that it was needful to be good examples in plainness of speech and apparel, which many had deviated from; but, nevertheless, such there were, who, though plain, and otherwise strict, were too much taken up with the world, and the riches of it, making haste to increase their substance, which was a very great hindrance to their growth in the life of religion, and made them dwarfish therein; setting forth, that a form, without life, whether by education or otherwise, would not avail.—*Life and Travels of Samuel Bownas.*

Natural History, Science, etc.

Paris Limestone—All the magnificent buildings of Paris are made of limestone taken from quarries near the city. These quarries are composed of layers made entirely from the tiny shells of microscopic animals. No less than one hundred and thirty-seven species exist in these limestone beds. There are other little beings, not so small, that did an enormous share of rock-building. They have received the name "nummulites," from the Latin word "nummus," meaning "money," because their shells resemble coins. In Germany they are commonly called the "devil's money." They are so perfectly formed that one cannot help thinking, on first looking at them, that they have been stamped with a die. In some places mountains of great height are made of their shells.—*St. Nicholas.*

Rustless Iron.—Much seems to be expected of a new French method of protecting iron from rust. It was first suggested by De Meritens, of electrical fame, and consists in placing the articles to be protected in a water-bath at a temperature of from 158° to 176°, through which is passed an electric current of just sufficient strength to decompose the water. In an hour or two the iron acquires a coating of black magnetic oxide, which will take a brilliant polish, and effectually resist further oxidation. Steel articles were readily coated in the first trial, but success with wrought and cast iron was only reached when distilled water was used.

Mastodons in Wabash Valley.—Professor John Collett has just returned from a visit to Western

Indiana and Eastern Illinois. "I have com remarked he to a reporter, "from the home the mastodon, a creature which was one of recent prehistoric animals of the Wabash Valley. His remains are always found on or near surface. He enjoyed the prairies, where grass and tender bushes could be browsed. The le plains about Murdock, Newman and Hu stations in Illinois on the I., D. and S. R. which I have just visited, were favorite grazing grounds, and were originally studded with slow and ponds of water. These animals, in time drought, would wade into the ponds, often und laid by quicksands, and there they would m down. The bones of one with eight teeth w found two miles northeast of Murdock recent remains of another were found near Culburtso grove, four miles northeast of Newman's stati and remains of another ten miles southwest Hume.

"The wonderful ditching machines," continue the professor, "which plow trenches from 10 to feet wide, and from seven to nine feet deep, w drain the soil and give such aeration as to stroy remains that have hitherto been preserv in these miry places. Mastodons have be found in Western Indiana. There were rema of a mastodon calf discovered near Quaker Poi also remains at Leatherwood, and on the R coon, in Parke County, and near the mouth Otter Creek, in Vigo County. These were found near the surface, and in boggy soil, a there is reason to suppose that the mastodo have existed until within 2000 or 3000 ye and were contemporaneous with man. The mains of some of those found were of anim destroyed by man, who set pitfalls for them a captured them for their flesh. Dr. Koch, Golconda, Ill., in excavating for the bones of mastodon, found charcoal, indicating the use fire to cook the meat of the animal. Indi arrow-heads and flint knives were also fou near the remains, indicating that the flesh h been dissected by an early race of people."—*dianapolis Journal.*

Insomnia.—Most people require eight ho of good sleep in the twenty-four, to keep th in good condition. During sleep there is blood in the vessels of the brain than at o times; and whatever draws blood to the br such as mental work, interferes with sleep. relief is sometimes obtained by briskly rubb the whole surface of the body with a coa towel, which brings the blood to the surface the body.

An Indian Research and Aid Society has b formed at Ottawa, Canada, under the patron of the Governor-General. Sir William Daw is the president, and E. F. Wilson (well kn for his labors in behalf of Indian children) secretary. The object of the society is to p mote the welfare of the Indians, to guard th interests, to preserve their history, traditio folk-lore, and to diffuse information with a v to creating a more general interest in their progress. A monthly journal is to be publish containing papers of an ethnological, philo cal, and archaeological character. The Moha chief, J. B. Brant, is a member of the couni

Items.

Downfall of Mormon Polygamy.—Wilford W ruff, the Mormon President, sent the following c munication to *The Independent*:

"At the great Conference of the Church of J Christ of Latter Day Saints, on Monday, atten by Apostles, Bishops, Elders and about one th sand members, the declaration forbidding fu

riages in violation of law was read, and the following resolution adopted by unanimous vote, viz: "I move that, recognizing Wilford Woodruff as President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth, at the present time, who holds the keys of the sealing ordinances, we consider him fully authorized, by virtue of his position, to issue the manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

"This action of the Conference is conclusive."

"The Church has no disposition to violate the laws or defy the Government."

"The revelation of God requires us to obey the constitutional laws of the land."

"The Supreme Court of the United States is the final interpreter of the laws and the final arbitrator as to their validity."

"The Territorial Convention has also pronounced in favor of full allegiance to the Government and full submission to its authority."

"Judge Zane has recognized the action of the Church as sincere and final, and has rescinded the edict excluding Mormon aliens from naturalization."

ALT LAKE CITY, UTAH, Oct. 10th, 1890."

General Booth's New Scheme.—All lovers of humanity are interested in all schemes for the reformation of what now-a-days is called "the lapsed masses." The multitude of the idle and vicious is increasing, and something must be done, first, for their temporal welfare, and then for their religious. England this subject is receiving much attention, and various plans are being proposed to effect the desired result. General Booth, of the Salvation Army, who from his experience with the lower classes of society, is qualified to speak practically on the subject, is about to issue a book under the title "In Darkest England and the Way Out," in which he will develop his scheme for the amelioration of the condition of the fallen thousands of London.

He purposes to put it in operation as soon as possible by means of the organization of which he is the efficient and successful commander. In a recent interview he thus briefly outlines his scheme: "In the cities we shall have industrial refuges and refuges for the immediate reception of people; from these refuges and homes they will, after a little time, be fed off to rural settlements, to agricultural villages and communities, which we hope to settle in the country, and from these again to settlements in the colonies." This is to be followed up with moral influences and Gospel agencies. In brief, the design is, first, to improve the temporal condition of those who have "gone wrong," and then work for their salvation.

All lovers of their kind will wish success to the experiment. If London's horde of erring ones can be reached and benefited, it will be an encouragement to workers for the temporal and religious improvement of similar classes in other lands. The question of doing something practical for the growing numbers in all our cities whose condition is so deplorable, and who are a standing menace to society, is for serious consideration on the part of Christians and philanthropists. We must first get hold of the better elements of their nature, appeal to their nobler instincts, throw around them an air of respectability, and place them where they can enjoy the rewards of industry. When this is done, we will have multiplied our power over them for good, and work for their salvation with increased promise and success.—*The Presbyterian.*

North Carolina Yearly Meeting.—We have been long with much interest an "account" of the Yearly Meeting of "Friends," in the State of North Carolina. It was held at High Point, which is near the central part of the State, and continued for several days. At first the attendance was small, but in their meetings they were favored each day," the account says, "with a period of silence," "first-day" came and the multitude poured in on them. The "account" says that there were ten thousand people gathered together on the grounds and around the meeting-house. Two meetings were held, one of them in the house and the

other on the green, but the gentle complaint is made that "such meetings are not apt to be satisfactory." "Congregational singing" was also heard, in morning and evening meetings, which was more sharply characterized as "very unsatisfactory." In other things there was a toning up of the old keys. "Friends were admonished, time and again, against a man-made and man-paid ministry; and that it always tended to scatter instead of building up." In the meeting on "Ministry and Oversight" some "pertinent counsel was feelingly brought up, showing the great necessity of silent waiting; and that those who minister should be moved by Divine power." Upon moral questions they were quite as strong. When the report on temperance was brought in it was decided to insert a clause in the Discipline, making "the holding of any revenue office, the duties of which are in any way connected with the whiskey business, a disownable offence." When all was done, and done decently and in order, "a minute of advice to the subordinate meetings was read and approved," and then, "after silent and vocal prayer, and short silence, the meeting adjourned to meet next year, if the Lord permit." Would that our Presbyteries and Synods could always be closed as quietly and reverently.—*Presbyterian.*

JAMES THORNTON remarked, in one of his religious communications, that every act of obedience to the Divine requiring brings strength; and every act of disobedience weakness.—*W. Allen.*

THE deceivers are those that come to be convinced, and have known something of the Power [of God], and do not abide in it.—*G. Fox.*

THE FRIEND.

ELEVENTH MONTH 8, 1890.

Since the preparation of the Historical Review of the Society of Friends, published in the last volume of THE FRIEND, the writer has had the opportunity of perusing the Memoirs of John Comly, who was probably the most influential member of the Yearly Meeting of Philadelphia, who took part in the separation of 1827. Indeed, from his own narrative, he appears to have been the prime mover in that separation: having gone about prior to the Yearly Meeting in 1827, and endeavored to impress on the influential members of the party he was attached to, the desirability of a quiet withdrawal from the contentions which then agitated the Society. One of the chapters of his book is devoted to an account of the separation. It is interesting to note how much he ignores the question of doctrines as having anything to do with the disunity and disputes which arose. These evils he attributes almost wholly to what he claims was the growth of a bigoted and intolerant spirit on the part of those in authority in the Church.

Yet, the latter part of his Memoirs, and some essays appended to them, show that at least in the latter part of his life, he had imbibed the same tendency to allegorize and explain away the plain declarations of Scripture, which was one of the causes of uncasiness with the teachings of Elias Hicks.

In 1827, John Comly mentions being at a meeting at Alloways Creek, in New Jersey, at the close of which a Methodist minister asked him, "Do you believe that Christ was the son of Joseph, or the Son of God?" He says, "I answered, the latter undoubtedly: I never had a doubt of the Divinity of Christ. I have no

idea of a Christ that is the son of Joseph."—He replied: "Then you believe that we have access to God through his blood, do you?"—"Certainly," said I.—"Very well," said he, "I am fully satisfied." John Comly adds: "Whatever external or material ideas be attached to the terms of his questions, the answers were given with reference to the spirituality of Christ, and the blood that cleanseth from all sin, which cannot be material blood, because matter cannot cleanse the spirit."

We do not doubt that John Comly and many of his associates believed in the inward coming and work of Christ as a spiritual Light, enlightening every one who will receive and obey it—as was abundantly taught by our early Friends. But there is reason to believe that as to the outward coming of Christ, they could not have adopted the language of Robert Barclay, who, speaking in the name of the Society of Friends, in his *Apology*, says: "As we firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree: so we believe that the remission of sins, which any partake of, is only in and by virtue of that most satisfactory sacrifice, and not otherwise. For it is by the obedience of that One that the free gift is come upon all to justification."

Because Friends in the beginning earnestly pressed on their hearers the importance of heeding the Holy Spirit, which alone effects the redemption of man from his sins, they were often charged by their adversaries with undervaluing the outward coming and appearing of Christ. Among others, John Bunyan published some charges of this kind, to which Edward Burroughs replied. In this reply, E. B. says: "We prize the Lord Jesus Christ, God-man, to be precious unto us, and unto all that do believe, and have owned Him alone to be the foundation, whom God hath laid for salvation to the ends of the earth."

In reply to the query, "In what respect does Jesus Christ, as the Lamb of God, take away the sins of the world?" George Whitehead says: "I answer, in two respects; first, as a universal and most excellent offering and acceptable sacrifice for sin, in order to obtain redemption and forgiveness by his precious blood, and even of a most sweet smelling savor to God, far excelling the legal and typical oblation of animals—as the offerings and blood of bulls, goats, heifers, sheep, rams, lambs, etc.,—all of which, Jesus Christ, by his own one offering, put an end unto. Second, Jesus Christ, as the Lamb of God, takes away the sins of the world, by purging the conscience and purifying the hearts of all them who truly receive Him, and believe in Him, even in his holy name and Divine power."

The Society of Friends have ever attributed the salvation of man to Christ; and in so doing have been careful not to reject either the work performed in that prepared body in which He appeared in Judea, or that spiritual work which is still being carried on in the hearts of those who yield themselves up as his willing servants. To accept one part and not the other, is but an imperfect recognition of what we owe to the Divine Author of our salvation.

SUMMARY OF EVENTS.

UNITED STATES.—On the 31st of Tenth Month, the Census Bureau announced that the population of the United States on Sixth Month 1st, 1890, as shown by the first count of persons and families, exclusive of white persons in Indian Territory, Indians on reservations and Alaska, was 62,480,540. These figures may

be slightly changed by later and more exact compilations, but such changes will not be material. In 1880 the population was 50,155,788. The absolute increase of the population in the ten years intervening was 12,324,757, and the percentage of increase was 24.57.

According to the census returned, the population of New York State is 5,981,934, an increase in ten years of \$99,063; of North Carolina, 1,617,340, an increase of 217,590; of Kentucky, 1,855,436, an increase of 207,746; of Georgia, 1,834,366, an increase of 292,186; of Connecticut, 745,861, an increase of 123,161.

A committee of the Civil Service Reform League reports that Postmaster-General Wanamaker refused to permit its members to inspect the daily bulletin of appointments and removals; also that many "resignations" of postmasters were not such in fact, but were removals for political purposes.

A despatch from Juneau, Alaska, says that the project of ex-Governor Gilpin, of Colorado, to build a line of railway through the wilds of Alaska to Cape Prince of Wales, to connect with the Russian Railway system through Siberia, thus linking the Old and the New World with a railroad, is a feasible one, and the future will see it accomplished. But there is a giant obstacle in the way of one unbroken line connecting the two hemispheres, and that is Behring Straits. Captain Emery, of the United States ship Thetis, stated that the only practical means of crossing these straits at all seasons of the year is by tunneling under them.

Judge Caldwell, of the United States Circuit Court in Little Rock, on the 31st ultimo, filed a decision in the Iowa original package case sustaining the Iowa prohibitory law and the Wilson law, and remanding the prisoner to the Iowa courts. This decision, with that of Judge Shiras, will, it is stated, prevent the sale of original packages in Iowa until the United States Supreme Court shall finally decide upon the validity of the laws affected.

A lot of property confiscated from gambling houses and lottery and policy offices in New York, was destroyed at Police Headquarters last week. Among the articles was a lottery ticket which was the winner of a \$2500 prize. Efforts were made to save it from the flames, collect the money and turn it into the police pension fund, but these efforts were overcome and the ticket was destroyed.

A despatch from Bismarck, North Dakota, says that Kicking Horse, the great Sioux prophet, seems to be responsible for most of the trouble at Standing Rock. He declares that the time will soon come when the Indians will occupy the earth to the exclusion of the whites.

A despatch from Roanoke says that one of the finest veins of coking coal yet discovered has recently been found in Southwest Virginia, measuring 22 feet in thickness, with two feet of slate. It belongs to the celebrated Flat Top, or Pocahontas, field, which has been partially developed in the last few years, and become so universally noted for its coke and steaming qualities.

William O'Brien, John Dillon, Timothy Harrington and D. Sullivan, the Irish delegates, arrived in New York on the 2d instant, on the steamer La Champagne. They were received by a committee representing 22 Irish societies, and taken to the Hoffman House. Among those who called upon the visitors were Governor Hill and Mayor Grant. The Governor signed an address of welcome and invited the delegation to visit him at the Capitol in Albany.

The Spanish steamship Vizcaya collided with the four-masted schooner Cornelius Hargrave, off Barnegat, on the evening of the 30th ult., and both vessels sank almost immediately. It is supposed that over seventy persons were lost. About twenty men, including the Captain of the schooner, were picked up by passing vessels.

Deaths in this city last week numbered 328, a decrease of 12 from the previous week, and 71 less than during the corresponding period last year. Of the foregoing 183 were males and 145 females: 47 died of consumption; 27 of pneumonia; 25 of diseases of the heart; 15 of diphtheria; 15 of old age; 15 of apoplexy; 14 of casualties; 13 of cancer; 12 of convulsions; 12 of croup; 11 inflammation of the brain; 11 of Bright's disease and 10 of marasmus.

Markets, &c.—U. S. 4½'s, 104½; 4's, 124½; currency 6's, 114 a 124.

COTTON was quiet at a decline of ¼c. per pound. Sales on a basis of 10½ cts. per pound for middling uplands.

FEED.—Winter bran, \$18.75 a \$19.50; spring bran, \$18 a \$18.50.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.40; do. do., extras, \$3.50 a \$4.00; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process,

\$4.75 a \$5.25; Western winter, clear, \$4.75 a \$5.00; do., do., straight, \$5.10 a \$5.40; winter patent, \$5.40 a \$5.65; Minnesota, clear, \$4.50 a \$5.00; do. straight, \$5.00 a \$5.50; do., patent, \$5.50 a \$5.75; do. old wheats, \$5.85 a \$6.00. Rye flour was scarce and firm at \$4.25 per barrel for choice Pennsylvania. Buckwheat flour was quiet, but steady, at \$2 a \$2.25 per 100 pounds, for new.

GRAIN.—No. 2 red wheat, \$1.01 a \$1.01½.

No. 2 mixed corn, 59 a 60 cts.

No. 2 white oats, 52½ a 53 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 4 a 4½ cts.; fair, 3½ a 3½ cts.; common, 3 a 3½ cts.; culls, 2½ a 2½ cts.; fat cows, 2½ a 2½ cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4½ a 7½ cts.

HOGS. Western, 6½ a 6½ cts.; State, 5½ a 6 cts.

FOREIGN.—Municipal elections were held in England and Wales on the 1st instant. Where the results turned on politics, the Conservatives gained 59 and the Liberals 87 seats.

In a speech at Dundee, Scotland, on the 1st instant, W. E. Gladstone said: "If we have faith in the economic and moral truths of free trade, let us have faith in their vindication west of the Atlantic as well as east. People so acute as the Americans will find the way to results best for themselves sooner and more effectually if respectfully left to themselves, especially by the people of England, who ought to show that, as much as they value America's commerce, they value her friendship and regard still more."

A despatch from Dublin, dated Tenth Month 29th, says: Balfour has pushed forward the arrangements for the construction of railways in the distressed districts in the west of Ireland. The work of building the roads will furnish employment for a host of laborers besides those living in the districts through which the roads will be built. Men coming from a distance can, if they desire, have a part of their wages remitted free of charge to their families.

The Paris correspondent of the New York *Herald* says in his despatches of the 1st instant:

The new French Tariff bill, which is now before the Chamber of Deputies, contains one striking feature which has heretofore escaped much notice. This is a clause which gives to the President and the Cabinet full power to retaliate to as great extent as they choose upon articles exported to France by any country which discriminates against French products or in any way erects barriers against French trade. This clause is obviously modelled to meet the American Meat Inspection bill, and is intended as the French answer to that measure.

The proceedings of the Spanish Tariff Commission, whose sittings have just ended, have been of a most marked protectionist character. Recognized free traders even tacitly accepted the proposals of the Commission. Moret, the President of the Commission, a staunch free trader, disappointed his friends by his attitude. The heavy duty which it is proposed to place on imported coal and exported iron and copper ore will, it is asserted, prove disastrous to the trade of the country if the measure becomes a law.

Advices received by the Marine Hospital Bureau from our Consul at Valencia, Spain, report 101 cases and 63 deaths from cholera in that city, from the 4th to the 12th of Tenth Month, and 172 cases and 99 deaths in the province of Valencia during that period. The grand total of cases and deaths from cholera in that city and province since the outbreak of the epidemic is placed at 3992 cases and 1976 deaths.

In the Dutch Parliament, on the 29th ultimo, the question regarding the fitness of the king to govern, in view of the condition of his health, was put to vote in accordance with the section of the Constitution providing for a declaration by Parliament in the event of the king becoming incapacitated. By a vote of 109 to 5 Parliament declared that the king was incapable of governing.

The *National Zeitung* announces, in the most positive manner, that Professor Koch, whose researches as to the existence of a bacillus in consumption have already given him a European reputation, is now ready to announce to the world, having concluded certain important experiments in which he has for some time been engaged, his cure for that malady.

The new remedy, it is said, resembles the lymph in vaccination, it being proposed by its use to so innoculate the patient that the tuberculosis bacillus can no longer exist, and this without any detriment to the patient's general health or causing the slightest pain.

Professor Koch will be ready to practically introduce his invention in about six weeks, and Minister Gossler

has given him permission to abandon his winter course of lectures before the University, in order that he may devote his entire attention to his discovery.

The Berlin correspondent of the Associated Press says: The Government does not come near Austria wishes so far as joint reprisals for the McKinley tariff are concerned—an official inquiry having shown conclusively that such action was an impossibility. The *Cologne Gazette*, commenting upon the situation, declares that the idea of a tariff war against America is entirely visionary, and that the difficulties in realizing such a project are insurmountable.

A young Russian, named Kelchosky, who succeeded in making his escape from Siberia, after having served thirteen years there, has arrived in London.

He was arrested in Vilna, when only 18 years of age on suspicion of having in his possession revolutionary documents, and of being concerned in a conspiracy against the Government. His escape from Siberia was attended with many hardships and perils. Kelchosky is unwilling, as yet, to publish an account of his life in exile, and his escape, for fear that by doing so he will endanger his comrades left in Siberia. He states that the exiles there are greatly encouraged by the expressions of sympathy with them in their families by the American people, and claims that the Russian Government is much disturbed thereby.

The official liquidator of the Panama Canal Company denies that the negotiations of Lieut. Wyse with the Colombian Government for an extension of the canal concessions, have been ruptured. He admits, however, that the process of effecting a settlement with Colombia is slow and full of difficulty. Reliable advices from the Isthmus of Panama describe the canals as wrecked, and say that even traces of the excavations made are vanishing. The construction machinery is stated to be worthless now, and its condition so bad that it is beyond bringing the price of old iron.

In answer to an inquiry from one of the ports, the Dominion Custom Department has ruled that Louisiana Lottery advertising and other matter may be received by the various ports, but that the persons to whom they are sent shall be subject to prosecution by the legal authorities.

It is stated that the Dominion Government has decided to reduce the rate of postage to a two instead of a three cent rate throughout Canada and the United States.

RECEIPTS.

Received from Henry Bell, Agent, Waterford, Ireland, £8, being subscriptions to *THE FRIEND*, as follows:—From M. A. Penrose, for the late J. Pim Penrose, £1 10s. to No. 52, vol. 63; from John Douglas Junr., S. Fayle, James Malcomson, William Robert Emily Webb, John Orr Green, M. A. Penrose, Daniel Alesbury, John Adair, Thomas R. White, William White, and Henry Bell, Agent, Ireland, and John Southall, England, 10s. each, vol. 64.

NOTICES.

CHOICE SELECTIONS FOR INTERMEDIATE CLASSES.—CHOICE SELECTIONS FOR ADVANCED CLASSES.

These books, designed as reading books in the school of Friends and others, are on sale at Friends' Book Store 304 Arch Street, Philadelphia, Pa.; and by J. H. TABER, at Friends' Boarding School, Barnesville, Ohio. Retail price of Intermediate Reader, 35 cents; of Reader for Advanced Classes, 40 cents.

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J. G. WILLIAMS, *Sup't.*

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THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 113.)

Fourth Month 30th, 1883.—Called this morning to see several Friends. H. Newhall comes very much the same. It is affecting to her helplessness and deprivation of speech; she is patient and resigned. I little thought I saw her four months ago, she would have continued so long; but no doubt a wise choice is in it. It is not for us to query why thus?

Fifth Month 1st.—My birthday. Have attained the age of 85 years. How can I sufficiently commemorate the goodness and mercy of God, who has been with me, and been my stay and support in seasons of trial and bereavement, enabled me even in tribulations to say, "For the Lord's sake, bless Thee, most for the severe."

Sixth Month.—Last Seventh-day, accompanied by a dear Friend, went to ——— to make a visit to my friends ——— and ———. Attended a meeting on First-day, and the Monthly Meeting on Second-day. Both I thought favored me. The company of friends was refreshing as a brook by the way. Came home in the noon, and found my faithful housekeeper ready to welcome me again.

Seventh Month 11th.—Have attended Plymouth Meeting twice. It is a very busy time of the year, I suppose the cares and concerns of this life are some away. I always regret that any, if I can possibly avoid it, let their worldly cares prevent them from meeting with their friends for the solemn purpose of worshipping God, to whom we owe all our blessings. Read a letter this morning from ———, informing that my dear friend, H. J. Newhall, died yesterday. A happy release for her. She I believe, prepared for an admittance into the kingdom of Heaven, and has seemed as a servant awaiting a dismissal.

Eighth Month 25th.—Was at meeting this morning. Have for a long time seldom had a word to say in them until to-day; being so closed up. He only who hath the key of David can open; and when He openeth none can shut. It is a great favor to be enabled when seeking the Lord and the query arises, "Who shall roll away the stone from the door of the sepulchre," to abide in the patience until the dear Master appears, and lift up the light of his counten-

ance, and enable us to rejoice in his name, who is everlastingly worthy of all praise.

29th.—This is a day set apart for thanksgiving. The stores are generally closed. Many go to their different places of worship, and spend the time in a quiet way; while others make it a day of frolicking and feasting. Every day should be a day of thanksgiving for our many blessings and favors.

30th.—Had a visit this morning from ——— and companion, from Canada. ———, and ———, accompanied them. Their visit was cheering and refreshing to my spirit. It is pleasant to greet the Lord's messengers; and I doubt not this dear Friend will return with the reward of peace in having fulfilled her Master's work.

Twelfth Month 19th.—In my chamber from sickness, though gradually improving. O Lord, Thou who visited me in early life, and hast been with me and enabled me in many trials and bereavements still to bless Thy name, be pleased to keep near me. Forgive all my sins and transgressions, and grant me at last an admittance into Thy kingdom; there to join my loved ones, and the innumerable company of the redeemed, of all nations, kindreds, tongues and people, who surround Thy throne.

21st. When I awoke this morning, found another snow had fallen; and my thoughts turned to the poor who were destitute of the comforts that I enjoyed. Many are poorly clothed, and when one meal has been eaten, they know not how to get the means of procuring another. May gratitude arise in my heart to the Father of all our mercies, for his blessings conferred on me, a poor unworthy one. Have been nearly two weeks in my room, confined by sickness; but am now able to sit up. The prayer arises in my heart, "What shall I render unto the Lord for all his mercies?" "Bless the Lord, O my soul, and forget not all his benefits."

31st.—The last day of the year. It is a time for serious reflection, upon looking over the past—the many changes that have taken place. My life is still lengthened out, while many in their early years have been called away. The lines often recur to memory:

"When in this vale of years I backward look,
And miss such numbers, numbers too, of such,
Firmer in health, and greener in their age,
And stricter on their guard, and fitter far
To play life's subtle game, I scarce believe
I still survive."

Yet I desire to dwell in patience until the dear Master grants a release. A. W. Hall, died the 29th of this month. A happy release. She had been confined to her bed nearly eight months. She was a faithful, dedicated woman; and the language is applicable to her, "Well done good and faithful servant; enter thou into the joy of thy Lord."

First Month 1st, 1884.—Another year past away, proclaims the flight of time. My health is rather better; but am daily reminded that it is evening, and the day is far spent.

4th.—Another dear friend released after a long confinement by paralysis,—Ann Cope, an

elder of Bradford Meeting. Truly it is a solemn reflection, that so many of the aged who long faithfully served the Lord, and stood in the foremost ranks, are being called away. And the query arises, where are we to look for successors qualified to fill the broken ranks? But the Lord who raised up and qualified these He has taken, to stand as pillars, is able to raise and qualify others to fill the vacant places. Oh that those in early life would bow their necks to the yoke and cross of Christ; that thus the mantle of these may be taken up, and that there may be judges as at the first, and counsellors as in the beginning.

2nd.—Our Select Quarterly Meeting to-day. Several from other meetings present. M. C. was the first to break the silence, followed by ———, who began with, "Lord increase our faith." She spoke to a state whose faith was reduced to a very small grain, being also tossed and tried. Encouraged still to trust, that if the dear Master was in the ship, though in the hinder part asleep on a pillow, He would in his own time speak peace, or words to that import. Her communication was a comfort to me; having felt very low and under discouragement. ———, also spoke encouragingly. I thought we had a good meeting.

3rd. First-day.—This morning M. C. present, and spoke. The meeting, I thought a very solemn one; the silence seeming unusually impressive.

Third Month 11th.—The weather has kept me confined to the house greater part of the winter, though I have been a few times at meeting. My sight will not admit of my reading much at a time. But in the perusal of the memoir of Rebecca Hubbs, I have been very much interested. Particularly by her humble walk, and her exposure to temptations in early life, with little opportunity of acquiring any school learning. How she was brought to submit to the sanctifying power of Divine Grace! and by it led out of darkness into the Lord's marvellous light, and made an instrument in his hand to preach the Gospel of peace and salvation.

(To be continued.)

FOR "THE FRIEND."

A Visit to Wildwood, N. J.

On the 22d of Ninth Month, I devoted a day to a botanical excursion to the southern coast of New Jersey. The point selected was an island lying to the south of Cape May Court-house, and a few miles only from the Cape itself. I hoped that from its southern location, it might furnish some of the plants that are usually considered as belonging more exclusively to the South.

The island is several miles in length and is principally or wholly divided between three companies, each of which is endeavoring to attract settlers and visitors for bathing purposes.

I left the cars at Wildwood Station. Here the company owning the ground had taken considerable pains to remove the under-brush, which in some other parts of the island render it difficult for a pedestrian to move about with free-

dom. Much of the land was covered with an ancient forest, in which the American Holly (*Ilex opaca*) was conspicuously abundant. Many of the trunks were about 16 inches thick, straight and erect, but the branches were quite contorted and presented an unusual number of cases in which they had come into contact with each other, and grown together so as become firmly united. In one place a Cedar and Holly tree grew side by side, and 2 or 3 branches of the Cedar appeared to have pierced completely through the solid trunk of the Holly, entering on one side and coming out on the opposite! I suppose the explanation of this singular phenomenon is, that when they were growing, the branches of the Cedar pressed on the side of the Holly and were gradually imbedded by the deposition of woody fibre around them.

As I approached the meadows lying inland, the scene was gay with flowers. The most showy of these were the wild Sunflowers (*Helianthus giganteus*)—a tall branching plant, thickly covered with numerous large and bright-yellow blossoms. Scarcely less conspicuous were the Bur-marigolds (*Bidens Chrysanthemoides*), the flowers were rather smaller than those of the sunflower, but of a rich shade of yellow and very abundant in places. In contrast with these were the blue-purple flowers of the Grass-leaved Blazing Star (*Liatris graminifolia*), hundreds of which were crowded in detached patches presenting an attractive object to the botanist or to the admirer of natural beauties.

Many parts of the marshy land were so thickly studded with the tall, dark-brown spikes of a large, coarse grass (*Panicum crus-galli*), that it formed a conspicuous feature in the landscape. This plant is very variable in size, and color. It is often found about ditches and barn-yards, and is supposed to have been introduced from Europe, but the sea-shore variety seems to be a native.

Among the showy plants it will not be proper to omit mentioning the Evergreen Golden Rod (*Solidago sempervirens*) perhaps the most beautiful species of this beautiful genus. The heads of flowers are large and of a rich golden-yellow, so that it is a very showy plant, and the thick, smooth, green leaves add to its beauty. This species is particularly fond of the borders of the sea, and is scarcely ever to be found far from it. Yet it bears transplanting and thrives well under cultivation.

Among the plants that love the salt marshes, were the Narrow-leaved Star-flower (*Aster linifolius*), a low, branching species, whose small, pale-purple flowers, were abundant enough to give quite a tinge of color to some parts of the meadow; the Marsh Flea-bane (*Phuchea camphorata*), a rather coarse-looking plant, with dull purplish flowers, and a strong odor resembling camphor; the Groundsel Tree (*Baccharis halimifolia*), a shrub whose fruit is furnished with a copious supply of long white hairs which make it a very conspicuous object in the fall of the year.

The brilliant red of the Cardinal Flower (*Lobelia cardinalis*); and the large, pale rose-colored blossoms of the Rose Mallow (*Hibiscus Moscheutos*), added to the variety of the garden of nature—although neither of these plants were so abundant as most of the others I have enumerated.

In walking along the railroad, I noticed some small leaves raised by their stems above the water of the ditch that bordered it. The stems were inserted in the middle of their under side, as in the leaves of the garden Nasturtium. Among them were several clusters of small white flowers, similarly supported on stems. Both the

flowers and the leaves start from slender runners that creep in the mud at the bottom—so that the length of their stems depends partially at least, on the depth of the water. It was the Water Pennywort *Hydrocotyle umbellata*. I was especially pleased to find it, for although I had long been familiar with another species of *Hydrocotyle*, the *H. Americana*, I had not before met with this plant.

Although I was somewhat disappointed in not meeting with a larger number of the plants I was searching for, yet on the whole I look back upon the experiences of the day as both interesting and instructive. J. W.

FOR "THE FRIEND."

Philadelphia Yearly Meeting in 1840.

The following is part of a letter written in the Fifth Month, of 1840, by a woman Friend of Philadelphia to a correspondent in Dutchess Co., N. Y., describing the Yearly Meeting, which had just occurred:

"Well, our Yearly Meeting is over. I think, on the whole, we got along in our part as comfortably, indeed, I think more so, than last year. Mildred Ratcliff, from Redstone, was with us, weak, indeed, in body, but fresh and vigorous in mind. She is going to attend your Yearly Meeting, and she will keep you in order, too. You cannot help loving her, and liking to hear her; every word seems as if it came from her heart. She is very original, too, and sometimes would raise a smile. For instance, Abigail Barker complained that they could not hear the Friends who sat on the other side of the gallery. Mildred happened to sit there, and immediately said, "Dear friend, one side of the gallery is as deep in the mud as the other is in the mire, for we can no more hear what you say than you can hear us." Several Friends excused themselves from being appointed on the committee of epistles. Mildred rose very solemnly and said, "I have often been afraid to hear Friends excuse themselves. I want them to remember how it was with those who made excuses formerly. They were not even permitted to taste of the Lord's supper. If Master does not excuse you I do not see how you can dare to excuse yourselves. Why, friends, it really frightens me." You can have no idea of the effect it produced without you knew her manner of speaking, but everybody settled down quietly, and we had no more trouble.

Our Yearly Meeting was larger than common; it seemed as if every step and every spot where a bench could be put was crowded. Mildred often spoke of the number, and once she said she had been thinking what a grand addition to the heavenly host all this goodly company would make if we were only safely landed. The way was open to us all, and if any of us failed in getting there it would be our own fault, and it would be worse for us than for any other people. She had thought so before she became a member, and she thought so still. Dear creatures try to get there."

HAVING an easy time of it, is the hardest life a man can live. Hardship and struggle are essential to that development of character that alone makes life worth living, or that can command admiration and regard from others. King Alfred the Great said wisely: "No wise man should desire a soft life, if he careth for any worship here from the world, or for eternal life after this life is over." Yet how few of us are afraid of a "soft life" for ourselves or for our children, or are longing for a hard one!

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 116.)

1798. Second Mo. 17th.—For five days have visited the poor and afflicted, according my usual custom, and have been at meetings they came. That on First-day was to me a great meeting. I have seen there are many as in highways, and by the hedges; and some are most ready to be invited to come in to the marriage-feast. I believe these are they to whom I am sent, to tell them all is ready, that they may be encouraged to come and partake of the supper.

19th.—I was at a Quarterly Meeting at Woburn. A number of solid Friends from other places were here. This made me feel my part but very trifling; yet Master doth not allow work by those who are the most wise. I thought it was right for every one to stand in their proper allotment, if it was only to clean the gutter (as a Friend once told me he thought that was my work). If so, I said, I am contented; Master is good pay. However, it seemed to be business at this time to mention close things as much as some could well bear, respecting a party spirit, that doth now prevail almost throughout the land; cautioning my Friends to take care not to be concerned in making a party, or joining with a party spirit—although it might interfere with their outward interest. It having a strong tendency to break the union, not only of kingdoms and nations, but in neighborhoods even among us as a people, to our shame and reproach; lessening the dignity of the high profession we make, of peace on earth and good-will to all men. Oh, that Friends had lived, or lived up to their principles; then, I believe, should have no suffering cases to bring forward. The military people could not have acted, or called on Friends for any military services. I have heard some of the war themselves say, if we had lived up to our principles, we need not fear them. It has to me appeared clear, we should have been set above their heads, and out of their reach. But when members of our Society are so much in love with the world, and full of the spirit thereof, it is hard to live at peace in our minds with all men, and this uneasy disposition putteth us into hands or subjecteth us to the power of unreasonable men, to do with us what they may be permitted. Oh, poor Quakers. Alas! if we take our property, and we suffer patiently, however wrong their conduct towards us may be, believe it may be good for us, if it should withdraw us more from the breast of this world, and turn our minds towards heavenly things, or towards riches that fade not away.

Third Month.—From the 19th of last month to the 23rd of this, has for the most part been poor, low, suffering time with me; and yesterday was a hard, lifeless season;—I thought much so to me as any of the select kind has been. I have thought my service sometimes to disturb the resting-places of those who are at ease short of the true rest.

31st.—I firmly believe carnal weapons not necessary to defend a Christian country, the Lord's power is over all, and his word spoken is effectual; it being beyond all the power of darkness to check or change one tittle thereof, when the Holy One saith, "Hitherto shalt thou come, and no further." His Name, which is his power, is as "the shadow of a mighty Rock in a weary land." I believe the times loudly call for us to "wash our hands in innocent

and then none can make us afraid, nor any weapon formed against us can ever prosper."

Fourth Mo. 17th.—I have for days past had much close labor in dealing with some of my neighbors, who have been likely to spend much going to law with each other. It hath always given me pain at heart, to hear of people spending money in that way—believing if a Christian spirit prevailed, almost every matter of difference might be much better settled by the parties discussing men themselves. Some days have been taken up with a favorable prospect of some benefit arising from my endeavors to have some matters settled. At our Monthly Meeting I mentioned to my Friends a draught or desire I had to be at the Quarterly Meeting of Friends in Baltimore, and at their Yearly Meeting in Virginia; also to be at some meetings which I had missed, or passed by, last summer. Upon which, liberty was granted me to proceed as they should open.

21st.—The time coming wherein it seemed proper to proceed on that journey, I took leave of my dear wife in near love and sympathy. She has acknowledged at times she meets with a reward for giving me up to discharge what I believed to be the service of Truth.

Fifth Mo. 6th.—On First-day I staid Baltimore Meeting, both in the forenoon and afternoon—the first of which especially was a season of favor, being attended by a large number of different ranks, many of whom appeared to behave in a solid manner. Many expressed their satisfaction; and I heard some told others they thought I was qualified to preach in any place wheresoever. For my own part, it was a very profitable season to me, wherein I clearly saw the honor of the blessed Truth was concerned, and that it required great care in my stepping, the eyes of the people were on me: some for good—and perhaps others for another end. But the Lord preserving me in the simplicity, and giving courage and fortitude of mind, his great name over all is worthy to be praised.

15th.—After [visiting Richmond] I rode to my Friend Robert Pleasant's house; and the 17th [of Fifth Mo.] was at the Select Quarterly Meeting at Wain Oak—a very trying meeting; yet I had cause to be truly thankful to the great Shepherd, who putteth his own children forth, going before, preparing their way, and providing for safety in every time of trial; as well as giving ability according to the work he has for them to do. The Quarterly Meeting for business, at the same place, the 17th, was likewise a season of close labor, both amongst men and women Friends. I had to touch on their treatment of the black people in their families, respecting religious education, and fitting them for freedom when of proper age, that they may know how to make a right use of it. In a very plain manner I had to speak of their being provided with decent clothing, and taught and enabled to become more cleanly than they commonly appear in their abject and degraded state, inured to drudgery, etc.—believing it consistent with my present duty thus to labor on account of these poor people; having, according to ability furnished by my great Master, discharged myself on this occasion with fidelity, so as to receive, in a good degree, the reward of peace.

18th.—Under deep wading and poverty of spirit, I then went on towards the Yearly Meeting at Blackwater; and the next day attended Friends' Select Meeting there; which to me began as usual with hard labor; yet I find no cause to murmur. My great and good Master

rewardeth well—whose storehouse is not exhausted, nor his care lessened, towards those enlisted into his service who desire to be faithful laborers; therefore let no man's heart fail him. The smiles of the heavenly Captain are sufficient to sweeten each bitter cup.

(To be continued.)

FOR "THE FRIEND."

Wild Pigeons.

I noticed some remarks in THE FRIEND of last week relative to the wild pigeons; stating that they are never found west of the plains only as strangers or stragglers. My experience is different. In my wandering round some time ago, I strayed beyond the plains into California, Oregon, Western Washington and Vancouver Island, where I saw and heard more wild pigeons than I remember ever to have met with before in any other place, and I thought I might weave in a line or two relative to them, while at the same time I gave a short description of some of the remarkable features of that part of our western coast.

There are three or four different varieties of pigeons in Washington Territory, but the wild pigeon (*Ectopistes migratorius*), was too distinct in some of its peculiar features to be mistaken for the band-tailed pigeon (*Columbia Fasciatus*), which I think is not migratory, but principally confined to the western slope of the United States.

Leaving the Pacific Ocean we passed through the Straits of Juan de Fuca into Puget Sound, which is one extensive inland archipelago of very deep water, in straits and canals from one to five miles wide; winding about in every direction among islands whose perpendicular shore (from two to three hundred feet high) is covered with forests of firs to the very brink of the precipice: lying in a basin 100 miles across, walled in by the Cascade Range of mountains on the east, and the Olympic Range on the west, which we could distinctly see on either side as we were sailing on the Sound, with some of their points extending several thousand feet above the line of perpetual snow.

Western Washington and Vancouver Island, that form its boundary are, for a number of miles from the shore, vast gravel-beds several hundred feet in thickness, formed by the erosion of glacier or ocean attrition—who knows which—or how? but they are here recording some of the wonderful works of the periods of the unknown past in incontrovertible "symbolical biography" written by the hand of Omnipotence.

In the valley are alluvial deposits of rich volcanic soil washed down from the mountains, and the whole is underlaid by extensive coal measures cropping out among the foot-hills; some of it strongly resembles the anthracite, and interested parties claim it to belong to that variety.

Gravel-prairie and Lake-view I hardly know how to pass by without attempting to describe, although I feel myself incompetent for the task. But I will give you the outlines and your imagination can furnish the rest better than I can portray it. Here are hundreds of acres of the most beautiful level lawn, as smooth and even as if just clipped by the scythe of the mower, interspersed with small fresh-water lakes, supplied from the icy fountains of the Cascade Range environed on the south and west by the dark shades of the pine forest; on the east by the rolling foot-hills and lofty mountains, dotted over with clumps of young pine and fir trees from 3 to 20 feet high, in such graceful symmetrical order that no effort of art could improve, nor the

most ingenious designers of pleasure grounds arrange more agreeably; in many instances bent down by flocks of wild pigeons that feasted on the strawberries which in some places were so abundant that they give the sward a scarlet tinge, of a fair medium size and by far the most luscious I ever tasted; whilst full before us nearly 15,000 feet high, rose Mt. Tecoma, 7,000 feet above all surrounding objects, and though sixty miles distant, appeared as if looming up behind the neighboring wood one mighty pyramid of frosted silver glittering in sunset's matchless dyes; and standing in solitary loneliness like the spectrum of a dream on the ethereal vault where we could distinctly see the various degrees of light and shade (from the elevations and depressions) as reflected from its undulating surface of eternal snows.

In the openings of the timber on the banks of the river round the borders of the prairie, the wild roses were growing in such abundance that their perfume filled the air with fragrance, while numerous humming-birds of every changeable hue, were sporting among them on every side.

"Friend of my bosom would thou know
How far from thee my days I spend,
And how the passing moments flow?
To this short simple tale attend."
Oh! would that thou with me could climb
Where seas of Alpine waves repose,
When evening's blazing arch sublime
Is mirrored on the mountain snows;
Or loitering lead with lingering tread
Along the lakelet's pebbly shore,
Where rushing down their rocky bed,
Deep at our feet the cascades pour;
Or quaff the morning's welcome breeze
That wafts the dulcet wave along
From flowery mead, or forest trees,
The Orpheus-mountains' song.

C. S. COPE.

WEST CHESTER, Tenth Mo. 27th, 1890.

FOR "THE FRIEND."

In the life of Amalie von Lasaulx, who, as a Sister of Charity, was known as "Sister Augustine," there is published a letter written to one who, on behalf of his mother, had sought from her information respecting an Austrian officer, Prince Salm, who had been killed in the war between Germany and Austria, in 1866. Amalie, in company with some of her fellow "sisters," had been following the army, and nursing the wounded soldiers, and hence it was hoped that she might be able to tell something about the missing Prince. The letter says: "Would that it were in my power to give that distressed mother any cheering accounts of her poor, unhappy son, whose disappearance must, indeed, cause a mother's heart the deepest anguish. Neither I nor any acquaintances of mine had anything to do with a hospital at Nabad, and none of the physicians or officers to whom I have spoken on the subject within the last few days could tell me anything. According to an official report the battle was quite as bloody a one as that of Koniggratz, only that in the latter a greater number of troops were engaged. The Prussians, as is well known, so rapidly took possession of the field that the Austrians could only remove a very small number of their killed and wounded. Had the poor prince fallen into Prussian hands, either wounded or as a prisoner, he never could have totally disappeared, for the hospital lists are kept with great exactitude. It is difficult to understand how impossible it is to recognize even nearest relatives without having been personally on the field of battle, so frightful is the disfigurement produced by a shot through the head or breast. The effusion of blood which follows, and the earth which the

balls fling up, completely deface the uniforms, so that much time and research is necessary in order to distinguish between officers and men. Moreover the dead bodies were plundered by wandering bands (and even by soldiers of both nations), so that no articles of any value were left upon the corpses. During the first week or two after the battle many persons from Austria and Saxony, came to us, wishing to take the corpses of their relatives home with them; but these had become so shockingly disfigured that few were fortunate enough to recognize their friends.

I repeat, that those only who were personally on the scene of action during those bloody days will, without difficulty, understand how the unfortunate prince could find a grave, nameless, unknown, and without a single living person being able to give any authentic information about him. The unspeakable anguish and suffering which I witnessed among the innumerable wounded in those days in a way comforted me and made me feel almost thankful on seeing those carried to the grave who had escaped prolonged agony by a quick death."

FOR "THE FRIEND."

Who is on the Lord's Side?

Is it those who make profession of holiness to such an extent as to claim definite experience of being sanctified, justified and saved?

As we take note of these and their varied claims to goodness, do we not see that the standard of Christian holiness is lowered far below that which is held up to us in the sacred Scriptures?

The Bible teaches concerning man's depravity and proneness to sin—that it is only through repentance and a living faith in Christ Jesus that the work of regeneration can be accomplished—that with the heart man believeth unto righteousness. And when built upon Christ "the believer maketh not haste." The natural heart, being above all things deceitful, we are in continual danger of being deceived, and therefore it becometh the believer to present humble claims to goodness.

The Holy Spirit, which searcheth all things, yea, the deep things of God, is the revealer of secrets. It is the only instrumentality which can turn man from darkness into marvellous light. "God waiteth long to show himself gracious to the children of men." In the day of his power his visited ones are deeply humbled under a sense of sinfulness—their cry is to God, and not man—"God be merciful to me a sinner." This is the cry of the penitent everywhere. Jesus also taught, that in the day of final judgment, those who were welcomed into the kingdom presented no claims to goodness other than that which, through mercy, initiates the believer into Heaven. Loyalty to Christ, evidenced by an upright, consistent walk before the world, secures for the believer such a oneness with Christ as proves him to be on the Lord's side.

P. R. GIFFORD.

PROVIDENCE, Ninth Mo. 22nd, 1890.

John Greenleaf Whittier.

The following affectionate tribute to the worth of J. G. Whittier is taken from the *Christian Advocate*, a leading Methodist paper of New York City.

No living poet, we may safely affirm, holds a warmer place in the American heart than our New England Whittier. The 15th of December, 1890, will mark his eighty-third birthday.

His poetry is always the expression of a true, humane spirit. Throughout a long life his pen has been heroically enlisted in the interest of the weak and helpless. Every line is characterized by singular strength and elevation of thought. His lofty patriotism is only surpassed by a religious devotion that seems steadily to deepen with advancing years. He is a member of the Society of Friends. We print below lines that show his tender appreciation of the Lord's Day:

FIRST-DAY THOUGHTS.

In calm and cool and silence, once again
I find my old accustomed place among
My brethren, where, perchance no human tongue
Shall utter words; where never hymn is sung,
Nor deep-toned organ blown, nor censer swung,
Nor dim light falling through the pictured pane!
There, syllabled by silence, let me hear
The still small voice which reached the prophet's ear;
Read in my heart a still diviner law
Than Israel's leader on his tables saw!
There let me strive with each besetting sin,
Recall my wandering fancies, and restrain
The sore disquiet of a restless brain;
And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances, and reluctant tread,
Making a merit of his coward dread,—
But cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.

Above all else, that which makes us honor Whittier, is his boldness in pursuing the path which appears to him right. "He seems in some of his lyrics," says the late E. P. Whipple, "to pour out his blood with his lines. There is a rush of passion in his verse which carries every thing along with it. The stormy qualities of his mind, acting at the suggestions of conscience, produce a kind of military morality, which uses all the deadly arms of verbal warfare. When well intrenched in abstract right, he assumes a hostile attitude toward the champions and exponents of abstract wrong. He aims to give his songs a rude, martial tone—a blow in every thought!"

In the utter overthrow of that gross tyranny—the rum-power—Whittier uses his pen with merciless vigor. We may apply to this national evil and its consequences his own lines:

"Yet here at least an earnest sense
Of human right and wrong is shown;
A hate of tyranny intense,
And hearty in its vehemence,
As if my brother's pain and sorrow were my own."

We do not usually recognize poetic genius as we ought until the pen has ceased to record the tender breathings of the soul in song. This, indeed is not strange. The demands upon us while engaged in earthly pursuits are ever urgent. The action and reaction of the present are always unfriendly to a just estimate of our best living poets. Gifted as they are with power to charm, we yield ourselves unconsciously to their sway without pausing to award them merited appreciation.

We fear it may be so in respect to our noble Whittier. Not until his devout soul breathes forth hallowed songs where an ever-widening sphere shall awaken celestial music, will we who survive him know the value of such a life upon earth.

11th mo. 19th, 1797.—Rather comforted this morning: it seemed to open on my view, with respect to my great attraction to natural science, that when I felt it strong, and likely to get the ascendancy, it would be my duty to indulge less in it, abridge the time devoted to it, and fast from it.—*Wm. Allen.*

FOR "THE FRIEND."

A NORSE LEGEND.

Of the land of Thor and Odin, with its store of Ru
rhyme
Once I heard this olden saga told of that barba
clime.
When the Norseman roved the mountain, and
Viking sailed the sea,
And the shades of the Walhalla held their crown
destiny,
On the waters of the Baltic, in the dusk of eventide
Rose an island fair and verdant, with expanse of fo
wide;
But before the morning sunlight glimmered on
crested wave,
Gone was island, cliff, and woodland, vanished to so
ocean cave.
Nightly rose the dreamy vision, with its star and mo
lit shore,
Where no human voice had echoed, that had heard
plash of oar,
Yet 'twas told by seer and prophet, that when'er so
daring one,
In the silence of the midnight, in the darkness a
alone,
Should draw near those sylvan shadows, and moor
bark upon that strand,
Light a fire thereon, thereafter 'twould be firm est
lished land.
Long the Scandinavians waited 'ere that dauntl
spirit came
That would brave the unknown danger, raise the bri
nocturnal flame.
But at last a venturesome chieftain boldly sought t
floating coast,
Lit the firebrand blazing skyward, banishing its wei
ly host;
And the spot was stayed and settled; soon with ves
thronged the bay,
And the island we call Gotland fixed till earth c
solved away.
Strangely came this myth or legend into thought a
mind to-day,
And it seemed in much expressive of the spirit's st
and way.
Though the soul the natural graces may in brillian
adorn,
For not wholly lost in Eden was the image it had wo
All is vague, unstable, drifting, clouded in its eve
part,
Till the fire of God is kindled on the altar of the he
As that flame careering upward breaks upon its gloo
night,
With the smoke of sacrifices circling high before
light,
Into shape the wavering phantoms then materialize
view;
What was shadow rises substance: false hopes g
place to true,
For the burning still consumeth all that is imp
away,
And the life so fixed and centred flees no more
light of day;
But the holy virtues crowd it, gracious deed and ge
word;
He "who setteth fast the mountains" is its Ru
Chief and Lord.

SELECTED

THE OLD-FASHIONED GARDEN.

How dear to my heart is the old-fashioned yard,
Where lilacs and hollyhocks grew;
Where, along by the path that led to the door,
Were flowers of many a hue.
Just down by the gate a syringa-tree waved
Its feathery blossoms of white;
On the opposite side, like a grand flaming bush,
Stood a scarlet-hued salvia bright.
There tall tiger lilies, in orange and black,
Looked down on the harebell so blue;
There were English primroses and fragrant clove pi
Sweet williams and candytuft, too.
There old damask roses were scattered about,
And daffy-down-dillies were seen;
There were pink ragged-robins and cockscombs so
And delicate ribbon grass green.
There were bachelor's buttons and Johnny-jump-up
With tulips and peonies gay,
And plain marigolds, and the dear mignonette,
That's found in our gardens to-day.

ere were asters and phlox and feverfew white,
With bright portulaca around,
sturtiums, lantanas, and pretty larkspurs,
and low-creeping myrtles were found.

honeysuckle vine ran over the porch,
and some dainty sweet peas grew quite nigh,
ile down in the grass, in a cool, shady nook,
ere violets, blue as the sky.

ere were sweet smelling shrubs of various kinds,
o dear to our grandmother's heart;
thornwood, lavender, and rosemary sprigs
every nosegay had a part.

t old-fashioned garden! I see it again,
With the scenes of my childhood's dear home,
ugh now, in the land of the orange and pine,
far from its pleasures I roam.

—Vick's Magazine.

Bishop Wilberforce's Way to Heaven.—A
ud of my own, a clergyman, was with Bishop
lberforce in a carriage at the railway station,
o great distance from Brighton, when one
hose bluff, boisterous characters we will run
against from time to time, was heard im-
mediately beneath the carriage window exclaim-
"Ah, Master Wilberforce is somewhere in
train; I saw some of his luggage at the sta-
; that's a gentleman I've often thought I
ld like to tackle; I should like to put a
sion or two to him; yes, yes, I should like to
what he'd say."

he Bishop's head was out of the window in
minute. "Now is your time, then," said he,
ere he is. What is the question? There are
ny questions I can't answer, but I never
rd the question I couldn't learn something
a."

he person to whom he spoke was, as such
ons usually are, perfectly astounded. At
he blundered out, "Well, I'll ask you a
sion as you be here; now you're a bishop,
I should like to ask you a question I don't
k you'll find it easy to answer.

Well, well, but what is it?"

Why this," said the man, with a triumphant
ckle: "which is the nearest way to Heaven?"
Why," said the Bishop, "that is very sim-
I should have thought you knew that. I
nt that when I was a very little boy; don't
know? Take the first turning to the right,
keep straight on."—*Paxton Hood.*

He Left It.—"They told Lord Erskine
a certain man was 'dead, and that he had
£200,000.' His lordship replied, 'That's a
capital to begin the next world with.'
at a failure was that man's life! He got no
l of his £200,000 in this world, and did not
himself ready for the next. What did he

What is the grand result of his life, of
oil, of his anxious days and sleepless nights?
raked together £200,000. What did he do
it? Kept it as long as he could. Why
he not keep it forever? He died. What
me of it? He left it! To whom? To
who came after and to the squabbles of
ts. If any good to the world ever came out
his £200,000 no thanks are due to him.
kept it as long as he could, and left it only
use he could not carry it with him. If he
only 'converted' it, as the bankers say!
it was 'convertible' into the blessings of
poor, into the sweet consciousness of having
some good while he lived, into the good
of perpetuating his influence when he was
and gone. But he did none of these
gs. He raked it together, kept it, died, left
it made his last bed no softer."—*Chris-
Advocate, in Foreign Missionary.*

On a Change of Dress.

SELECTED.

We know not how peculiarly needful all that
we endure may be to fit us for some unseen ser-
vice which our Lord will require at our hands.
He may be thus fitting us for a long life of de-
votion to Him, or for an early death. An amiable
young Friend, who for years had inwardly felt
uneasy with respect to his dress, finally, in a
season of renewed visitation, after many strug-
gles of mind, took up the cross and bowed to the
requirings of duty. The day he made the change
an elderly female Friend, not acquainted with
the circumstances, called at his house. On en-
tering the door, sensations peculiarly solemn fell
on her, and she seemed to partake a little of the
deep baptism in which his mind was plunged.
Many words did not pass between them, but the
few he uttered set forth the depth of anguish
which pressed upon him. He said, as respected
his feelings, he could not suffer more if the skin
had been violently torn from his body. He
found it no easy matter to make the change, but
strengthened by his Heavenly Father, he had
taken the cup of affliction, and with quiet sub-
mission, drunk it to the dregs. Mortified pride
submitted; affection wounded in the house of
his friends, found comfort and healing from the
physician of value; faith grew stronger through
this exercise; obedience became less bitter; and
from these inward trials the Christian graces
seemed to gain new bloom. His religiously-
minded friends sympathized with him and re-
joiced over him. They trusted that his suffering
was to qualify him for a useful life; but his
Saviour designed it as a preparation for a happy
death! A few weeks after this change in his
attire, while the freshness and sweetness of his
recent humiliation of spirit was still upon him,
he became suddenly ill. There were a few days
of patiently borne suffering, sustained by a com-
fortable assurance that for the Saviour's sake,
he was accepted in his obedience and dedication,
and then he was taken away from all sorrow.
The visitation, which seemed to this young man
but as a powerful incentive to consistency of
attire, was indeed the last call of his Almighty
Father to obedience and the resignation of his
will. He submitted, and his end was happy;
had he rebelled how awful might the consequence
have been!

The Compass in the Watch.—A correspondent
of the *London Truth* sends the following:

"A few days ago I was standing by an Ameri-
can gentleman, when I expressed the wish to
know which point was the north. He at once
pulled out his watch, looked at it, and pointed
to the north. I asked him whether he had a com-
pass attached to his watch."

"All watches," he replied, "are compasses."
Then he explained to me how this was. Point
the hour hand to the sun, and the south is ex-
actly half way between the hour and the figure
XII, on the watch. For instance, suppose that
it is 4 o'clock, point the hand indicating 4 to
the sun, and II on the watch is exactly south.

Suppose that it is 8 o'clock, point the hand
indicating 8 to the sun, and the figure X on the
watch is due south.

My American friend was quite surprised that
I did not know this. Thinking very possibly
that I was ignorant of a thing that every one
else knew, and happening to meet Mr. Stanley,
I asked that eminent traveller whether he was
aware of this simple mode of discovering the
points of the compass. He said that he had
never heard of it. I presume, therefore, that

the world is in the same state of ignorance.
Amalfi is proud of having been the home of the
inventor of the compass. I do not know what
town boasts of my American friend as a citizen."

The explanation of this fact may readily be
seen if we reflect that the sun crosses the meri-
dian, or is directly south, (neglecting the slight
irregularities of fast and slow,) at 12 o'clock,
so that at that time of the day the hour hand
pointed to it will indicate the south. As the day
consists of 24 hours, and the watch face is divided
into 12 only, it is evident that in passing from
the meridian, the hour hand on the dial plate
will move with *twice* the rapidity of the sun in
the heavens, so that to find the south point we
must turn back only half the distance it has
passed over since noon.

I Must Pray More.—I was lately in company
of one of our older ministers, who has labored
long and with much success in some of the most
difficult fields of the Church. The object of
my interview was to learn from him the secret of
success with which it had pleased God to crown
his ministry. Instead, however, of directly
giving me the information I desired, he told me
with great sorrow the reason why he had accom-
plished so little, and said with unaffected sad-
ness, "My young friend, the mistake of my life
has been that I have not prayed more. I
studied and preached. I worked and worried
too much, and I prayed too little! Could I live
my life over again, I would be more with God
and less with men. I see it all now—what
wasted years of unrest I have passed, how much
of my life was my own doing, and how little of
God has been in my active ministry! I can
now, in the evening of my days, only ask God to
forgive my shortcomings, and to aid me in spend-
ing my few remaining years differently from the
imperfect way in which I have served my Mas-
ter."—*The Workman.*

No line is so hard to draw as a straight line.
Directness seems to be the last of accomplishments.
Many a one will study to give a round-about
reason when the direct one would answer better.
A young man who was greatly exercised to in-
vent a legitimate reason for refusing an invita-
tion, was asked, "Why don't you just give the
real reason?" The young man thought it over,
found it was the easiest and really best excuse,
and said, "Why, I never thought of that! It
would be best just to say so—wouldn't it?"—
He had no intention of being untrue. But this
world is such a warping influence. As infants
we begin by drawing straight lines; as adults
we go in zig-zag ways, we wriggle like snakes
when we were endued with power to go like ar-
rows; as old men, we would make straight lines
again. But the sight is dimmed, the vision is
a-squint. Straight lines now look crooked, or
are invisible. It is better never to forget that
there is but one shortest distance between two
points. The hardest thing is the easiest thing.—
Exchange.

A Saving Ministry.—How great the influence
for good or evil man possesses, and how neces-
sary that all should be faithful to apprehended
duty! No one knows when he is doing despite
to the convictions of grace; how many are evilly
affected by his sin; and no one knows, when he
yields himself up in perfect obedience to the
Lord's will, how much of a saving ministry to
others there may be in his example of humble
dedication.—*Selected.*

Natural History, Science, etc.

Porcupines and Hedgehogs.—A letter written from a friend refers to the notice of this animal, contained in one of the numbers of the *Visit to Elklands*, recently published in THE FRIEND, and mentions that during a visit of his niece to one of her cousins, whose husband is engaged in the lumber business at Winterborn, on the Alleghany Valley R. R., their dog caught one of the animals, but paid dearly for the experiment. They extracted over a hundred of the little sharp spines or quills from his mouth. The letter enclosed a few of these as specimens. These spines are about an inch in length, ending in a very fine point, and barbed for some distance from the point with a number of short spines pointing backwards, so that if a spine was once inserted in the flesh every motion of the muscle would tend to drive it further in.

He says that they used to be common in Michigan, where they were known as "hedgehogs." Both the porcupine and the hedgehogs belong to the family of "gnawers" (*rodentia*), possessing prominent cutting teeth in front of the jaw. The food of the porcupine is almost exclusively vegetable, but that of the hedgehog is animal. In Great Britain it is one of the most familiar of the native mammalia. It is about 10 inches in length. When at ease the spines, which are intermingled with the hair, point towards the tail; but when alarmed, a powerful muscle, which spreads over the surface of the body, and with which the bulbs of the spines are connected, is contracted, the animal is rolled into a ball, and the spines stand up erect, forming a defence against all animals but man.

It is easily domesticated, and is sometimes introduced into kitchens infected with cockroaches, which it soon extirpates. Besides insects, it feeds on snakes, frogs and other animals. It is singularly unaffected by poisons. The bite of a viper does not appear to injure it, and certainly does not prevent it from killing and eating the serpent. W. G. Wood says: "Prussic acid, arsenic and other deadly substances have been unsuccessfully administered." It has been detected in the act of destroying rabbits, poultry and various kinds of game; but its legitimate food is insects, grubs, worms and larvæ.

It usually passes the winter in that semi-animate condition known as hibernation.

Audubon and Bachman in their work on American Mammalia give an anecdote of our porcupine, which resembles that told by our correspondent. They say: "A large, ferocious, and exceedingly troublesome mastiff, belonging to the neighborhood, had been in the habit of digging a hole under the fence and entering our garden. Early one morning we saw him making a dash at some object in the corner of the fence, which proved to be our porcupine, which had, during the night, made its escape from the cage.

The dog seemed regardless of all its threats, and probably supposing it to be an animal not more formidable than a cat, sprang upon it with open mouth. The porcupine seemed to swell up in an instant to nearly double its size, and as the dog pounced upon it, it dealt him such a side-wise blow with its tail as to cause the mastiff to relinquish its hold instantly and set up a loud howl in an agony of pain. His mouth, tongue, and nose were full of porcupine quills. He could not close his jaws, but hurried, open mouth, off the premises. It proved to him a lesson for life, as nothing could ever afterwards induce him to revisit a place where he had met such an unneighborly reception. Although the

servants immediately extracted the spines from the mouth of the dog, we observed that his head was terribly swelled for several weeks afterwards, and it was months before he finally recovered."

An Aged Indian.—An illustrated pamphlet, descriptive of Monterey County, California, contains a sketch of Old Gabriel, an Indian, an inmate of the County Hospital, who is believed to be between 145 and 150 years old. A communication from the parish priest of Salinas says: "It is well authenticated that at the landing of Junipera Serra, at Monterey, he was a grandfather, and when the first chapel was built, on the site of the present Camelo Mission, in 1771-72, he assisted in erecting the adobe walls. At the time of the building of the Soledad Mission (1791) he had his second wife." Ex-tax Collector Manuel Castro's mother died about four years ago, aged 95 years, and the old lady often spoke of knowing Gabriel when she was a child, and that he was then called Old Gabriel, and his grandchildren were older than she herself.

Seals.—It seems strange that seals should be so easily tamed as they are; indeed, they appear to be tame when there has been no effort to make them so. Our "Dumb Animals" gives an account of a young man who joined a sealing expedition, but was sickened and horrified to see the cold-blooded way in which the affectionate animals were killed. They came up to the men like dogs, licking their hands and giving friendly barks, having no fear whatever, but were ruthlessly knocked in the head by the ones they trusted.

Another account, which is much pleasanter to read, is from the *Los Angeles Express* (Cal.), and tells of a pet seal:

"'Dick,' the baby seal caught in the brush near the salt-works about two months ago, has become a great pet and a general favorite. He was set free about two weeks ago, and immediately made a wild break for deep water, into which he disappeared in a twinkling. It was thought he would surely join the wild herd and never come back, but in less than half an hour after his liberation, he came paddling up alongside the pier, under the fishermen's poles, poked his head out of the water, and began to cry and beg most piteously for fish. And so now every day, from early morn to sunset, he spends his time gambolling in deep water around the pier. He affords a fine chance to study the animal's habits in his native element.

"A few days ago, 'Dick' went out with the fishermen about four miles from shore. When the boat stopped, 'Dick' climbed in and sat down on the seat to await developments. Soon a small live fish was thrown overboard, and 'Dick' jumped in after it, captured it, and immediately climbed in and resumed his seat beside the fishermen. This was repeated many times during the day. At about sundown, 'Dick' swims out to the steam tug 'Pelican,' climbs up on deck, and sleeps there all night. He also sometimes sleeps on shore under the eud of the pier."

Items.

Philadelphia Quarterly Meeting, held on the 3d of Eleventh Month, manifested that there exists an encouraging degree of religious exercise among its members. Among the subjects which were brought to notice was the duty which rests on all the members of the Christian Church to perform their respective services in the cause of Christ, according as their Divine Master may assign to them their duties, and qualify them for their performance. Of

some He may require little more than a humble walking in his fear, and a faithful fulfilling of the home duties; or a consistent Christian example in the transactions of their outward business; while others may be entrusted with a message to the fellow-men to come under the government of the Spirit, and to share in the blessings purchased for mankind by our Lord and Saviour. The desire was expressed that none might be led to despise the field of labor into which they were called; and reference was made to the case of Stephen Grell, who, on his recovering from an attack of sickness, had revealed to him the Divine purpose that should be sent across the ocean on a mission of love; yet patiently pursued the duties near at hand until the time came, when he felt the command to leave home and enter on the service allotted him.

A minute from the Meeting for Sufferings cautioning our members against publications calculated to weaken their faith in the Divinity and offices of the Redeemer of mankind, called forth expressions from several Friends, who bore a clear testimony to Christ Jesus, as the Saviour of man, as well as the true Light which lighteth every man that cometh into the world.

Gambling at Horse-races.—The following suggestive item is from *The Independent*, of New York:

"We wish to express the heartiest sympathy with the efforts of a committee, the headquarters of which are in Elizabeth, N. J., and the moving spirit in which appears to be Dr. Kempshall, pastor of the First Presbyterian Church there, to put an end to the gambling indulged in at the numerous racing tracks in the State of New Jersey. The committee has employed one De Lacey, whose constables have been doing their best to arrest book-makers. In return De Lacey has been arrested on charges of false imprisonment, and last Thursday Michael Dyer, President of the New Jersey Jockey Club, whose races are now calling the multitudes to Elizabeth, was arrested for keeping a place where gambling is carried on. It is a serious question whether all the religion and good morals of the State, backed by good laws, have any show against the money of the gamblers, backed by the newspapers. It is for the interest of the newspapers to give full reports of horse-races. A large number of their patrons are interested in this sport, and all who habitually attend the races either gamble or are in sympathy with gamblers. This is easy to be seen from the columns of any newspaper. We never see a word of sympathy with De Lacey, but we are told that 'fortunately for Mr. Stedeker, proof was produced showing that he had done no betting, and was released accordingly.' We thank Dr. Kempshall, and we thank the whole committee engaged with him for their earnest efforts to shut out this rising tide of vice and disorder which is overflowing all parts of the country about the city of New York, where space can be found for a level track. New Jersey needs to brace up its justice or it will lose a well-earned reputation."

Church of England Revenues.—The Church of England, as shown by incomplete returns of the revenue report by order of Parliament, is the wealthiest Church in Christendom. The income of the ecclesiastical commissioners is about \$5,750,000, nearly one-fourth of which is derived from tithes. The Welsh tithes yield about \$20,000. The gross annual values of benefices for twenty-one counties is \$10,000,000, which is distributed among 6,600 clergymen, giving them an average of a little over \$1,500 a year. There are parsonages, however, and other items to be added, which bring up the annual average to about \$2,000 a year from endowments alone. Of the \$10,000,000, three-fourths are derived from tithes.

Kansas Yearly Meeting (Conservative) convened at Spring River on the 24th of Tenth Month, 1889. The Clerk not being present, E. O. Harvey was appointed for the day. The epistles from other Yearly Meetings were read, and a committee appointed to prepare replies. No ministers were present from other Yearly Meetings; but those of the Yearly Meeting were engaged in service during the opening meeting for worship in a manner that was "very refreshing."

On Seventh-day morning, the 25th, Charles H.

w reported on behalf of the Representatives, that y were united in proposing Ephraim O. Harvey Clerk of the Meeting, and he was appointed to position. The meeting on Seventh-day morn- was opened with a joint meeting for worship in ch the "life rose" and the subject of "repent- e and faith" was revived by the ministry. In consideration of the state of Society, the ac- nt says, the "deficiencies were treated very ten- ly" by a Friend in feeble health.

t the public meeting on First-day, the house well filled. The meeting gathered under a cious covering. Friends had good service, and morning meeting closed to good satisfaction. afternoon meeting was a very favored oppor- tity; near the close of the meeting supplication made which was a precious season—many wept ll parts of the house.

second-day, the consideration of the state of So- y was resumed—owned by a precious covering r us all through the sitting. The committee on igious Labor was re-appointed in unity, and a r is open for their labors. The meeting closed er a precious covering of the Divine presence. omc dear Friends were present who had been nsured that they had not been in attend- e for some years: they seemed to be greatly re- d and encouraged.

Eighth Mo. 28th, 1832.—Professor Hulock, of lle, told us of a friend of his, of the name of fman, who was a student some years ago at Missionary College at Berlin, where, hearing teachers and students speak against Friends, read Barclay's Apology, which he found in library, and became thoroughly convinced he truth of our principles. He could not satisfied to remain at the college, although ed to stay, but went to America, where he ported himself by making shoes. Some ends told him that he ought to have re- ned in his own country, and borne his testy there, where it was more wanted; and at th he actually returned to Berlin, worked at trade, led a most exemplary life for two or e years, when he was taken ill and died. uck was with him at his close, which he was triumphant.—*Wm. Allen.*

FOR "THE FRIEND."

Weather Observations for Tenth Month, 1890, Vesttown, Pa.

ean Barometer,	29.957
ighest "	30.361 on 9th
lowest "	29.402 " 29th
ean Temperature,	53.6
ighest "	72.5 on 4th
lowest "	29.0 " 31st
reatest daily range of	
Temperature,	24° on 1st
ast daily range of temperature,	5° on 2d and 12th
tal rainfall in inches,	5.75 inches
umber of clear days,	8.
umber of fair days,	9.
umber of cloudy days,	14.
prevailing direction of wind	West.

THE FRIEND.

ELEVENTH MONTH 15, 1890.

me months ago, a number of the *Episcopal rder* contained some editorial remarks on way of salvation, which show the views on subject entertained by many persons; but h seem to us far less satisfactory and tural than the teaching of the early mem- of our own Society. The article referred mences with the following paragraph:

visitor to the Island of St. Kilda asked some inhabitants how a man was to be saved. One an answered, "We shall be saved if we repent,

and forsake our sins, and turn to God." "Yes" said a woman, "and with a true heart too." "Aye," added another, "and with prayer." A fourth said, "it must be the prayer of the heart too," while a fifth one completed the confession of faith by say- ing, "and we must be diligent, too, in keeping the commandments."

On these answers the *Recorder* thus com- ments:

Instead of telling an inquiring soul to believe on the Lord Jesus Christ, and explaining to him that such belief meant to rely upon Christ alone for sal- vation, it is evident that these professors would have pointed him to a scheme which depended in great measure for success upon his own efforts. They had constructed a way of approach to God of their own devising, a way which instead of be- ginning at Christ, had its beginning in human effort.

Truly to believe on the Lord Jesus Christ, and to rely on Him alone for salvation, is as far beyond the unassisted power of man as "to re- pent, forsake sin and turn to God." It is the Divine Power working in the heart, which alone can enable man to do this in sincerity and full- ness. The Spirit of Christ points out to the sinner the evil of his ways and leads him to forsake sin.—"The goodness of God leadeth to repentance." Although man may not accept the offered help of the Lord, and co-operate with it, yet he has no power of himself alone to obey the Scripture command, to "work out his salvation with fear and trembling." The true Christian feels that there is no room for self- glory, but in bowedness of spirit he must ever acknowledge that his salvation is due to the mercy of God, which was manifested in the sending of his beloved Son into the world to redeem us from sin, and which is continued by the visitations of his grace down to the present time.

The Scripture injunctions to repent, forsake sin, turn to God, to pray with the heart, and to keep the Lord's commandments, are as clear and emphatic as they are to believe in Christ. And it seems to us unfair to accuse the St. Kilda Islanders of relying on their own efforts for sal- vation, unless there had been some evidence to show that they did not realize the need of Divine aid to perform the duties which they acknowl- edged were required of them. Might not the same charge be made with equal truth against the advice "to look to and trust in Christ?"—For is not this *looking and trust* as much a men- tal operation as "repenting and turning to God?"

True religion is the work on the soul of that eternal power by which in the beginning all things were made; and, as one of the Quaker writers expresses, "it begins frequently with a little light or manifestation of the Divine will, as to some point or part of duty. And as obe- dience is yielded to this small manifestation, greater and greater degrees of light and strength are afforded to follow on to know more and more of the Divine will, and of Divine things." Thus there is a blessed increase in religious knowledge and experience, and in Divine com- munion and fellowship. Such obedient ones witness the truth of the apostle's testimony, "If we walk in the Light, as God is in the Light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The necessary union of faith and obedience in the process of man's salvation, is well set forth by William Penn, in his Call to Christen- dom, written at Amsterdam in 1677:—

"God hath so loved the world, that He hath sent his only-begotten Son into the world, that those that believe on Him should have eternal life. And this Son is Christ Jesus, the true Light, that lighteth every one coming into the world; and they that abide not in Him, the Light, dwell in darkness, in sin, and are under the region and shadow of death. * * Whoever would see [the treasures of wisdom and knowl- edge, redemption and glory] must come to Christ Jesus, the true Light in their consciences; bring their deeds to Him, love Him, and obey Him, whom God hath ordained a Light to lighten the gentiles, and for his salvation to the ends of the earth. Light and salvation are joined together, and none can come to salvation but as they come first to the Light, and submit to the manifestation of it, which leadeth to sal- vation. For the nations of them that are saved, shall walk in the Light of the Lamb, Christ Jesus. Light and justification are also joined together. "If we walk in the Light, as God is in the Light, the blood of Jesus Christ, his Son, cleanseth us from all sin." And Light and eternal life are joined together: For, in the Word (that was with God in the beginning, and was God, by whom all things were made that were made), was life, and the life was the Light of men. And this is the testimony of Jesus:—"I am the Light of the world: he that followeth me, shall not abide in darkness, but have the light of life." Yea, it is eternal life to believe in Him, in Christ the life; to receive, embrace, and follow Him."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the reduction of the debt during the Tenth Month amounted to \$3,668,012.78. The total cash in the Treasury is \$681,316,480.83.

The Supreme Court of the United States on the 10th instant, rendered an opinion reversing the judgment of the Circuit Court for the Northern District of Cali- fornia, discharging Henry Christensen from the custody of Chief of Police Crowley, of San Francisco. This is a liquor case, Christensen having been arrested for re- tailing liquor without a license, which the Police Com- missioners of San Francisco, under discretion vested in them, refused. The Court holds that the Commis- sioners have arbitrary discretion to grant or refuse liquor licenses, and that such ordinance does not in- fringe any privilege or right of the applicant for a li- cense. The Court says: "There is no inherent right of citizens to sell intoxicating liquors by retail." Is there such an inherent right to sell by wholesale?

The elections held on the 4th instant in the several States, resulted in large Democratic gains in the East, North, South and West. In the Pacific slope and the Dakotas and Colorado, the Republicans elected their officers with few exceptions. Pennsylvania and Massa- chusetts elected Democratic Governors. The Prohibi- tion party generally held its own—in some cases it gained over Fisk's vote, and in Michigan, Tennessee and California, it doubled his vote.

The latest corrected returns from the Congressional districts throughout the United States indicate that the Democratic membership in the next House of Repre- sentatives will be about 242, and the Republican mem- bership 89. The Democratic figures include Farmers' Alliance candidates, but "there is no reason to doubt that at least 225 Representatives elect of the Fifty- second Congress will be present at the Democratic caucus which will nominate officers of the House." The Democrats will probably gain four or five U. S. Senators.

The corrected returns of the election in Pennsylvania show a plurality of 17,258 for Pattison, Democrat, for Governor. Wares, Republican, for Lieutenant Gov- ernor, has 18,675 plurality, and Stewart, Republican, for Secretary of Internal Affairs, 19,120.

Herbert Welsh, Secretary of the Lincoln Independent Republican Committee of Philadelphia, in discussing Pattison's election, says: "We claim, and I believe it is a fair claim, that there were 10,000 or upwards fraudu- lent votes cast in this city." The Committee have be- tween one and two hundred cases of alleged fraud, all

of which, if conviction is thought practicable, they intend to prosecute.

The census report shows that the production of steel in this country during the year ended Sixth Month 30th, 1890, was 4,466,926 tons, as against 1,145,711 in the year which ended at corresponding date in 1880.

The Chicago *Evening Journal*, Republican, in a double-leaded editorial on the political situation, declares that the McKinley bill must be modified in almost every feature; that "a national caucus of the party has been held, and its leaders must obey the dictates of that caucus."

One of the surprising results of the late election was the refusal of the village of Fernwood to become annexed to the city of Chicago, says a despatch to the New York *Tribune*. Each election has resulted in a good slice of Cook County being annexed to Chicago, until now the entire territory surrounding Fernwood has become a part of the city. Yet Fernwood, though actually within the corporate limits, is not a part of Chicago. "We are a town all here by ourselves," said the Fernwood Mayor. "We are incorporated and can claim as much protection as any city. Chicago seems to be running a trust on small towns just now, but she can't gobble us. Fernwood is without a saloon and doesn't mean to have any."

It is reported from Seattle, Washington, that "great indignation is expressed among travelling men" now in that city, "at the retaliation of the authorities at Victoria. Since the passage of the McKinley law every American drummer doing business in Victoria has been required to pay a license of \$30. This only allows him to sell goods by sample until First Month 1st, when every foreign salesman must pay a fee of \$100 for the privilege."

Two great caverns full of onyx are said to have been discovered in the Ozark Mountains, not 70 miles from St. Louis, Mo. As onyx is worth from \$3 to \$15 per cubic foot the value of the discovery is inestimable.

According to the *Cleveland Leader*, 40,000,000 cigars are annually imported, but something like 500,000,000 "imported" ones are annually consumed.

It is estimated by Maine lumbermen that the cut this season will exceed by at least 10,000,000 feet that of last winter.

On the 10th inst., a panic occurred in the New York stock market. On that day, the decline in 23 stocks reached the enormous total of \$81,000,000 in five days!

Deaths in this city last week numbered 348, an increase of 20 over the previous week, and 11 less than during the corresponding period last year. Of the foregoing 195 were males and 153 females: 38 died of consumption; 31 of pneumonia; 28 of diseases of the heart; 23 of diphtheria; 13 of convulsions; 13 of Bright's disease; 11 of inanition; 11 of paralysis and 10 of cancer.

Markets, &c.—U. S. 4½'s, 103½; coupon, 104½; 4's, 124½; currency 6's, 114 a 124.

COTTON was quiet and unchanged. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$19.25 a \$20.00; spring bran, \$18.50 a \$19.00

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.40; do. do., extras, \$3.50 a \$4.00; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.65 a \$5.15; Western winter, clear, \$4.75 a \$5.00; do., do., straight, \$5.00 a \$5.25; winter patent, \$5.35 a \$5.60; Minnesota, clear, \$4.50 a \$4.90; do. straight, \$4.90 a \$5.40; do., patent, \$5.50 a \$5.75; do. do., old wheats, higher. Rye flour was scarce and firm at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was quiet, but firm, under moderate supplies. Fair to choice new ranged from \$2 a \$2.25, with fancy brands held at \$2.35 per 100 pounds.

GRAIN.—No. 2 red wheat, 97½ a 98 cts.

No. 2 mixed corn, 61½ a 62 cts.

No. 2 white oats, 52 a 52½ cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4¼ a 4½ cts.; medium, 4 a 4½ cts.; fair, 3½ a 3¾ cts.; common, 3 a 3½ cts.; culls, 2½ a 2¾ cts.; fat cows, 2¼ a 2½ cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 3 a 3½ cts.; lambs, 4 a 7 cts.

HOGS.—Extra good Western, 6¼ a 6¾ cts.; other grades, 6 a 6½ cts.; State, 5½ a 6 cts.

FOREIGN.—In a speech at Greenock, Scotland, last week, Lord Hartington said, that if Scotland were really determined to have Home Rule, English statesmen would hardly resist the demand of Scotchmen for it, as they knew that the people of Scotland would use such privileges wisely and well.

"This," says the London correspondent of the *Mail and Express*, "is the first declaration of acceptance,

even in the remotest manner, by the Unionist leader, of the principles of Home Rule, which has been so warmly advocated by the Liberals, quite apart from the special application of the principle to Ireland."

"Lord Hartington, in his further remarks, expressed distrust of the advisability of granting Home Rule to Ireland, but this qualification scarcely weakened in the least the force of his prior admission, which is the most manifest collapse of the very ground on which the Unionists stand, that could be imagined. It scores a goal for the Liberals, as it is universally conceded that to grant the large privileges of Home Rule to the Scotch and to deny it to the Irish, would be to exhibit such flagrantly unjust discrimination as to disgust the entire nation."

The *Pall Mall Gazette* says, that H. M. Stanley will prosecute Walter Bartelot and others who have brought charges against him in connection with the controversy regarding the rear guard of the Emin Relief Expedition. Stanley has retained George Lewis and Sir Charles Russell to conduct his case.

The union of Chemical Manufacturers, recently formed in England, has registered under the title of "The United Alkali Company." The capital of the new company is \$6,000,000.

A hurricane passed over the southwest of Ireland on the 6th instant. A number of houses at Skibbereen were wrecked.

In the French Chamber of Deputies, on the 6th inst., Cochery said, that, notwithstanding the greater forces of France, the ordinary war expenditures amounted to 510,000,000 francs, against Germany's 500,000,000, while the extra expenditures of France amounted to only 208,000,000 against Germany's 325,000,000. Germany took the initiative in increasing her military strength, and France was obliged to follow. The Government was not responsible for a state of affairs which was injuring the economic interests of Europe. Probably within a few years fresh expenses must be borne by France in order to maintain her military power, but he was sure the Chamber would grant everything that was necessary to ensure the country's moral and material greatness. *Necessity to do wrong* is not the Christian's plea, it may be added to the above fallacious argument of the French minister.

A discovery of petroleum is reported from the foothill known as the Puy de la Poix, four miles from Clermont, in Auvergne. The naphtha, which exudes from different portions of the rock, is said to be quite equal to that found in Baku or Pennsylvania. A leading geologist is of the opinion that it extends in subterranean layers over the entire extent of the vast plain of Limogne, and will probably be found at a depth of 1600 feet. Boring has begun near the village of Lussat, one well having reached a depth of 450 feet, when a rush of natural gas, which caught fire, rendered further excavation impossible.

The *National Zeitung* says, that Professor Koch, although he has performed a number of cures, does not yet consider the time come for the publication of his researches. Although the remedy has been applied to patients in the Charity Hospital, and in some private cases, its composition remains a profound secret. The Professor declares that he is not desirous of deriving any material or personal advantage from his discovery, and says that he will make public his method in all its details, for the benefit of humanity.

A telegram from Vienna states, that the condition of the mother-of-pearl workers is so desperate, owing to the effect of the new tariff imposed by the McKinley bill, that an exhibition of their wares is about to be made for their benefit, in order to help them tide over the winter months. Specimens of this work are being collected throughout the Continent.

The *Viedomosti*, referring to the possibility of Asia Minor being the scene of future hostilities between Russia and England, strongly advises the extension of the Caucasian Railway to Kars.

Despite the order issued by the Government, prohibiting the emigration of peasants and Polish Jews to Brazil, 300,000 have left Russia for that country during the past three months.

A despatch from Shanghai, dated the 7th instant, says: A terrible accident had occurred at Tai-Ping-Fu, at which place are situated the Government mills for the manufacture of powder. While the workmen were employed about the mills, an explosion occurred, which entirely demolished the buildings. The loss of life was enormous, 300 persons being killed. The cause of the explosion is not known.

The Brazilian Government has repeatedly offered a reward for a plan resulting in the abatement of the vampire plague, which, in the Provinces of Mato Grosso and Enter-Rios, makes stock-raising almost im-

possible. As many as 20 of the winged bloodsuckers often attack a cow in a single night.

Sir John Thompson, Canadian Minister of Justice, has caused a circular to be issued to all Judges in Canada, as well as to the Attorney General of each province, asking their views as to the advisability of abolishing the grand jury system.

NOTICES.

The members of Philadelphia Yearly Meeting invited to attend a meeting to be held at Twelfth Street Meeting-house, on Fourth-day evening, Eleventh Month 19th, 1890, at 8 P. M., to form a Representative Peace Association within its limits.

Elliston P. Morris; Sarah M. Scull; Rebecca Thomas; Frank H. Taylor; Allen C. Thomas; Sam Morris; Samuel Emlen; Sarah Emlen; Dr. Jas. Rhoads; Jno. B. Garrett; Jno. J. Burt; Richard C. Bury; Philip C. Garrett; L. C. Wood.

CRY OF CHRISTENDOM.—Henry Longstreth, Sansom Street, has received a supply of the abridged *Price*, mailed, 40 cents; ten copies or more, if sent by express, 30 cents each.

CHOICE SELECTIONS FOR INTERMEDIATE CLASSES.—CHOICE SELECTIONS FOR ADVANCED CLASSES.

These books, designed as reading books in the schools of Friends and others, are on sale at Friends' Store 304 Arch Street, Philadelphia, Pa.; and by J. H. TABER, at Friends' Boarding School, Barnesville, Ohio. Retail price of Intermediate Reader, 35 cents; of Reader for Advanced Classes, 40 cents.

DEBBIE C. PUSEY, 146 North 20th Street, Philadelphia, Friends Bonnets, Plain Millinery and Dressmaking.

WANTED—A Teacher for a small school of "Friends' Preparative Meeting."

Apply for further information at 304 Arch Street, Tenth Month 21st, 1890.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Broad Street Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, Sup.

MARRIED, Tenth Month 29th, 1890, at Friends' Meeting-house, Colerain, Belmont Co., Ohio, WILLIAM J., son of Israel and Rebecca B. Steer to MARY, daughter of Lindley and Millicent Hall, all of the above place.

DIED, Tenth Month 7th, 1890, SARAH M. ANDER, in the 76th year of her age, widow of Wm. B. Alexander, and daughter of Christopher Heald, beloved member of the Monthly Meeting of Friends, Philadelphia, for the Northern District. She was a diligent attender of her religious meetings, although often having more than an ordinary share of business to attend to. She was a sincerely concerned Friend and desirous of maintaining the ancient principles of the Society of Friends, and was useful in meeting discipline. A good example of perseverance, coming with her difficulties, cheerful and animated in spirit, and very practical. For many years of her life she was a school teacher, and not only valuable as an instructor, but her motherly care endeared her to children, and those who were interested in them. When her strong constitution yielded, and she became enfeebled both in body and mind, it was still a comfort to those who visited her in her long confinement to serve her patience, and feel the sweetness of her spirit that there is ground to believe that she found acceptance with her Heavenly Father, and has been received into the mansions of rest and peace.

—, of paralysis, at the residence of his brother B. Coutant, in Greenwich, Ohio, Tenth Mo. 30th, DAVID B. COUTANT, son of Jasper and Phebe Coutant, in the 64th year of his age, a member of Green Monthly Meeting, Ohio.

—, at her residence in Lynn, Mass., Tenth Month 31st, 1890, ABBY W. PRATT, an elder and member of Salem Monthly Meeting, aged 86 years, 1 month and 7 days. A lover of the truth, a consistent Friend, affectionate relative and kind neighbor; gone we "to be forever with the Lord."

—, at her residence near Downingtown, Pa., Eighth Month 28th, 1890, SARAH HOOPES, in the 7th year of her age, a beloved elder of Bradford Monthly Meeting of Friends.

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THE FRIEND.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 121.)

Fourth Month 6th.—[After alluding at this date, to visits she had made to a number of her relatives, and which, from her bodily infirmity, she thought most likely would be the last, A. H. thus expresses her Christian solicitude for them]: "I earnestly have been my desires, that my relatives may not allow too much of their precious time to be engaged in things lawful in themselves, to the neglect of the all important concern, that should be uppermost in our thoughts. The endeavor to work out our soul's salvation, is kept very much out of sight by too many; thinking it is time enough after they have performed this and the other plan, to give up and serve the Lord. Delays are dangerous. Life is very uncertain. In a very unlooked for moment, the pale messenger may be sent, and the language sounded in our ears, Time to thee shall be no longer. O! the great need of having our accounts ready, that we may render them with joy and not with grief."

26th.—L. E. Scattergood, wife of —, died on the 24th. She had an innocent sweet spirit, and will be a great loss to her husband, children and friends. Deepening in best things, she was one whom we looked forward to as a helper in the Church. But it has been ordered otherwise by her being early gathered to her eternal rest.

Sixth Month 8th.—Last Third-day my friend —, accompanied me to North Meeting, where I was constrained to bow the knee in supplication. It is a long time since I have said any thing in our meetings for worship, not daring to put forth a hand unbidden.

Eighth Month 6th.—Came to my nephew's at Haddonfield, Seventh Mo. 2nd. Have not felt like writing in this book for a long time. Am looking towards returning home after an absence from the city of near two months. Have attended all the meetings as they came in course except one, when the weather being very warm and not feeling quite well, felt excused. We had some favored seasons. The dear Master drawing us with his life-giving presence. Meetings in most places are small. The fathers and mothers in the Church have been removed from works to their eternal reward. The world and its pleasures and treasures captivate the hearts of many, and keep them from obeying and fol-

lowing Him who has an undoubted right to their whole service. The cross is in the way. Oh that the dear young people would be willing to bow their necks to the yoke and cross of Christ! To such as yield obedience to our dear Master, his yoke is easy and his burden light.

Ninth Month 2nd.—My nephew brought me home to-day, after being at his house nine weeks. Am thankful in being once more safely here. My health has been better than at some other times, which is cause of gratitude to our Father in Heaven. I desire to remember my blessings.

30th.—I have many things pressing on me of an outward nature, and feel them heavy. I desire to be free from many earthly cares now in the evening of my days. Have reached the state where little things, comparable to the grasshopper, seem a burden. But perhaps these burdens are among the all things, intended to work for good; and I desire to endeavor patiently to bear whatever trials I may yet have to pass through.

Eleventh Month 8th.—[Here, after referring to divers invalid acquaintances and friends she had been calling upon, with very little or no comment, our friend thus concludes the whole]: "It is well to obey the injunction of the Apostle, 'remember them that are in bonds,' &c."

9th. —, called and accompanied me to West Philadelphia Meeting. I was constrained to appear in supplication. —, from Germantown was there, and spoke a considerable time. Beginning with the words of our Saviour: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." I thought we had a good meeting.

21st.—Dined at J. J. W.'s, with — and daughter from —. He has met with a severe trial in the death of his wife, a very valuable elder, worthy of honor, and a Friend much beloved by all who knew her. How are the front seats in all our meetings being stripped. O! that the mantles of the departed may rest on the children, and those in middle life; that the vacant seats may again be filled.

Twelfth Month 8th.—Had a visit this morning from —, and —. After considerable conversation we dropped into silence, when we all had something given to communicate. A precious stillness spread over us, which we cannot of ourselves command. To our dear Lord and Master be all the praise. The above Friends have minutes to hold meetings among the colored people. I felt a word of encouragement for them, desiring their faithfulness in the service, and to know their day's work keeping pace with the day.

14th. First-day.—My dear friend —, at meeting this morning. She spoke to the aged in the line of comfort and encouragement; also to the young. She took dinner with me, and very pleasant it was to have her. In years that are passed, when our loved ones were with us, we were often together. The unity that subsisted between us was very sweet,—the unity of spirit in the bond of peace.

15th.—A snow fall; the first this season. The poor will be likely to suffer, so many are out of employment. How useful for those who have much of this world's goods, to remember them who are in want, and give of their abundance. A blessing is promised to those who consider the poor.

First Month 1st, 1885.—The first day of the year. The query arises, how has the time been spent? Time is a talent, for which we shall have to give an account. In taking a retrospect of the past, I am sensible of not having been as faithful as I ought. The prayer of my heart is for more watchfulness unto prayer, and for greater faithfulness the remnant of my days. Time is shortening; and we should work while it is to-day; for "the night cometh when no man can work."

4th. First-day.—This is the third First-day that I have been prevented from getting to meeting by the state of the weather. I have the reflection that I went when able. Had a solemn time alone this morning. Felt the presence of the dear Saviour. Praise to his everlastingly worthy name.

6th.—Sitting alone and feeling low and almost deserted, a note was handed me from a dear young friend, whose words of comfort seemed to come at the right time. How often does the dear Master, when we think we are almost forgotten, send a word of cheer; and what a favor that we are remembered by our friends, but more than all by Him who never can forget. Though a woman may forget her child, yet will I not forget thee. Precious words. He is the same yesterday, to-day, to-morrow, and through all eternity. Oh may I not in stripped seasons, give way to doubt or distrust! for the messenger of the covenant will, in the Lord's time, return, and scatter the cloud. Great is his faithfulness. May I more and more trust in Him; for in the Lord Jehovah is everlasting strength.

(To be continued.)

FOR "THE FRIEND."

A Walk in Bucks County, Pa.

In company with a geological friend, from whose knowledge and experience I hoped to gather some additions to my own limited stock, I went on the 19th of Tenth Month from Philadelphia to Morrisville, on the west bank of the Delaware River, opposite Trenton.

Our plan was to follow westward on the line of the new cut-off, building by the Pennsylvania Railroad Company, from near Downingtown to Morrisville, and designed to relieve the line through Philadelphia of that portion of its enormous freight traffic whose destination was New York and other Eastern parts.

Before commencing this part of our walk, we crossed the river to the Trenton side, and examined some rocks which were exposed at the water's edge, just above the railroad bridge. They appeared to be Gneiss rocks apparently formed from the debris of an older rock, probably the Laurentian, the oldest known in the

United States, as they contained masses of the characteristic *blue quartz* of that formation. One of the most curious things in this Gneiss, was the presence of long and strangely convoluted lines or plates of white quartz. It was about such an appearance as would be presented, if one would take a bed of semi-solid mud, pour on its surface a layer of similar consistence, but of a different color, and then stir them together with a stick. I do not mean to say that these convolutions were formed by any similar process, for they are quite common in Gneiss rock, and are a proof of the foldings and other changes made in the gneiss by pressure, &c., since the materials were first deposited.

Returning from these to the western bank of the river, we mounted the embankment which the railroad makes in the lower grounds near the river, and wended our way westward, over what the Geological Report terms the *Trenton gravel*—a bed of water-worn stones of various kinds—gravel, sand and clay derived from the wearing down of pre-existing rocks, and giving one a little glimpse into the marvellous changes which the steady action of the forces of nature have effected in many parts of the earth's surface.

When this bed was deposited it must have been in an arm of the sea, which then covered the whole of New Jersey lying south of a line from New York to Trenton; for all of this territory is made up of sands, gravels and clays, water-worn and sifted by the action of the waves. This arm of the sea must also have extended into the interior of Pennsylvania, across the counties of Berks, Bucks, Lebanon, &c., and penetrated the heart of Virginia and North Carolina. Into this depression were drained vast quantities of river-sand and mud charged with iron, forming the well-known brown building stone of Newark and Norristown. It is probable that there formerly existed great ranges of mountains as high as the Alps or the Andes, from whose erosion the materials were derived for filling up the basin of this arm of the sea. Their peaks were tumbled piecemeal into the ravines; the ravines were widened and deepened into valleys.

Among the stones in the gravel I was interested in finding several pieces of Basanite or Touch-stone—a black variety of Quartz, which was probably derived from the Limestone beds near Easton, in which it is found. This stone (also called Lydian Stone) has long been used for making an approximate assay of the purity of gold. The assayer has a series of needles or small rods—one of pure gold, and the others of gold alloyed with different proportions of copper. When these are rubbed on a piece of polished Basanite, they leave a streak whose color varies with the amount of copper in the alloy. The more copper, the redder in color is the streak. The metal to be tested is rubbed on the stone, and its streak compared with those of the prepared rods, and thus a near approximation may be made to determining the proportion of copper it contains.

The weather, for sometime before making our visit, had frequently been rainy—but the porous character of the subsoil made the walking tolerably comfortable as we traversed the gravel region. But as we approached Stony Hill a deep filling on which the grade ascended to the hill from the lower ground was covered with a fine clay or kaolin-like earth, a bed of which lay just beyond the rock of Stony Hill. This had retained the water of the rains and was in a fearfully muddy condition. Our walk over it

was slow and laborious, but it gave us the opportunity of seeing the importance of having the right kind of material for a road-bed. It was easy to foresee that a wet season might convert the underlying ground into a plastic mass, which the pressure of railroad trains would force out of position, even if its own weight did not cause it to bulge out at the bottom and thus destroy the level of the track.

After passing through the stony hill rock, we came to the bed of clay from which the filling had been taken—and here its treacherous nature was again shown by the great masses of it which had slid down from the banks into the cut below.

The stony hill rock is part of the same ridge, which is known as Edgemoor rock in Montgomery County. It forms a narrow ridge which extends for many miles—and is considered to be the same rock that the New York geologists called Potsdam Sandstone. In Chester County it forms the north boundary of the valley limestone. It consists of quartz or sandstone in different forms of aggregation. J. W.

FOR "THE FRIEND."

To Friends and Brethren at Their Yearly, Quarterly, or Monthly Meetings in the Island of Antigua.

Dear Friends:—Your two Epistles, the One Dated the 27 of the 6 Month, 1708, Signed at your Monthly Meeting by Will'm Haig, John Butler, John Fallowfield, Henry Hodge, and Thomas Darlow, Junr.; The other Dated the 28th of the Same Month & year, Signed in Behalf of the Rest by our Antient Worthy Friend Jonas Langford, were both Read in our Yearly Meeting the 10 Day of the 4 Mo: 1709. It was a Trouble to us to think that yee who are few in Number, after many years Concord, Love & Unity, that Friends have often Received Accn't of to their former Joy & Solace, sho'd now Differ in such Things which a Right understanding and Condescension in the Spirit of Love might reconcile. For, as to the Matter wherein you seem not to concur in the Method of complying with those Intentions of Love and Favor granted by the Magistrates of that Island, we return to your Considerations some of those Things mentioned in our dear Friend G. F.'s Epistles to Friends in Nevis (to which yee all seem to bear a Due Respect), being Written to Satisfy Friends of their Doubts, concerning the same Things that now seem in Difference among yee. Our s'd dear Friend did then Declare that it was a great Mercy of the Lord to Subject the Governours' Minds to permitt Friends to Watch in their own Way; Certainly it is the same great Mercy now so to Influence Govern'rs & Magistrates, to the like Spirit of Moderation. Our s'd Friend proceeds to Encourage watching to prevent Enemies Landing, Thieves, House-Breakers, Indians robbing plantations, Murderers, or such as come to Ravish Wives or Daughters, burning Houses, City or Town, To Stop them; And complain to the Magistrate that they may be punished, and tho' Friends cannot Swear against them, yett, so to Watch and Complain that they may be punished; and yet Friends do submit to every such Ordinance of Man for the Lord's Sake.—So much of said Epistle.

As for digging Trenches & Ditches, and making Walls, they are of Like Use with Doors, Locks, Bolts & Pales, to keep out bloody, Wicked and Destructive Men and Beasts, and to give Warning and Awaken our Neighbours by

Messengers; or other wise prevent their being Destroyed, Robbed or Burned. Doubtless it is as we would Desire shou'd in the Like Nature be done and performed unto us. It hath been reported to some Friends that have been pressed on board Ships of War, though they could not fight, yett one in the time of their Fighting, seeing sevral wounded and maimed, was made willing to help carry and Dress them, which was of good service. Another Friend, on board a Ship of War, tho' cou'd not Fight, yett went not off the Deck in time of Fighting (to avoid Danger), but when a Fire-Ship came on board that Ship to burn her, sett his Labour and Strength to put the said Fire-Ship off, which, being done, saved the Ship and many Lives.—A Friend, about two years since, from Holland, (where he had been on public Service,) being a Passenger, with several eminent Soldiers and Officers, and being pursued by an Enemy, plucked off his Clothes, and helpt to row with all his Strength, whilst the Officers and Soldiers were other wise acting, by which means the Vessell gott Clear, and the Friend's pains was kindly taken by them; the Relation whereof the Friend gave in our Yearly Meeting, and was well liked by Friends.

These few Things we mention to manifest Friends' just and Religious Care in being Serviceable against the cruel and Covetuous Designs of wicked and Unreasonable Men; and Do believe, as all wait on the Lord (in Sincerity to be preserved in Humility and Fear), they will find Strength, Ability and Understand'g so to act and Doe as may be to the Honour of our holy Profession, and their own Comfort and Satisfaction; and also Answer the Witness of God in Governours and Magistrates, by letting them see we are not a Self-willed people or Stubborn, but such as wish the Safety and prosperity of those places where we are by doing such things as the Government in Love and Favour may propose that is not an Evil in its own Nature, but Service and Benefit to our Neighbors and Inhabitants. For Friends appearing at Training places without Arms or Weapons of War, Friends in Barbados have acknowledged it a Favour and Moderation so to be admitted on Patrolls to prevent Negro Insurrections and Tumultuous Meetings, and at other Times of Alarms; but tho' they have so appeared and Offered to Serve in that Capacity, they have been Denied, and suffered great Spoil of their Goods.

As to Tithes, Friends in several places have been and are under the same Exercise by pretended Intentions to keep them from Suffering, Demanding a Rate for Maintenance of the poor, which they have assured shou'd be employ'd for that use; but, on Inspection therein, have understood that both priest and poor, assess'd in one Book without Distinction, the Priest hath a share, and the poor another; so that Whosoever pays the whole assessment pays the Priest as well as the poor; therefore, Friends enquire how much the priest's part is which they Stop, and readily tender that part for the poor, which oft times they will not receive, but strain on Friends' Goods for the Same; or, if they do make Use of what they receive from Friends for the poor, others who ought to pay as much to the poor, pay little or Nothing; but so much more to the priest than they wou'd have done had not Friends paid more than their true proportion, to the poor; so that Friends have had a zealous, Godly Care to persevere in their Testimony ag't the Oppression of Tithes, w'ch many of our ancient Friends

red Loug and Sore Imprisonm't for, and
unto Death.

Dear Friends, with Salutations of our
Love in the blessed Truth, which we sin-
gly Desire may more and more Increase in
ing to your Number and Uniting yce to the
I and one to another, in that Bond of Peace
Enables yce to pass thro' the many Besett-
ts and Difficultys ye may meet with in y'r
and Habitations, Referring yce to the
irs of Truth, in our Late Yearly Meeting,
e enclosed Epistle from theuce Directed,
Ve remain your Friends and Brethren,

nos. Raylton,	George Whitehead,
aeodore Ecclestou,	John Butcher,
phu Stapler,	John Feild,
thomas Lower,	Wm. Biugley,
ohn Turner,	Wm. Warren,
ilbert Molison,	John Gopshill,
m. Widdoson,	Isaac Thompson,
oger Newham,	Wm. Hornwell,
ohn Askew,	George Chalkle,
s. Grove,	Rich'd Needham.

Box, Dated the 12th Day of the 10th Month, 1709,
Signed at our 2d Day's meeting and Meeting for
Sufferings.

IGUA.

The above is Copy of a paper found among
ers belonging to the within named Jonas
gford, Deceased. *Mich. Lovell.*

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 123.)

After attending the Yearly Meeting at Black-
r, in Southern Virginia, Joshua Evans
ed his face homeward, and came to the
e of Robert Pleasants. Here]—(Fifth
th 26th, 1798.)—a woman whom I took
e one almost of five talents, a near re-
n of Robert Pleasants, came to dine with
She was not in membership with Friends,
desirous to have a further opportunity of
company. She was a person of a very gay
arance in her dress—suited, as she sup-
d to the fashion of the times. I thought,
she came into Robert's house, there was
ething given me tenderly to impart to her
hing her appearance, which she seemed to
off with a light air—offering to give the
in her ears to another woman who was
ig by. I then told her, if she gave them,
must also give her gown and cap, for they
pretty much of a piece, and it might not
est to part them. This she also put by in
asant way, allowing they ought to go to-
er. By this time, we were called to din-
and, as I left the table before others, I
rned to the room we came from, and, sitting
e, I felt as though I had not finished all my
ter pointed out towards this poor thing, who
ed one of the most beautiful among women,
to her own disadvantage, had valued her-
too much upon it. After a little while, I
ed she might be informed I wanted a fur-
opportunity. This she readily granted,
at my request willingly sat down by me.
r a solid pause, I told her, that as we al-
y in a light way had some pleasant conver-
n touching on outward things, it remained
me to hint a little on matters more serious.
a I had to mention a few sentences—re-
ting a suitable preparation for a time nigh
and, when the messenger of death is to be
: proposing for her to think how it would
aud whether she was likely to be ready.

She confessed she thought she was not. I then
told her, I thought so too, and if she should be
called unprepared, what must be the state of
her poor soul? She still strove to cast off these
huits with a kind of pleasautness. But, feeling
as I thought the Lord had good in store for
her, and fearing she was in danger of putting it
off till it might be too late, I thought I was
commissioned to proceed in dropping some fur-
ther sentences concerning that danger, in a
close way, which had a reaching effect; and
though it was said she always eudeavored to
show a light, cheerful countenance, and was now
loth to submit—at length she could no longer
refrain; but broke forth in tears of lamentation;
and, in a very affecting manuer, opened that
which she said she had never done to mankind
before, which was this: that although she had
endeavored to conceal it from every mortal—
“she had gone through a life of bitterness, and
but very seldom had any comfort, having bitter
trials not to be numbered, and unknown to any
one; had been the mother of six children, two
having died in their infancy; she hoped they
were in heaven; the other four that remained,
and for the good of her own soul, were all she
wished to live longer for.” I desired her not to
delay time, or to put by things that were serious
until it was too late.

I believe this was a heart-tendering season to
all that were present. The next day, she came
to a meeting at Richmond, whither I went again,
and at the close of it, came in an uncommon
tender manner to take leave of me; and though
that of shaking hands at parting is not their
custom, she took hold of mine three times, say-
ing, she was truly thankful that I had so far
interested myself in her soul's welfare. When
we parted, I let her know I believed that the
Lord had good things in store for her, if she
was not unfaithful.

30th.—As I have passed through these South-
ern countries, it has at times seemed as if it
would not be wonderful if a turn of things
should be permitted to take place, when the
white inhabitants in their turn should become
subordinate, who now and for more than a hun-
dred years past (or many of them), have had
the name and character of being great oppres-
sors to the poor, unhappy negroes; whom they
and those avaricious traders, who have learned
to deal in human flesh, have been the means
of enslaving, and subjecting to a state of cruel
bondage, as from one generation to another. I
have indeed believed that, by some means, there
will be a dreadful overturning in this land, by
the mighty power of God, when He will arise
to shake terribly the earth, with all the resting-
places of the cruel and hard-hearted slave-
holders, their wives and their children. They
will the oppressed go free, and the unrighteous
yokes be broken. The oppressors also, and
those who have been as unchristian task-mas-
ters, shall be reduced to great straits and diffi-
culty, from which they will not be easily re-
leased or delivered: because of the oppression
and barbarity that have prevailed in the land,
and which have been inflicted by masters and
mistresses, unrighteous and hard-hearted, upon
an ignorant and degraded part of the human
species.

[After being at several meetings in Chester
and Lancaster Counties, he came to the City of
Laucaster, where, he says,]—(Sixth Mo. 10th)—
I had a serious conference with one who was
much in the spirit of war—a very strong party
man, and a pleader for self-defence: appland-
iug that of military exercise and learning the

use of carnal weapons. I told him I did be-
lieve carnal weapons were not necessary to de-
fend a truly Christian country; but if our ways
pleased the Lord, He would cause our enemies
to be at peace with us. He seemed to think
this was strange; I told him it was Scripture
doctriue, and that I believed he pretended to
call in question the possibility of such a thing;
withal asking, if he could believe that power
was lessened which in former time preserved
the three servants of the Lord from harm, when
they were cast into the burning, fiery furnace,
so that not an hair of their heads was singed,
nor the smell of fire upon them; also, I let him
know I believed this was nothing less than the
mighty power of God, which was not lessened,
nor his arm shortened—but that He could surely
save in this our day as well as formerly. The
man seemed forced to confess to the truth of
the sufficiency of Divine power, and that if our
ways did please the Lord, he believed that all
wars would be at an end.

[He continued to be much exercised about
the prevalence of a worldly spirit, and, under
date of 21st of Sixth Month, remarks]:—I am
painfully apprehensive that many of the old
folks, or elderly rank among the people, are
shamefully attached to the earth and earthly
things. And, however poor land and hard
work in procuring outward necessities may be
best for the people called Quakers, I shall leave;
yet I think it is very plain, that rich ground
and outward prosperity soon causeth leanness
and poverty among Friends—tempting them to
be contented with that of laying up treasures
here on earth. People in divers places may be
observed to be fond of building large barns,
yet have but small meeting-houses, and little
meetings, and too many slack in attending
them—though the lands are thick settled with
many good farmers, and fine things about them.

22ud.—I next had a meeting at German-
town. This seemed poor and little. When
people are taken up with cariug for the things
of this life, they seem to have little time to pro-
vide for the next. Though I believe that the
cause of Truth is at a low ebb, I had some pri-
vate labor which gave me a little relief. If
honest laborers have hard work, remember the
reward for it is good, and is enough. Therefore
let no man's heart fail him, neither let us faint,
but work faithfully, and leave the event to the
Great Author of all good, who is able to prosper
his own cause, when and where he pleaseth.

25th.—I came to Abington Monthly Meeting.
It appeared as though for awhile my Friends
here were likely to do busiuess pretty well, but
some began to make long speeches, and others
also following with words, which I thought
tended to flatten the life amougt us. Are there
not some up and down of our Friends, who
value themselves upon their eloquence? The
fewer the words in weightily managiug disci-
pline, so that our sentiments and ideas be clearly
conveyed to the meeting, I have often concluded
it is best.

(To be concluded.)

SUFFERING is a penalty of sensitiveness. Sen-
sitiveness is an essentual factor in sympathy.
Sympathy is a measure of power with and for
our fellows. Hence it follows, that he who
would be of greatest service in the world, must
have larger capacity for suffering than others.
If we are exempt from keen suffering through
our sensitiveness, it is because we are not as
serviceable to those who need help through our
sympathy as we might be.

FROM THE CHRISTIAN STATESMAN.

Indian Treatment.

A CRITIQUE ON ROOSEVELT'S "WINNING OF THE WEST."

G. P. Putnam's Sons have, within the last year, issued a work in two volumes by Theodore Roosevelt, entitled "The Winning of the West." The author is a member of the Civil Service Commission, and his predilections appear to be strongly military. The subject matter of his treatise, as above, he deems "heroic and inspiring as any great chapter in the history of the world." With the Christian doctrine of enduring wrong without striking back, he seems to have no sympathy. It is greatly to be regretted that a passage so signally unjust as the following, should find place in the work:

"It is a bitter and unanswerable commentary on the workings of a non-resistant creed when reduced to practice, that such outrages and massacres as those committed on these helpless Indians were more numerous and flagrant in the colony the Quakers governed than in any other; their vaunted policy of peace, which forbade them to play a true man's part and put down wrong doing, caused the utmost possible evil to fall both on the white men and the red. An avowed policy of force and fraud carried out in the most cynical manner could hardly have worked more terrible injustice: their system was a direct incentive to crime and wrong-doing between the races, for they punished the aggressions of neither, and hence allowed any blow to always fall heaviest on those least deserving to suffer. No other colony made such futile, contemptible efforts to deal with the Indian problem; no other colony showed such supine, selfish helplessness in allowing her own border citizens to be mercilessly harried; none other betrayed such inability to master the hostile Indians, while nevertheless, utterly failing to protect those who were peaceful and friendly."*

The writer of the above, in animadverting upon the course of the Quakers in Pennsylvania, has lost sight of some important points. It was almost thirty years before the departure of the Moravian Indians (Delaware's principally) to the banks of the Muskingum, and during the prevalence of the Third Intercolonial War, that the desire of the Friends, in the Pennsylvania legislature, not to take part in the strife, was overruled, and the long established policy of peace was given up.

It was a few years earlier than this (1737) that a proprietary of the province, who had (to some extent at least) forsaken the maxims, along with the religion, of the Founder, perpetrated that great wrong upon the Indians known as the Walking Purchase or Indian Walk, by which the aborigines were cheated out of a large body of land at the Forks of the Delaware; and it was left for the Friends, who had been no party thereto, to raise a large sum of money among themselves, to reimburse, in some measure, the Indians for their loss. While this may not be exactly "heroic," it was strong evidence that they highly valued that policy of straight-forwardness and fair dealing which best avoids the occurrence of all rapine and war.†

* Vol. I. pp. 98, 99. Reference is more especially made, in the last sentence, to the removal of the Moravian Indians to the wilderness of the Ohio, in 1771, and to the massacre of Gnadenhütten which followed, a few years later.

† "The Quakers, who, as before observed, had the least share in these public transactions * * * were nevertheless, in fact, the prime movers of the peace, and the first and chief promoters of redressing the In-

A treatise published in London, in 1759, bearing the title: "An enquiry into the causes of the alienation of the Delaware and Shawanese Indians from the British interest," enumerates the abuses committed in the trade with the Indians, their being dispossessed of part of their lands by fraud, the hanging of a Delaware chief for accidentally (as they said) killing a man, the imprisonment of some Shawanese warriors in Carolina in time of peace, and the instigations of the French. Governor Thomas, in a message to the Assembly in 1744, had said: "I cannot but be apprehensive that the Indian trade, as it is now carried on, will involve us in some fatal quarrel with the Indians. Our traders, in defiance of the laws, carry spirituous liquors among them, and take the advantage of their inordinate appetite for it to cheat them of their skins, and their wampum, which is their money, and often debauch their wives into the bargain."

With these wretched dealings, it would not be possible to connect the Friends, their government (when they had the responsible control), or their policy. The dealings of Penn, and his Council, in regard to the gift or sale of ardent spirits and fermented liquors to the Indians, at a time when both were common beverages, and when the propriety of their use was rarely called in question, exhibit exceptional care. Full corroborative data, which I have at hand, could be furnished, were it worth while to do so.

In describing the ways of the adventurous backwoodsmen, our author says: "When a group of families moved out into the wilderness they built themselves a station or stockade fort; a square palisade of upright logs, loopholed, with strong block-houses as bastions at the corners. One side at least was generally formed by the backs of the cabins themselves, all standing in a row; and there was a great door or gate, that could be strongly barred in case of need." So did not the Quakers in making their settlements; and there is no record of any losing their lives—only of one, who, giving way to a sense of fear, and in the later time when the peace policy was over-ruled by the majority in the province, fled to a fort for safety.

Let us study the following incident by way of contrast, and note whether a policy such as it portrays is deserving of any part of Roosevelt's unworthy aspersion of being either a "contemptible effort to deal with the Indian problem," or as indicating "supine, selfish helplessness," or, again, as being a "vaunted policy of peace, which forbids [the Friends] to play a true man's part."

It was about five years after the first treaty of Penn with the Indians that a startling report became current among the Quaker settlers at Philadelphia, that several hundred Indians had gathered among the glades of the Brandywine, with the purpose of raising a widespread insurrection, and cutting off all the English on an appointed day. Fresh in people's minds were the awful horrors and atrocities of King Philip's War in New England, and so the dread rumor that spread on every side created no little alarm—the hour of the asserted onslaught being also

Indian's wrongs, or complaints, so far as in them lay, in their restricted capacity; they formed a society among themselves, particularly for that good purpose, called 'The Friendly Association, for gaining and preserving the peace with the Indians by pacific measures,' constituted Trustees, and had a treasurer, and by a voluntary contribution among themselves, of many thousand pounds, to which divers well-disposed persons among the most religious Germans liberally contributed * * * disposed them to hearken to terms of peace and reconciliation," and return from the French interest, etc.—Proud's History, volume 2, page 335.

close at hand. But in this time of fear a trembling, certain of the Friends having taken counsel together, and being conscious of the multitude of their intentions, and the justice of their dealings with the red men, agreed that some of their number should ride unarmed the Brandywine, and learn on the spot the truth of the report. No cry was there for the King's militia, for mounted skirmishers or minute-men but bold with that feeling which truth and truth can give, rode the little cavalcade toward the nest of the savage conspirators. Arrived the Indian clearing in the forest, they found the old sachem lying quietly in his wigwam upon a pillow, the women at work in the field, the children at play together. When informed of the report which had reached the settlement, the sachem was much displeased, and told the messengers that they might go home and gather the harvests in safety, for his heart harbored naught of enmity against the English.

Hence, justly does Bancroft conclude, in comparing the policy which obtained in Pennsylvania with the labored and disastrous foundation of Louisiana during half a century after the first attempt at colonization by the soldier, La Salle: "All its patrons—though among them it counted kings and ministers of state—had not accomplished for it, in half a century, a tithe of the prosperity which, within the same period, sprang naturally from the benevolence of William Penn to the peaceful settlers on the Delaware."

President Grant, in his first message to Congress (1869) virtually proclaimed a return to this policy when he stated that the Society of Friends, being opposed to strife and war, were well-known to have always lived in peace with the Indians, and hence he had determined to give to them the management of a number of reservations, and to intrust them with the inauguration of a more enlightened method than that which had theretofore prevailed. The brutal sentiment no longer prevails, that "the original Indian is a dead Indian." The revisionary policy has been shown to be as practical as it is wise and humane.

No, the maxims which Civil Service Commissioner Roosevelt seems inclined to eulogize, the teachings deducible from this work, "The Winning of the West," and by that mischievous sentiment which (incidentally I observe,) he has before the students of Harvard the other day in telling them that every young man "should have an ambition to make a name for himself in the world," are not, it seems to me, in accordance with what the Scriptures of Truth repeatedly testify. They agree, indeed, well with the marks of that other historical writer and member of Congress, Henry Cabot Lodge, who in advocating a great enlargement of our navy, exhorted the people that there should be "a navy sufficient to protect them, preserve the peace, and cherish the honor of the American flag," and that if we had had a navy behind us, the negotiations which had dragged along so many years for the settlement of the fisheries question would have been ended long ago." Do these dicta of force, of preparation for war, and maintaining "our honor" at the cannon's mouth, accord with the humility and peaceableness which the Lord Jesus Christ enjoins upon his disciples?

JOSIAH W. LEEDS.

SUPPLEMENTARY NOTE.—The following, pertinent to this inquiry, is reprinted from vol. xvi. page 1 of THE FRIEND, where it appeared as a footnote in connection with a valuable series of articles entitled "Extracts from Letters, &c., referring to Friends in America, during last century, with notes."

"Attempts have been made to depreciate the success the Christian method of treating the Indians, pursued by William Penn and his immediate successors, representing the Delawares at that time to have been 'a conquered and unwarlike people,' 'reduced to a state of degrading vassalage,' and 'debarred from the use of arms.' Though it is true that the Delawares at that period were called 'women' by the Six Nations, and were to a certain extent under their control; yet it is worthy of remark that when the early policy of the Province towards them ceased, and the Government was administered upon principles and practices very different from those of the original settlers, the 'women' became as fierce and vindictive as other Indians. That the Christian treatment they experienced at the hands of William Penn and his successors [who avowed his belief and practice] was one principal use of their peaceable deportment, and that a contrary policy towards them would have earlier developed feelings of revenge and hostility is certainly in accordance with reason. That the Delawares previously had at one time been a warlike people, and of commanding influence among the surrounding nations, is a matter of history. That they were regarded as capable of being dangerous enemies to the Province in earlier days, as well as useful friends, may be inferred from the following reference to them in the address of Friends to the Assembly in 1756: 'The cords of the several treaties with these Indians and their ancestors, our own, and our neighbors' experience have fully proved that though they are savage, and expressly cruel to their enemies, they are not void of a large share of natural understanding, have in any cases clear sentiments of justice and equity, and have from the first settlement of this Province, till a few months past, manifested their friendship to us.' The statement that they were 'debarred from the use of arms, does not appear to be supported by any historical evidence."

FOR "THE FRIEND."

Friends' Freedmen's Association.

The Instruction Committee reports much correspondence and some interviews with candidates for teachers and their references during the summer and early autumn.

Christiansburg, (Va.) School, opened 1st of Tenth Month, with about 150 enrolled. At the end of the first month the roll showed over 100, and it is expected to have the building full during part of the term, *i. e.*, a roll of 250 children. The teachers of this school are all graduates of the Institute for Colored Youth, in Bainbridge Street, Philadelphia.

Goldsboro, (N. C.) opened the 22nd of Ninth Month, with Louise S. Dorr in the service as secretary; the enrollment for the first month was 43.

Salem School opened the 23d of Tenth Month with two new teachers from Indiana, formerly students of Earlham. The roll here at the beginning showed 81 children.

The appropriations at the Board of the Association in support of the above schools for the current term, amount to \$1,754.50. It will also be most desirable to have some books and facilities for manual instruction furnished, if means can be provided.

It is the desire of those responsible for the Association's work, to place the above before the members of the Association, and in doing so ask for their contributions to our treasury, there being now in hand less than \$400.00.

RICHARD WOOD,
Chairman Executive Board.

DAVID G. ALSOP, *Treas.*, 400 Chestnut St.
11th of Eleventh Mo. 1890.

If the Minister of ministers does not manifest himself, it is of little consequence to me whether there is silence or preaching, excepting, indeed, when the word spoken is brought home by the internal witness.—*Wm. Allen.*

FOR "THE FRIEND."

THE HEAVENLY WARFARE.

"Suffer hardships with me, as a good soldier of Christ Jesus. No soldier on service, entangeth himself in the affairs of this life."—*1st Tim. 2, 3, 4.*

When human conflict rages sore,
And shrinking warriors faint and fall,
The faithful leader ne'er gives o'er,
But sounds again the forward call;
And those, in lower ranks press in,
Nor pause to reckon weal or woe;
His voice, above the battle's din
In clear command they seek to know.

And be it "Halt!" or, "Onward press!"
Where seeming death and danger wait,
The laggard soldier meets no less
The great uncertainty of fate.
And if, mid fears, with weapon tossed,
He cowardly forsake and flee,
Reproach is his, if all is lost,
For him, no joy, if victory.

And One, "in battle never foiled,"
Bids his own soldiers of the Cross,
Not pause where enemies have spoiled,
And gaze dismayed at seeming loss,—
But rather, lift their eyes on high,
To their Commander's voice give heed,
Nor halt, to question whence or why
Is varied loss, with fuller meed.

It is enough, that just before,
Thro' thorn-hedged ways, and waters deep,
Blood-stained, and scarred, One has passed o'er,
And gained a victory complete.
Our every conflict, then He knew,
And all man's pain, and woe, and grief,
That He, with sympathy more true
Could minister to his relief.

And He will never fail to be
Our constant Leader and our Guide;
Unless we faint, or backward flee
From following at his side.
If others fail, or, doubting fall,
More diligent should be our heed
To listen to his onward call,
To follow only where He lead.

Beyond Life's battle field at last,
We too, may know the strife to cease,
Thankful thro' Him, each danger's passed,
Thro' Him, the glad reward of peace.
And only thus is victory sure,—
For there his armies with Him reign,
"Clothed in fine linen, white and pure,"
"Faithful and True," their Leader's name.
Eleventh Mo. 2d, 1890. Y. N. T.

FOR "THE FRIEND."

ASPIRATIONS.

Hold me, Father, in thy hands
Whilst the "fiery pillar" stands—
Nor lead my feet astray;
Hold me whilst the "cloud" doth rest
On the tabernacle's crest—
Oh, keep me day by day!

Hold me whilst the billows roll
Clean o'er my head—trying th' soul
That longs to rest in thee;
Let not falt'ring nature fear
When on the waves thy steps anear,
May my deliverer be.

Hold those precious lambs of thine,
That no word or act of mine
May turn them from thy fold;
Hold the mothers in the flock,
That these may learn to wait and walk
As mothers walked of old.

Hold the oft rebellious sons,
Whose worldly aspiration runs
In devious ways, and vain;
Hold them to their father's Friend—
Bring all delusions to an end,
'Till they return again.

Father, hold us all more near—
Give us more "an ear to hear"
What thy loving spirit saith;
Lead us, feed us, let thy love
Fix our heart on things above,
E're our "course" be closed in death!
MARSHALLTON, Pa. M. F.

A Brave Light-House Keeper.

There is a peculiar flavor of romance attached to the keeping of light-houses. It thrills us to think of the steady courage which can keep the great lamps burning steadily with the wild waves beating against the tower in storms and darkness. The heroism and devotion to duty, of which we have heard so much, have, in many cases, been shown by brave women. An interesting case is that of the Matinicus Light, which is situated on a rock on the Maine Coast, north of the Penobscot River. The story is told by a gentleman who was once a mayor of Rockland, Maine, near which the light-house is situated.

Matinicus Rock is small, rugged, and, except in favorable weather, inaccessible. In 1846, the old light-house with wooden towers was replaced by two stone towers eighty feet high and forty feet apart, and the former dwelling was converted into an out-house. In 1853, Samuel Burgess was the keeper. His family consisted of an invalid wife, four small daughters, and a son, who was much of the time away fishing at the Bay Chaleur and elsewhere.

The eldest daughter, Abbie, then fourteen years of age, was his chief, if not his only assistant. She was expected to care for the principal part of the domestic affairs, and also to aid in the light-house work. She modestly says: "I took a great deal of pride in doing the light-house work, and tried to do my duty." In the occasional absence of Sam'l Burgess, the whole care of the lights devolved upon Abbie. She soon became very skillful and entirely equal to the task, as after events proved.

On January 19, 1856, when Abbie was seventeen, there came the memorable gale which swept away the Minot's Ledge light-house. A letter by Abbie to a friend, soon after the storm, thus describes it:—

"Dear —: You have often expressed a desire to view the ocean when angry. Had you been here on the 19th of January, I surmise you would have been fully satisfied. Father was away. Early in the day, as the tide arose, the sea made a complete breach over the rock, washing every movable thing away, and of the old dwelling, not one stone was left upon another. The new dwelling was flooded, and the windows had to be fastened to prevent the violence of the spray from breaking them in. As the tide came, the sea rose higher and higher, till the only endurable places were the light-towers. If they stood, we were saved; otherwise, our fate was only too certain. But for some reason, I know not why, I had no misgiving, and went on with my daily work as usual. For four weeks, owing to rough weather, no landing could be effected on the rock. During this time, we were without the assistance of any male member of our family. Though at times greatly exhausted with my labors, not once did the lights fail. Under God, I was able to perform all my accustomed duties, as well as my father's.

"You know the hens were our only companions. Becoming convinced, as the gale increased, that unless they were brought into the house they would be lost, I said to mother, 'I must try and save them.' She advised me not to attempt it. The thought, however, of parting with them without an effort, was not to be endured; so, seizing a basket, I ran out a few yards, after the 'rollers' had passed and the sea fell off a little, with the water knee-deep, to the coop, and rescued all but one. It was the work of a moment, and I was back in the house

with the door fastened; but I was none too quick, for at that instant, my little sister, standing at the window, exclaimed 'Oh, look! look there! the worst sea is coming.' That wave destroyed the old dwelling and swept the rock.

"I cannot think you would enjoy remaining here for any great length of time, for the sea is never still, and when agitated, its roar shuts out every other sound—even drowning our voices."

In the spring of 1857, Sam'l Burgess left the Rock to obtain his salary, and to lay in provisions and fuel. He was prevented by the weather from returning, and his family ran short of food. After waiting till famine stared them in the face, the son started in a little skiff equipped with a sail made by the aid of his sister, for succor. The sea was so rough it was very doubtful whether he could reach the shore; and he was seen no more for twenty-one days. During the whole of this time, the mother and four girls were reduced to a cup of corn-meal gruel and one egg each per day. To isolation and famine in mid-ocean was added suspense as to the fate of father and son. During all these days, it was Abbie who labored and cheered, kept the lights burning, and cared for a sick mother and sister.

In 1861, Sam'l Burgess was, in the change of administration, superseded by Capt. John Grant and son, of Rockland. When they took charge, the services of Abbie were procured to instruct them in their duties and teach them the manipulation of the lamps; for the appointments were of the most approved character, requiring no little skill to run them. In that year she married Capt. Isaac H. Grant, the assistant keeper: so again the Rock became her home. In 1865, the principal keeper's wife died during a gale, and it was not until the fourth day after that her remains could be removed from the Rock.

The steam-blast was established in 1859, and in 1871 Abbie was appointed assistant. 1875 found her still on the Rock, the mother of four children. In the spring of that year, a vacancy occurred at White Head Light, in the town of St. George. The situation of keeper was offered to her husband, and was accepted, and Abbie was appointed assistant. It was only after twenty-two years of unconscious heroism, during which she had seldom left the Rock, that she found a home on the main land. Her children are now young men and women.

Natural History, Science, etc.

Agricultural Probabilities.—With a population of 64,000,000, and with an area in cereals, hay, potatoes and tobacco, estimated at 193,000,000 acres, the per capita quota is 3.01 acres. Excluding 6 per cent. as the proportion of such products exported, we find that domestic consumption equals the product of 2.84 acres per capita, and that the area devoted to the growth of such articles for export would furnish subsistence for about 4,000,000 people. In other words, an addition of 4,000,000 to the population would, aside from the cotton exported, absorb the entire product of our farms, insure high prices therefor, stimulate improvements in culture, bring rapidly into use the small remainder of the arable lands, and secure enduring prosperity for the cultivator. The probabilities are that American agriculture cannot, after 1895, provide for home needs, and furnish aught but cotton for export. The cessation of the exportation of food will be imme-

diately followed by imports of bread stuff.—*C. Wood Davis in Forum.*

A Strange Fungus.—Once, while sitting in the woods by the edge of a stream, a young companion called my attention to an orange-colored cone about three-quarters of an inch in height protruding from a bed of green moss at my elbow. I discovered it to be the cap of a small mushroom, whose stem penetrated deep into the moss. With much care I succeeded in separating the moss, being curious to discover upon what the fungus had grown, and to my astonishment, when I drew it to the surface, found it attached to a chrysalis an inch and a half in length. The branching roots of the fungus penetrated the interior, and a dissection of the chrysalis showed the perfectly formed moth ready to emerge, but now being transformed from an insect into a fungus by the absorption of the plant. In New England there is a similar species which has a fancy for the head of a certain caterpillar. It grows rapidly to the length of several inches, gradually absorbing the body of the insect, and at length takes root in the ground and continues its growth. In the Chinese apothecaries' shops we may obtain a queer bundle, like a small bunch of crooked dried fagots, about four inches in length. They are powdered and used as medicine by the innocent Celestials, and are a regular article in their pharmacopoeia. It needs but a second glance to see that these dried sticks consist of a long-stemmed fungus attached to the head of a wrinkled dead caterpillar, a species known as the *Sphaeria Chinesis* in the technical works—*William Hamilton Gibson, in Harper's Young People.*

Copper.—The amount of copper used by the various electrical companies would furnish interesting food for the statistician. Here are a few figures: The Edison Lighting Company has about 530 tons of copper wire buried in the streets of Boston. The New England Telephone and Telegraph Company have in underground service nearly 260 tons of copper. The American Telephone and Telegraph Company use about 900 tons. The Thompson-Houston Electric Company have built electric railways which took over 700 tons of copper.—*Electrical Review.*

Quartz Fibres.—One of the most interesting and successful lectures delivered at the Leeds meeting of the British Association was one upon "Quartz Fibres," by Prof. C. Vernon Boys, F. R. S. Prof. Boys was the first to discover the use to which quartz fibres may be put in apparatus for the measurement of extremely minute forces. By the discharge of a small arrow tipped with molten quartz, a fibre of any length up to 500 feet may be obtained, of a diameter varying with the velocity of the arrow and the fluidity of the quartz. Fibres of one fifteenth-thousandth of an inch in diameter were used by Prof. Boys in apparatus exhibited by him at the lecture, and it is possible to produce threads so fine as to be invisible under a powerful microscope. The strength of the fibres is astonishing, as they carry weights of from 60 to 80 tons to the square inch,—a strength greater than that of ordinary bar steel. They are, moreover, free from all the defects which renders spun glass useless as a torsion thread,—namely, the failure to return to the former position after torsion.

Prof. Boys exhibited an instrument called by him the radiomicrometer, in which the quartz fibre is used and which is intended for the meas-

urement of radiant heat. By means of it, radiant heat of low degrees can be measured with a degree of delicacy, certainty, ease, and quickness which has never been equalled. Professor Boys stated that with an instrument of the degree of delicacy reached in his astronomical apparatus, the heat of a candle more than two miles from the micrometer could certainly be felt. During the delivery of the lecture, the experiment of measuring the heat radiant from a candle placed in front of an upper gallery or 80 feet from the instrument was successfully performed.

Seeking the South Pole.—A new chapter in the story of polar research is soon to be written. Some months ago, it will be remembered, Baron Nordenskiöld and Baron Dickson offered to organize and equip an Antarctic expedition provided that the Australian colonies, in whose especial interest it was to be sent out, would aid them to the extent of \$28,000. That offer was practically accepted last month. A committee was formed, learned societies and the press took up the matter, popular subscriptions came in freely, and, according to recent advices, the entire amount needed is probably now in hand. In about a year hence, therefore, we may expect to see the paths of Ross, Wilkes and D'Urville followed by the best equipped exploring party that has ever entered the Southern seas. Baron Nordenskiöld is one of the most distinguished and successful of Arctic explorers, and Baron Dickson has been the munificent patron of many such ventures. Between them, therefore, they will give to this expedition all that both knowledge and wealth can bestow to insure its safety and success.

Whether the results of such an enterprise will repay its cost is an open question. But it is not rash to look for an affirmative answer. There are likely to be made scientific discoveries of considerable importance. Nearly half a century has passed since those inhospitable regions were visited. In that time vast progress has been made in ways and means of scientific observation, as well as in navigation. This exploring party may be expected to penetrate further toward the Southern Pole than any of its predecessors, and to bring back reports on the air and sea and land far more complete than they did. We shall know from them what currents move those seas, and what plants and animals inhabit them; what meteorological conditions prevail, whether Erebus still sends forth fire and Terror is still a cone of unmelting snow; whether the Icy Barrier still keeps unbroken its thousand miles of crystal battlements; possibly, even whether that mighty wall of ice and snow encircles a continent or an archipelago.

But there are considerations which, we are told, have mightily moved the mercantile mind of the Australasian commonwealths. The Antarctic waters are the home of myriads of whale and seals, and of fishes also, and these are of great commercial value. Their remoteness from the markets of the world has hitherto caused them to be neglected. But now that the manly hosts of the Northern Seas are so decimated, the eyes of whalers and sealers are turned towards the vast resources of the South. The Antarctic waters are as near to Australia as Baffin Bay to England. There is good reason, therefore, to look for the establishment of paying commercial enterprises on and within the Antarctic Circle. With both scientific and monetary impulses to quicken it, this scheme of discovery should not and doubtless will not languish, and our map makers may well prepa-

encroach still further upon the blank spaces hitherto marked by them "unknown."—*New York Tribune.*

Items.

The Bones of Bishop Hannington.—While the ice where our mortal remains rest is not important, it is interesting to know that the bones of the venerated Bishop Hannington have been found and brought down to the coast. H. Waller gives the following account of their recovery in a letter to *the Record*:

"When Bishop Hannington was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. But the people of the next place refused to have it, and so was carried from place to place, each refusing to have it to remain in their country. A coast man, who we understand was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of the Bakeddi. Here they agreed to build a house for it, and on a framework or bedstead such as they make for smoking meat and fish, the body was laid and left to decay. An agreement was made with the coast man to live at this place and to take care of it, and in return the people would give him food. To this place Marko, a messenger from Mwanga to Mr. Jackson of the Imperial British East Africa Company, came on his way with letters. He seems to have heard that the people there had experienced bad harvests and drought of late years, and that they attributed this to the fact of their having the white man's bones, and he suggested that he would get rid of the bones by taking them to the white man. He passed the place twice, and I fancy it was on the second journey that he took the bones to Mr. Jackson."

A Program for Romish Conquest.—*Le Parti National* in Quebec has for its leaders all the prominent French Canadians in the Dominion. All their considerations are sunk, and ministers of the Crown fraternize with their compatriots on the opposition benches. And the avowed object of *Le Parti National* is the establishment of a French Republic on the banks of the lower St. Lawrence, and, if possible, the wresting of the Dominion of Canada entirely out of the hands of the conquering English. The press, the clergy, and the leaders of the French Canadian phalanx in the Dominion House of Commons are very honest about their program. Some go even farther than this. They include the New England States in their dream of conquest, hoping to gain them by sheer force of numbers and by insidious undermining of American institutions. At a recent national celebration, a French Canadian speaker said that, with the continual increase of their population and with the continual emigration that is going on, in less than twenty years the French Canadians would be able to celebrate the one-hundredth anniversary of the St. An Baptiste Society in Boston, which would then be French Canadian, and in the heart of a French Canadian nation. New England would then have become New France, and literary Boston would be a memory.

Already the old white banner of Bourbon and Catholic France has been selected as the national flag. The new State has been planned by the suits, and from their standpoint it will be an angel. It will not in any way be connected with old France: the France of to-day is too oppressive. It is to be governed from Rome. The cardinal errors of modern progress will be wiped out. According to a papal encyclical these are: the liberty of the press; freedom of conscience and freedom of opinion; freedom of worship and religious toleration; universal suffrage; the suppression of clerical interference in politics—that is, of interference by the collective hierarchy as well as the individual priest; equality before the law, and the separation of Church and State. The Pope reigns supreme in temporal as well as in spiritual affairs, and, of course, the spiritual jurisdiction will include the civil.—*W. B. Harte, in the Sun.*

Worldliness.—That which is doing more than anything else to impede the progress of the cause of Christ, is the spirit of worldliness, which has crept into the Church, and which is destroying its spirituality, and crushing out its vitality, leaving it cold and lifeless, having a name to live while it is dead. While Romanism and ritualism are slaying their thousands, worldliness is slaying its tens of thousands.

At one time many forms of worldliness, such as attendance upon the theatre, the ball-room, and like places of amusement, were confined almost exclusively to the cities; but of late years, the intercourse between the cities and country has largely increased, and as a natural consequence, there has been a growing assimilation between the two in morals and in manners.

In many, and it is to be feared in most, of the city churches, these things are common and pass unnoticed. It is true, in some congregations, these sins are not indulged in to the same extent that they are in others, owing to a higher degree of spirituality among the people; but it is a sad fact that they exist to a greater or less extent in all of the churches.

The members of the country churches visiting the cities during the winter months see this, and return home to spread the views they have there imbibed. On the other hand, communicants of the city churches spending their summers in the country, are continually leading the young people of the country churches into frivolities wholly inconsistent with their profession as followers of the meek and lowly Jesus, until both in city and in country, there seems to be but little real spirituality.

If you approach those who engage in these things upon the subject, they almost invariably reply, that they "can see no harm" in such things, and go on apparently trying to walk as near as possible to the line which separates the Church from the world without subjecting themselves to discipline, instead of letting all men see by their consistent, godly lives, that they are the disciples of Christ in deed and in truth, and not in name only.

The plea, "I cannot see any harm in it," is the reply to every argument. You may show as plainly as possible the evil effects of worldliness, both upon themselves and upon the Church, and they will go on repeating, "I can not see any harm in it—show me what harm there can be in dancing or card playing, if we do not gamble; had we not better do these things than slander our neighbors?" So they close their ears to all arguments, and fail to see the "harm," because they love sin and do not wish to see it.

Shall such worldly-minded professors of religion be regarded as unconverted, and destitute of spirituality? We can only apply the Saviour's test, neither going beyond or stopping short of it. "By their fruits ye shall know them."

God declares that his people "are to be a peculiar people." They should be peculiar in their principles, in their conduct, and in their amusements; but if they live as do the ungodly, engaging in all manner of worldly amusements, in what are they peculiar?

This spirit of worldliness is wholly inconsistent with the cultivation of that spiritual-mindedness to which the apostle exhorts, when He says, "Be not conformed to this world." If professors of religion engage in all kinds of worldly amusements, may not the world well ask, "What is religion more than a mere profession?" It is a noticeable fact that those who indulge in such things are never distinguished for any great degree of spirituality, or for earnest piety and zeal in the cause of Christ; and the reason is plain, from the fact that all such things belong to that world of which the Apostle says, "Love not the world, neither the things that are in the world. If any love the world, the love of the Father is not in him."

Let all of God's people pray for a larger portion of the Holy Spirit, that they may be made more spiritually-minded, and be enabled to lead lives more entirely consecrated to the Saviour, and then will they find such pleasure as can alone be found

in Jesus, and will not turn to the world for its husks, which can never satisfy; but will rise above its follies and vanities to those things which give solid joy and peace, and happiness. Their lives will be spent in labors of love for Christ, and so the day of the Lord will be hastened on.—*From the Episcopal Recorder.*

THE FRIEND.

ELEVENTH MONTH 22, 1890.

It has been a matter of interest to note the accumulating evidences that serious and thoughtful persons of latter time have been increasingly drawn (may we not believe by the work of the Spirit on their minds), into a nearer approach to the spiritual views of religion held by the Society of Friends. Such works as the *Quaker Strongholds*, by Caroline E. Stephen, and the *Quakers*, by Frederick Storrs Turner, are illustrations of this; although the latter writer does not see some things connected with our history and discipline as they seem to us. Another work of a different character, but very encouraging in its tone to the members of our Society, is *The Cry of Christendom*, by Alexander King, who, from the preface to his book, appears to have been a Congregational minister. This is written partly to promote the cause of peace and partly to open the eyes of Protestant nonconformists to the fact, that the use of what are called the ordinances of Baptism and the Lord's Supper is not required by the teaching of our Lord and his apostles.

He says: "It will be a blessed day for the Christian Church, in all nations, when the myriad of earnest, loving souls, who now mar their own work as evangelists by instituting and administering carnal ordinances, shall be led so clearly to apprehend 'the dispensation of the Spirit,' and the nature of the human soul, as to renounce and repudiate forever all pretence and imitation of sacramental magic."

The conclusions at which he arrived were not founded on the arguments of Friends, for, he states, "I had never read any work on the distinctive principles of the Society of Friends, when my work was prepared for the press."

After a somewhat extended examination of the New Testament, he makes the following general remarks:—

"Symbolical observances served an important educational purpose, in the old dispensation; and amongst the mixed populations, in the transition period, to the fulness of the Gospel era. But they are not suitable, as they were not designed for universal adoption. They are not necessary or helpful to true Christian worship; and their continuance tends rather to misrepresent Christianity to the world of mankind."

"Christ's Christianity, for all mankind, ordains neither ceremony nor ritual; neither sacraments nor priests."

"It makes all true disciples a 'holy priesthood' to offer up spiritual sacrifices, acceptable to God, through Jesus Christ." (1 Peter ii: 5.) "And it is essentially a spiritual life; not a ceremonial structure."

"It is the work of the Spirit of God, in the spirit and life of man; and it is characterized always and everywhere, by its great central doctrine—'God is a Spirit; and they that worship Him, must worship Him in spirit and in truth.' (John iv: 24.)"

Although A. King had not read the doctrinal

writings of Friends when he wrote these clear and satisfactory statements, yet his conviction of the nature of Christianity is the same that was proclaimed by George Fox and other divinely illuminated ministers who labored in conjunction with him, to settle the minds of people on Christ.

As to the disastrous results that have followed from the sacerdotal system, and other corruptions that have long prevailed in Europe, our author says:—

"The blasphemous claims of priesthood and sacramental grace, are the potential factors of impiety and revolt. It is vain to invite thinking men, at once, to believe these things and to believe in God. If modern sacerdotal sacramentism be Christianity, how can intelligent and conscientious men be Christians?"

SUMMARY OF EVENTS.

UNITED STATES.—George Hazzard, of Tacoma, says that arrangements have been concluded and the capital raised by a syndicate of Russian capitalists and some prominent New York railroad men, among whom is mentioned Henry Villard, to build a railroad from Puget Sound to Alaska. It is expected the line will be located next spring. The company has a capital of \$150,000,000, and it is understood that a line of ferry boats will be put on to carry entire trains across Behring Sea, where they will connect with a Russian railroad across the desert wastes of Siberia. The latter part of the project is still uncertain, but a road to Juneau will be commenced early in the spring.

A special despatch to *The Voice*, from Lincoln, Nebraska, dated Eleventh Mo. 10th, says: "Incomplete returns on the Prohibitory Amendment in Nebraska, show 71,000 for Prohibition and 106,000 against. The returns on the License Amendment are inaccessible, not half the counties reporting. There is known to be fraudulent counts in two wards of Lincoln. Many other districts in the State are suspected. The Republican, Democratic and Alliance parties all circulated tickets against Prohibition in nine-tenths of the State. No one could vote the party ticket of the old parties as printed and circulated by their committees without casting a ballot against the Amendment. Under the circumstances the vote for the Amendment is a remarkably large one."

The Managers of the Adams Express Company met on the 12th instant, in New York, it being their first meeting since the passage of the Federal Anti-Lottery law. "The Board were unanimously of the opinion that the provisions of such law were as morally obligatory upon the company as they were legally binding upon the postal authorities. The attention of the Board was called to the fact that the Post-office Department had issued regulations to all its subordinates as to the manner in which they should effectuate the provisions and intent of the act, and the Board adopted a resolution making such regulations applicable to employees of the company in like manner as if such employees had been specifically named therein."

In the Kansas Judicial District, which includes Barber, Harper and Comanche counties, McKay, the Farmers' Alliance candidate, was elected. McKay is a farmer, has no technical knowledge of the laws, has never practiced law a day in his life, and has never been admitted to the bar. Since his election McKay has been studying law.

One House of the Oklahoma Legislature has passed a bill making it a criminal libel for a newspaper "to even insinuate anything against a man's character, whether it is a fact or not."

General Ruger has returned to Huron, South Dakota, from the Standing Rock Agency, where he has been investigating the threatened outbreak of the Indians in expectation of the arrival of their long-looked-for Messiah. He says the excitement has subsided and no trouble is anticipated. He does not think Sitting Bull's influence will be sufficient to control the larger part of the Indians.

General Miles says there seems to be no danger of an outbreak by the Sioux Indians, at Rosebud and other agencies, at present. The Indians are restless and are still looking for the coming of the Messiah who is to exterminate the white man. Every precaution has been taken by the military authorities to promptly suppress an outbreak if it should occur.

The superb public baths presented by James Lick

to the city of San Francisco have been completed. The total cost of the gift is nearly \$220,000.

Parties at Santa Cruz, Cal., are engaged in salting and packing mackerel for the first time in the history of the town. No such season has ever been known for fish and sea-birds, and the old residents prophesy a dry winter.

An English company has made a proposal to the Legislature of the Island of Nassau to lay a cable to the coast of Florida, if an annual subsidy is granted.

An institute is to be established in Boston where consumptive patients can be treated by Professor Koch's method. The lymph for the inoculations is on the way from Berlin.

Deaths in this city last week numbered 367, an increase of 19 over the previous week, and 3 less than during the corresponding period last year. Of the foregoing 205 were males and 162 females: 53 died of consumption; 42 of diseases of the heart; 38 of pneumonia; 21 of diphtheria; 13 of convulsions; 13 of apoplexy; 12 of typhoid fever; 12 of croup; 10 of old age; 10 of marasmus and 10 of cancer.

Markets, &c.—U. S. 4½'s, reg. 103½; coupon, 104½; 4's, 122½; currency 6's, 113 a 122.

COTTON was quiet, but unchanged. Sales on a basis of 10 cts. per pound for middling uplands.

FEED.—Winter bran, \$19.50 a \$20.50; spring bran, \$19.00 a \$19.50.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.40; do. do., extras, \$3.50 a \$4.00; No. 2 winter family, \$4.25 a \$4.37; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.65 a \$4.80; do., do., straight, \$4.80 a \$5.00; winter patent, \$5.10 a \$5.40; Minnesota, clear, \$4.25 a \$4.65; do. straight, \$4.75 a \$5.15; do. patent, \$5.15 a \$5.50. Sales of 100 barrels of choice Pennsylvania rye flour, at \$4.30 per barrel. Buckwheat flour was quiet, but firm, at \$2.15 a \$2.35 per 100 pounds for new, as to quality.

GRAIN.—No. 2 red wheat, 95 a 95½ cts. No. 2 mixed corn, 60½ a 61½ cts. No. 2 white oats, 49½ a 50 cts.

BEEF CATTLE.—Good, 4½ a 4¾ cts.; medium, 4 a 4½ cts.; fair, 3½ a 3¾ cts.; common, 3 a 3½ cts.; culls, 2½ a 2¾ cts.; fat cows, 2½ a 2¾ cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4 a 6½ cts.

HOGS.—Extra good Western, 5½ a 6 cts.; other Western, 5¼ a 5½ cts.; State, 5 a 5½ cts.

FOREIGN.—In the trial of the Irish Conspirators, the venue was changed from Tipperary to Carmel. All the counsel for the defence have withdrawn from the case, declaring the trial to be a mockery.

A despatch to the Associated Press, of the 15th instant, from London, says: "The great financial house referred to in this morning's *Times*, as having been in peril for some days, is that of Baring Brothers & Co. They have been helped through by the Bank of England, the Rothschilds, and several London joint-stock banks, who made large advances to the firm. The Baring Brothers' position is now believed to be secure."

A despatch dated the 17th inst. says: The banks supporting the Barings now propose to guarantee the whole £15,000,000 of acceptances. The management of Baring Bros. is expected to go into commission. Lord Revelstoke, the head of the firm and a director of the Bank of England, withdraws as chief, although he will continue to advise the other members of the firm.

It is stated that the cause of the embarrassment of the house of Baring Brothers was the result of extensive dealings in Argentine securities, which are peculiarly an English speculation, and which have recently greatly depreciated. In England, it is said, that there was for some time almost a mania to invest in South American securities. Loans were made to States, to municipalities for railroads, aqueducts, wharves, mines, &c., not only by Baring Brothers, but by others who are reported to have fairly carried the Argentines through their financial troubles.

On the 11th instant, the British torpedo cruiser *Serpent* foundered off the coast of Spain. The *Serpent* was a twin screw vessel of 1770 tons and 4500-horse power. She was wrecked off Cape Bucy, near the village of Camarinas. An official statement shows that the vessel had 176 men aboard, of which number only three seamen were saved. The Spanish Government has been asked to assist in recovering the bodies of the lost, the British Government offering a reward for each body.

Dr. Koch does not claim to kill the bacilli of tuberculosis, directly, but to kill the affected tissue—to cause the expulsion of it and the bacilli in it. Many

medical men, including a number of English American physicians, have been studying the process under Dr. Levy, in the small wards of a private hospital, at No. 26 Preuzlauer Strasse, where Professor Koch first achieved striking results with small men. Here, since Tenth Month, eight cures of consumption have been in process. Dr. Levy every morning shows his patients to the visiting physicians, and illustrates the peculiar features of the new method as visible in individual cases. Addressing a group of physicians in his private laboratory, Dr. Levy said:

"The Remedy not only attacks particular phages and groups of bacilli, but rapidly annihilates all tuberculous bacilli with which bodies are infested. Now know that the curative matter acts equally on all groups. The first care is to free the organism of bacilli. To attain this end, we apply massage at an early stage of the treatment to the glands, joints, affected by tuberculosis, in order to force the bacilli which have encased themselves in cysts into the blood channels, where we can more easily reach them than when they are in those parts where the circulation has little influence. After the massage and the injection subdue the bacilli, all that remains to be done in case of tuberculosis of the bones is to remove the pieces of bone and to restore the general health of the patient."

Influenza is spreading in Wurtemberg. Several schools have been closed on account of the epidemic.

The New York *Troy Times* says: "An odd contingency has arisen in Iceland. It has been known that for a long time a considerable emigration has been in progress to Canada and the United States. But the extent to which this has multiplied was realized until the present year, when the publication of the official record demonstrated that 20,000 natives or more than one-fourth of the entire population of the country, have removed. The result is that taxation is high, while property values are daily depreciating. In consequence there is much complaining. In addition the harvests this year have nearly failed, and it is feared a famine will yet prevail. The only feasible way out, it appears, is for the remaining Icelanders to close up and all come to the States. They are mostly industrious and respectable, and would develop into good citizens."

Gerhard Rohlfs, the African explorer, expresses opinion that the Trans-Sahara Railway could be built only after the complete disarming of all the peoples through whose territory the route would lie. For purpose 20,000 picked soldiers would be necessary.

Major Johnston and Dr. Jameson, the discoverers of a short route between Mashanaland and the sea by way of the Pungive River, have arrived at Cape Town, South Africa, from Pungive. They report that Manica country is being rapidly occupied by missionaries and farmers, who are ready to set at defiance the Portuguese claims to the territory.

On the 16th instant, according to a despatch from San Salvador, peace was definitely signed in the case of Guatemala between Salvador and Guatemala. The treaty is binding from the date of its approval by respective Governments without prejudice as to its ratification by the National Assembly of each country.

An aerolite, weighing nearly 12,000 pounds, it is announced, has come into the possession of the National Museum of Brazil.

The *St. James Gazette* says, that the negotiation between Great Britain and France for a settlement of Newfoundland fishery question are progressing. The basis of the negotiations is that France shall render to Great Britain the French shore of Newfoundland, and shall be compensated therefor by the cession of one of the British West African colonies, possibly Gambia. In addition Newfoundland will renounce bait act.

NOTICES.

RACHEL M. THOMSON is glad to undertake copy with the typewriter or by hand, in her spare time will give prompt attention to any work which may be entrusted to her.

Address 1400 Spruce Street, Philadelphia.

FRIENDS' CARD CALENDAR.—The Card Calendar, 1891, published by the Tract Association of Friends is now on sale at the Book Store, 304 Arch St. 5 cents.

WESTTOWN BOARDING SCHOOL.—The stage connects at Westtown Station with trains leaving for St. Station, Phila., at 8.53, 2.53 and 4.55, and at times when timely notice is given to

J. G. WILLIAMS, Su

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 129.)

1885. First Month 8th.—In thinking of some things I wanted and thought I needed, I opened small book, when my eye rested on the Scripture: "Be content with such things as ye have." I will never leave thee nor forsake thee." Sweet words of comfort; unworthy as I feel of all my blessings and mercies.

9th.—Many are the trials we meet with in this life; but if in mercy they have the effect to loosen our affection for earthly things, all will be well.

18th.—Went to meeting this morning low and poor. After a time of silent waiting R. P. spoke, beginning with the words, No man "can by any means redeem his brother, nor give to God a ransom for him," and dwelt upon the need of being prepared for the change that awaits us all, &c. After she sat down, the words presented to my mind, "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." What we had to say seemed a united exercise. A solemn feeling was over the meeting before a word was spoken. It felt as though the wing of ancient godness had been spread over us. May thanksgiving and praise, ascend to our Father in heaven for the unspeakable mercy and favor.

19th.—A number of friends called this morning. I feel the great need of watchfulness; and the words often present to my mind, "Set a watch, O Lord, before my mouth, keep the door of my lips."

23rd.—My friend ———, made me a visit this morning. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Her dear mother sat in meeting by me. It is grateful to my feelings to have the company of those with whom we can unite in feeling. I often feel very much alone, but can make the appeal to our Father in Heaven: "Thou God seest me."

Third Month 19th.—At my advanced age, I increasingly feel the need of being on the watch; or I cannot look forward to my time here being much longer; "For what is your life? it is even vapor that appeareth for a little time, and then vanisheth away." O holy Father, Thou hast been with me from youth to old age, and hast enabled me in tribulation to praise and

magnify Thy name, keep me I pray Thee, and preserve me to the end.

Fourth Month 18th.—Our Select Yearly Meeting was held to-day. Left home to attend it not feeling very well,—low in spirit and discouraged. Am glad I was able to get there, as I came back refreshed, having a favored meeting. Several lively testimonies were borne, and evidence was afforded that we were not a forsaken people.

19th. First-day.—At meeting in the morning, where ——— spoke in a very interesting manner, followed by a number of other Friends. I felt the language might be adopted, it has been good to be here.

[Relative to the exercises of the general Yearly Meeting, A. Hutchinson records on the 21st the following:]—Much solicitude was felt and expressed that our young Friends may be more willing to take up their daily cross, and obey and follow our dear Redeemer in all his requirements; that thus there may be a band raised up to take the vacant places of those who have been removed from us and gathered to their eternal reward.

22nd.—In the afternoon, the select members met at 3 o'clock. Much was said on training little children in plainness of dress and simplicity of manners; and on bringing them up in the nurture and admonition of the Lord. Also to encourage the elders to enter into sympathy with the ministers; particularly with those just coming forward in that line of service.

23rd.—The annual Query giving an account of a number of deceased elders was read. A solemn covering was spread over the meeting, and the language was expressed, "Precious in the sight of the Lord is the death of his saints." And remembering the consistent, upright walk of beloved friends who had been removed from us, the desire was felt that we might so follow them as they followed Christ, that in the end and winding up of our time, we may receive the end of our faith, even the salvation of our souls.

I have considered it a privilege to be able to get to nearly all the sittings of the Yearly Meeting: and to be permitted to feel the great Head of the Church was near, unworthy as we are of the least of all his mercies. I desire thankfulness may arise in my heart for the favor.

26th.—Have felt very much fatigued with the exertion of last week; attending most of the sittings of the Yearly Meeting. Feeling low this morning, the petition was breathed, Lord help me. Many changes, of heights and depths, seem the attendant of my spirit. In a season of rejoicing David said, "In my prosperity I shall never be moved." But when the Lord saw meet to veil his face, he uttered the plaintive language, "Hath God forgotten to be gracious?" and "Will the Lord cast off forever?" O, the need of patience in low seasons, until the Lord is pleased to lift up the light of his countenance.

Fifth Month 4th.—Our Quarterly Meeting was held to-day. It was I thought a favored time. While there are so many voices in the world, saying, "Lo, here is Christ,—or lo. He is

there," what a favor we have a living ministry preserved among us! I have been enabled to attend all the sittings of the Yearly Meeting excepting one, with the Monthly and Quarterly Meetings following, which I esteem a favor at my advanced age.

5th.—A young Friend went with me this morning to make some calls. The first was to see Elizabeth W. Levick, who has lost a son very lately. She bears up under her bereavement, and seemed comfortable. She is nearly ninety-six years of age. Then to see Sidney Potts, a Friend near my own age. She is entirely confined upstairs, and very feeble. A quiet, peaceful feeling spread over us, and I could adopt the language, "Surely the Lord is in this place." R. G., whom we next called on, has been an invalid for many years, and is now unusually poorly. She feels her situation lonely, not having brother or sister; but "there is a Friend that sticketh closer than a brother." Poor and weak as I often feel, and unworthy of the Lord's mercies, thankfulness arises in my heart for my many unnumbered blessings. The Psalmist says, "What shall I render unto the Lord for all his benefits?" And again, "I will take the cup of salvation, and call upon the name of the Lord."

7th.—I feel the infirmities of age, yet thankful often to get to meetings, and be able to call on invalid Friends, or those in affliction. Many are the trials and bereavements to be met with in a long life; all ordered in mercy, to teach us this is not the place of our rest, and that here we have no continuing city. How very important is it, to be engaged in seeking "a city which hath foundations, whose maker and builder, is God."

"Enough has Heaven indulged of joy below,
To tempt our tarriance in this loved retreat;
Enough has Heaven ordained of useful woe,
To make us languish for a happier seat."

(To be continued.)

FOR "THE FRIEND."

Across Signboard Mountain in a Snowstorm.

Seventh-day evening darkened upon us threateningly as we made our camp near the headwaters of the Gauley River, one of West Virginia's pretty mountain streams. Early the next morning the storm broke over us, at first rain, in heavy showers, but soon turning to snow as the atmosphere grew colder. This continued all day, covering the mountain with its white mantle, and clinging to the wet trees till they were so loaded down that many snapped short off and plunged down the steep mountain-side. We were very comfortable in our open tent with a roaring hot fire in front of us, and every one in good spirits at the prospect of crossing the mountain on the morrow in the snow, none doubting but the storm would blow over during the night. But next morning it was worse than ever, the wind blowing almost a gale, driving the snow in great clouds, making it impossible to see more than a few feet in any direction: nevertheless by a unanimous vote, "given just

after a hearty breakfast had been eaten of venison and pork, and hot coffee,—that incomparable “mountain grub”—we decided to strike camp and hold to our previous plan. Accordingly each one packed and strapped his knapsack, and by eight o'clock the little party of seven was on its way under the guidance of two plucky mountaineers, who thought they could take us a direct course, by instinct I suppose, as they could not see anything twenty feet away.

Our small column made a deep trail as it zigzagged, Indian fashion, slowly up the mountain; the boys joking and laughing in good humor, as occasionally some fellow would get entangled in a hobble-rod bush, and be thrown down. By eleven o'clock we topped a high ridge above the timber, and halted under a projecting rock to rest, and listen to the hubbub down below, as the big trees were rocking in the wind at dangerous angles, a huge pine grinding against a big birch would make more noise than forty horse-fiddles; the roaring through the tops of the hemlocks reminded me much of a northwester on the coast, and occasionally one would break off with a report like a twelve pounder. After half an hour's rest we continued our climb, helping one another over the huge boulders and crevasses, till the top was reached. Here the elevation was taken, proving to be about 4300 feet, a course quickly read from the compass, and all hurried on: none caring to remain long where there was so much activity in the air. In a sheltered spot the snow showed a depth of 22 inches. During our descent, being on the sheltered side of the mountain, we crossed numerous deer and bear tracks, often getting very close to the former before they became alarmed. Late in the afternoon we arrived at the forks of Leatherwood Creek, a branch of Elk River, having struck the right fork less than a quarter of a mile from where we had intended. Just before dusk the sun burst out revealing a magnificent panorama of mountain-side forests, covered with glistening snow.

MARION.

FOR “THE FRIEND.”

On reading the account of Iowa Yearly Meeting in THE FRIEND of Eleventh Mo. 8th, 1890, my heart again has been made glad to have the assurance of an advance towards the re-establishment of order and of the recognition and practice, as in former days, of the precious doctrines and usages of our beloved and long afflicted Society. I am unable to express the comfort that I believe awaits us individually and the Society at large, in answer to faithfulness in holding up to the world the standard of Truth as maintained by our worthy predecessors to the honor of the great Head of the Church, and to the advancement of truth and righteousness in the earth. How can we be enough thankful for the present indications? Let us not forget the need of every one of us bowing down in great humility before our Heavenly Father, whose hand is not shortened that it cannot save, neither his ear grown heavy that it cannot hear. Should that primitive enquiry be revived, it would not be without meaning, even in these times, “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” Oh that the cords of our Church may be lengthened, and her stakes strengthened: and that we may become members of the church militant, filling our separate places in religious society and in the world, as devoted followers of our Lord and Saviour Jesus Christ, like unto our

early Friends. Surely then our Church would prosper again, to the honor of God, and the happiness of his people.

There has been within a few years, a choice gathering up of dear Friends to the Society, who had for a long time labored under much inconvenience and discouragement, who long had had our sympathy and concern and who are now with us again in unity and love, and are a strength to us all. And now that the situation of dear Friends in California and elsewhere in isolated circumstances should be seriously brought before the Yearly Meeting, is an evidence, I think, of life emanating from the Fountain of all good; and my desire most sincerely is, that Divine wisdom may direct in all deliberations, and the Truth prosper. Reading the account of the epistle sent to Friends in California, caused my heart to leap for joy; as it has long been my desire that such freedom might be felt. There are precious Friends in that direction and elsewhere, who love and honor the good old way of Truth without compromise, and who desire that judges may be raised up as at the first, and counsellors as at the beginning; and that all may be done to the praise of our beneficent Father in Heaven.

JOSEPH MORRIS.

CARDINGTON, OHIO, Eleventh Mo. 13th, 1890.

From the “S. S. TIMES.”

Jap: a True Story.

BY J. M. MERRILL.

“Now, Uncle Ben, that story!”

“Well, I declare!” said Uncle Ben, as his two nephews clambered upon his knees, and their sister Goldie ran forward and put up both hands to be taken.

“I don't know what to talk about to-day, pets,” he said deliberately. “I think you have drawn out all my stories by this time. It seems to me that, as I have entertained you little folks so long, it's about time you began to entertain your old uncle. Eh, Tommy?”

“Tell us about your dog Jap,” said Tommy, not seeming to hear the words of his uncle. “You promised to tell us about dogs, you know, Uncle Ben, and I'm sure I should like to hear about them now.”

“Very well, then,” said Mr. Dunston, “I will tell you first about my dog Jap, who was, in some respects, a remarkable animal. I was not living on this farm when I owned Jap, but six miles west of here, on the river road that leads up to the city. Jap was a medium-sized dog of the Collie breed, and remarkably intelligent. He brought home the cows every night at almost the same hour, thus saving the work of one man; and that, my dears, means a good deal in the country.

“Sometimes I drove to the city with produce, and on these occasions Jap would be sure to accompany me, if I did not take means to prevent it. I never liked to take him to the city; for there was a good deal of human nature in Jap, and he detested city dogs—so that when he accompanied me there was always sure to be a fight. Jap's propensity to thrash every city dog he met, made him a nuisance in town; so I was determined not to permit him to accompany me. ‘Jane,’ I said to your aunt, one evening, ‘I am going to the city to-morrow, and I don't want Jap along.’

“‘I don't see how you can help his going,’ said your aunt. She knew, as I did, that the dog, even if made to remain at home at the

outset, would soon follow me to the city. On the occasion I speak of, I said we would shut up Jap in the wood-house the next morning and not let him out during the day. Close confinement for a few days might break the animal of his evil propensity. While we were discussing the question, Jap lay, apparently asleep, in the room. I always let him out before bedtime, and he slept in a house made for him near the barn.

“After breakfast, the next morning, your aunt called Jap, as usual, to his breakfast. No dog appeared. I whistled and called, but Jap was not on hand. This was strange. He had never acted in this manner before. Thinking he might be sick, I went to the kennel—to find it empty.

“‘Never mind,’ I said, ‘he'll come round in good time; and when he does come, be sure you shut him in the wood-house.’ Your aunt promised, and I went on my way to the city.

“I thought no more of the dog till I had entered the city limits, ten miles from home, where who should appear from a fence corner but Jap. He bounded out with a glad bark, and ran along before the horses. I was surprised you may be sure, at the clever manner in which the dog had outwitted me, and hadn't the heart to scold him. On another occasion, when I went many miles into the country, Jap overheard me telling your aunt of my intention, and I found him seated at the roadside, some miles from home, awaiting my coming.

“‘Jane,’ said I, one morning, to your aunt, ‘believe I will go down to Mason's Landing to-day. I wish to get some shoes set on the horses, and Mason is the best shoer in the whole country.’

“Jap lay near, not seeming to pay heed to what I was saying, just as he had done at other times, when he knew all that was passing. I went to the barn, and threw on the harness, put the team to the wagon, then returned to the house. Jap was gone. ‘As usual,’ said your Aunt Jane, ‘he has gone on ahead, to wait for you, Ben.’

“I laughed; for I had resolved to trick the dog this time. Instead of going to Mason's Landing, I went in the opposite direction, and as you may believe, I saw nothing of old Jap that day.”

“I don't think that was using so smart a dog,” said Tommy.

“Perhaps not; but I thought it might have a tendency to break him of the habit of following me everywhere,” answered Mr. Dunston. “It was almost night when I returned home, and Jap had not yet appeared. He did not appear till late the next day, and then he came sneaking up to the house, with his tail between his legs, and head down, in the most shameful manner imaginable. For some time after that, Jap did not trouble me. He was a good watch-dog, and better than a man to hunt the cows and watch the garden—so that I value him very highly.”

“What ever became of Jap?” questioned Tommy, as his uncle came to a pause.

“I'm coming to that presently,” said Uncle Ben. “We had a dozen turkeys one year, and they were bothersome enough; but Jap soon learned to keep them out of the garden, although it required a great deal of vigilance, and the dog had to stand guard at the garden fence most of his waking hours. Once I let him home, and instructed Jap to look out for the turkeys. When I returned, your aunt said Jap had hurt one of the turkeys in his endeavors to keep them out of the garden. I reprimanded

, and he seemed to feel deeply humiliated. was as anxious to go with me, when I left re, as ever; but that summer, when the tur- s were about, he remained at home to watch n, seeming to understand his duties perfect-

Once I permitted him to go with me for a day, and the turkeys took advantage of dog's absence, to make havoe in the garden. s provoked me a little. On the next day, r aunt was sent for to go and visit a sick tive, and it so happened that we must leave farm alone for the day. Jap ran out to the on, and seemed anxious to accompany us; I shook my head, and said, 'No, Jap, you t stay and watch the garden. If one of the eys gets in, you may kill the whole lot.' I e no thought to the language I used, and e away. Just before night I returned. I nothing of Jap. After putting out the e, I walked to the garden, and there saw dog standing guard over a heap of fowls. There they were, every last one of the tur- s, where Jap had dragged them, all dead!— he had killed them all. And when I ed upon him in wrath, he looked so de- ted at what he had done, I suddenly remem- ed my parting instructions to the dog, and l my hand.

One evening a neighboring farmer, a Mr. ton, came to me in great rage, and said that dog had been chasing his sheep, and that of them had since died from the effects of bites they had received.

'Very well, Mr. Norton,' I said: 'I will into this in the morning, and if Jap has med your sheep, I'll take him out and shoot

This satisfied the farmer, and he departed. next morning, I made the investigation, satisfied myself that old Jap was guilty. It ned hard, but I could not keep a sheep-kill- dog; and so, on my return home, I took n my rifle, and called Jap. He did not e. I visited his kennel, but he was not e. 'He heard what you said to Mr. Norton night, I do believe,' said your aunt. This ed to be the case, since old Jap was no- re to be found. A week passed, yet the dog not return."

He was a wise dog," said Tommy.

It seems so, for he did not return."

Never?" asked Tommy.

Never," answered Uncle Ben. "I saw ing of old Jap till two years later, when I visiting in another county, a hundred miles n home, when I met a man and team on the l, and with him was Jap. I recognized the at once. I called to him; but he only ed and sneaked through the fence, and le a detour to avoid me. I told the man ut Jap, and he laughed heartily, saying that dog had come to his house one night, two rs before, and had since remained with him." Did you get him again, Unele Ben?" asked my.

No. In spite of his wisdom, he had too y faults," returned Uncle Ben.

EARTA, Mich.

A LIFE spent in brushing clothes, and wash- ertockery, and sweeping floors—a life which proud of the earth would have treated as dust under their feet; a life spent at the k's desk; a life spent in the narrow shop; fe spent in the laborer's hut, may yet be a so ennobled by God's loving mercy, that for sake of it, a king might gladly yield his wn.—Cannon Farrar.

Peculiarities of Friends.

PLAINNESS OF SPEECH.

Young Friends are all familiar with Monthly and Quarterly Meeting days, and at home some of them may be familiar with Baking-day and Washing-day, and at school with Mental-arithmetic day and Geography-day.

Some of these names are necessarily understood only by a few. Baking-day, for instance, would be known only at home, and Geography-day only at school. In such names there is nothing wrong. They are quite correct in their places. But where shall we say are the places for the names Sunday and Monday, and what reason can be brought forward for giving them to the first and second days of the week? Those who have been brought up to the use of these names and have never given their significance a thought may wonder why, seeing that the days are really called by these names and that the names are applied to nothing else, and nobody ever thinks that anything else is meant by them,—they may wonder why any objection should be made against them. But there is something against them, and it may interest young Friends to know that there are others besides Friends, and other children besides the children of Friends who object to a heathen name being given to at least one day of the week. I have known boys and girls who objected to call the first day of the week by the name Sunday. By them it was known and spoken of as the Sabbath. It was to them a Holy day, a day when the Lord was to be honored and on which they were not to do their own ways, nor find their own pleasure, nor speak their own words. Thus regarding the day as the Lord's, they felt that they would dishonor Him by giving the name of the heathen's Sunday to the day which they believed He had hallowed for himself. Nor is this feeling rare in some parts of Scotland; but frequently those who experience it in early life overcome it altogether after they grow up. Some of them who think the matter over for themselves object to call the First-day "Sabbath" any more, because it seems to make one day more sacred than another, and they have come to believe all days are alike in God's sight. They therefore call the day by the common name of Sunday. Others again there are who stop using the name Sabbath because they have come to regard nothing as sacred; and almost all sense of holiness has disappeared from their lives.

It will be easier for us to understand Friends' objection to the use of the heathen names of the days of the weeks and months if we illustrate it by reference to this objection which many of the children of religious parents in Scotland have against the use of the name Sunday. The objection to the name Sunday in the minds of Scottish children is that it shows no reverence to the Lord's holy day. Of that day they were taught to speak reverently, and on it they were taught to behave reverently. They observed that those who spoke of it as Sunday did so flippantly, or so it seemed, and as if it were a common week-day; whereas they always referred to it with much respect as the Sabbath-day, and observed it as a day of rest and religious employment with almost as much strictness as the Jews observe their Sabbath. Friends do not look on the first day of the week in just the same way. They open their eyes a good deal wider and see that all the days of the week are the Lord's, beginning with the first and ending with

the seventh. Like the Scottish children I have spoken of, they object to call the First-day Sunday, as being irreverent and dishonorable to Him who made the day and who alone ought to be worshipped on it. To them it is the first day of the week on which He ought to be worshipped. The Scottish child has no objection to the name Monday. To him Monday is a common week-day, for week-day talk and week-day work and play; but to the young Friend it is the second day of the week, which the Lord made, and on which also He alone ought to be worshipped, and so on through the whole week. None of the days is to Him Snn's day, or Moon's day, or Woden's day. They are all seven Lord's days, and He names them First, Second, Third, on to the Seventh. The feeling which the Scottish child has against the name Sunday, the young Friend has against all the heathen names for the days and the months; and he has also the objection against the name Sabbath that the Sabbath was not the first day of the week but the seventh; and, besides, it was a day hallowed to God under the dispensation before the time of Christ, whereas all days alike are hallowed to the Christian. There is also the objection to the name Lord's Day, that it regards only one day in seven as the Lord's, whereas they are all his. Thus it is that Friends have felt that it would not be honorable in them as Christians to give heathen gods' names to the true God's days, nor to call only one day by his name when they were all his, and they have accordingly adopted the scriptural and unobjectionable method of naming them according to their numbers.

Regarding the months, perhaps not one-half of them are named after heathen deities. Two of them, July and August, are named after Roman Emperors, and the last four have Latin numerical names. April is generally thought to mean the opening month, being the month when, in Europe, nature opens the buds and shows signs of Spring. The remaining months have received the name of gods or goddesses, but their origin is not in every case very clearly traced. We need not further consider the question of heathen names, and shall only briefly refer to the others. However appropriate the Latin numerical names were when the year began at the date of our Third-month, they are two months out of place now. With us September is the ninth month, not the seventh, and October, not the eighth but the tenth. The objection to these names is not so strong as objection to the heathen names, nor is it so strong as the objection to "you" being used in place of "thee" and "thou." The objection common to both "September" and "you" is that they are improper or unsound words, and do not mean what they seem, but "you" when used as a pronoun of the singular number is open to the additional objection of having been introduced to serve a bad purpose. Then as regards "April," if it does really mean the opening month, its name is one which of itself is scarcely open to objection, so far as we who live in the northern temperate zone are concerned, but it could not be properly applied by our friends on the other side of the earth, for when it is Spring with us it is Autumn with them.

There is hardly any need for saying anything in favor of the names of the days and months adopted by Friends. They are not only easily understood and scriptural, but are the explanation of all the other names. March is explained by saying that it is the third month of the year, and Thursday by saying that it is the fifth day

of the week. These however are not the meanings of the names. The names only stand for them. March means the month dedicated to Mars, and Thursday the day dedicated to Thor. Third-month on the other hand means the third month of the year, and Fifth-day the fifth day of the week. Friends do not say that other unobjectionable names cannot be given to the days and months. "Mid-week," for Fourth-day, is quite unobjectionable. What they have all along had to do with has been the very objectionable names in common use, and as they could not adopt them with a clear conscience, they gladly took advantage of the system which obtained in Bible times, and which was commended to them by the example of the early Christians. *From the British Friend.*

Why Not?

FOR "THE FRIEND."

The supper was ready; the feast was spread; the invitation was given, "Come: for all things are now ready." One would have thought that there would have not been a moment's hesitancy, and that there would have been a glad response to this gracious call; but how was it? Strange fact!—they one and all began to make excuse. One had this reason, and another that, —and none of them an excuse of any virtue whatever.

How is it with us to-day? Have we heard and responded to the blessed call? Are not the excuses given to-day for not accepting the Lord Jesus into our hearts and lives, just as unreasonable as those of the parable? One will say, "There is time enough—I am young yet." How knowest thou, dear heart, that thou hast another day to live? In a moment, in the twinkling of an eye, many are cut off—for the language is, "To-day is the day of salvation." "Seek the Lord while He may be found," and "call upon Him while He is near." The time may come when the Holy Spirit will strive with thee no longer; "there is danger and death in delay." Heed then the invitation in whatever way it may come to thee—whether directly through the voice of the Spirit or through some chosen instrumentality of his for thy awakening. "If thou knowest the gift of God and who it is that speaketh unto thee, thou wouldst ask of Him, and He would give thee living water."

How true it is, that the natural man "loveth darkness rather than light," and will not come "to the Light lest he should be reproved;" for he knows when it is clearly shown him to be so, "that his deeds are evil." The voice is clear enough when the Spirit calls, but Felix-like, although the sinner may tremble, the reply is, "Not now,"—"at a more convenient season I will call for thee." Alas! that convenient season may never come.

Some one else will say, "I am not so very bad; I am a thoroughly moral man, and try to do unto others as I would have them do to me." I answer, "All have sinned and come short of the glory of God;" and, "except ye repent, ye shall all likewise perish." Thou art no exception to the rule as given by Holy Writ; thou canst not keep the law of love thou quotest, except by the Spirit of the Lord Jesus himself dwelling within thee, and except thou have the Spirit of Jesus Christ, thou art none of his.—Did not He himself say, "Ye must be born again?"

Then, there is another class, who, in direct contrast to the foregoing, will say, "I am not good enough to come to the Lord Jesus, and be

one of his followers."—Another attempt of Satan to keep thee from entering into life and peace. May I ask thee, dear soul, when wilt thou be good enough? and who is to make thee so, unless thou come to Him unto whom all power in heaven and in earth is given? Canst thou ever make thyself good enough? Ah! the very reason for and the great necessity of thy coming, is thy need of Him; for, without Him, thou canst do nothing. Cast aside thy fears, then, and lay thine all upon the altar, and prostrate thyself at his dear feet, and He who has never said to Israel's seeking seed, "Seek ye my face in vain:" will receive thee—and great peace will be thy portion.

Still others will delay the all-important work, by the excuse, "By-and-by:"—"Let me enjoy some more of the world's pleasures, yet."—Again, this is the "more convenient season;" but I have never yet met the earnest Christian, who has not said, when questioned concerning it, that there is more true happiness and real enjoyment in this latter walk, than in all the imaginary pleasures of their former life.

It is the difference between uncertainty and reality.

Again, the child of God has the comforting assurance, that not only can the rightful pleasures of this life be enjoyed; but he has in anticipation an entering into the inheritance of "a building not made with hands—eternal in the heavens." This hope, then, "is an anchor to the soul, sure and steadfast, that entereth within the veil."

We give up then, even now, gladly and rejoicingly, all these things in this present life, that are in themselves so unsatisfying, and take up that which is enduring and eternal. We shall find, indeed, that if we place the government of our lives upon his shoulders, that to the increase and peace of his government and life within us, there will be no end. By yielding the whole of our lives to Him, we shall find that through the indwelling power of the Holy Spirit, these will become sweeter and sweeter, and the enjoyment of spiritual things dearer, until we enter upon the fulness of the life beyond the pearl gates in the City of our King.

Still farther, one may reply, "I am too young." Why art thou too young? The time for a child to give his heart to God is at his mother's knee. Samuel was consecrated from his birth to the Lord, and so early in life did he hear the voice of the God of Israel, that he thought Eli spoke to him.

Paul said to Timothy, "from a child thou hast known the Scriptures;" and at the same time he told him *who* had thus in early life trained him in the way of salvation.

I believe one cannot begin too early to talk to a child, of a Saviour's love. Teach these little lambs, in all sincerity and simplicity, to give their young hearts and lives into the keeping of Him who died for them, and He will show them the path of life.

Thou art not too young, dear heart; but even now, in the early morning of life, thy Master wants thee to put thy young heart, with all its freshness and beautiful activity, into his keeping; and thou wilt find life to become sweeter—richer far than it would be to thee without Him; for, "In Him is Life, and that Life is the Light of men."

Dear reader,—hast thou closed in with and from thy very heart accepted of the offer of mercy extended to thee? Hast thou reached forth thy hand and taken hold of that blessed hand of love and pity?—or, art thou yet out-

side the Ark of Safety? If not yet reconciled to God—*Why not?* What canst thou hope by a longer delay? Art thou so taken up with the things of time and sense, that thou hast no room in thy heart for thy Saviour? Must I say of thee, dear heart,

"Room for pleasure, room for business;
But for Christ, the crucified,
Not a place that He can enter
In the heart for which He died."

On! let not anything keep thee from opening thy heart's door widely, and let this King of Glory come in, whose right it is to reign there. Then He will bless thee in all things. He will rejoice with thee in thy rightful joys, comfort thee in sorrow and disappointment, and will thy present help as thou dost look to Him every time of need.

There is nothing too little or too great for thee; thou canst not bring to Him and ask his grace in that thus He may show thee how sufficient is this blessed One to give thee all help to his humble, trusting children. Truly it hath been said, "The young lions do not suffer hunger—but they that wait upon the Lord shall not want for any good thing." Blessed life of trust.—"There is a path which no fowl knoweth, which the vulture's eye—nor all its keenness—hath not seen; the li-whelps have not trodden it, nor the fierce lion in all his strength and might—passed there."

J. H. Y.

N. Y. CITY, Tenth Month 14th, 1890.

FOR "THE FRIEND."

EARLY NEW ENGLAND FRIENDS

You were honest, faithful Friends,
Who to New England came,
With glorious Gospel tidings,
Sent in the Saviour's name.

Although opposed in set array
By evil powers combined;
In duty's path you faltered not,
To life or death resigned.

Though hard the fight, where hate and wrong
'Gainst truth and light contend;
With Christian armor girded on
You conquered in the end.

The seed was sown; a goodly seed,
It flourished day by day;
The right of all to worship God
As He should point the way.

Nor this alone, but civil rights
Along your pathway grew;
All men were brothers in your sight,
All equal in your view.

As Moses trod the wilderness
To lead a chosen band;
And saw from Nebo's mountain
Afar the promised land;

So you in Gospel visions saw
The coming of the day,
When whips and stocks and prison doors
Encumbered not the way;

When on New England's breezy hills
And pleasant vales between,
Were homes where those who bore the cross
In quietness were seen;

And all who list, could meet in peace,
No one their course upbraid;
Each sit beneath his goodly vine
With none to make afraid.

Not only here—but far away,
On Jersey's fertile plain,
And where the Schuylkill waters seek
A channel to the main;

By peaceful men new States were formed,
Whose laws were mild and just,
The sword—no emblem of their power;
Instead, the people's trust.

And here the while, from friendly hands
No martial symbol waves,
No forts are built, no armies seen
Nor slaughtered Indians' graves.

And far removed from these fair lands
E'en to the western sea;
Are dwelling those who faithful hold
The Truth, that makes us free.

But wealth and ease more potent are
Than prison doors to win,
And they who kept not on the watch,
Have let the tempter in.

Thus many left their first estate,
And from Him turned away;
In broader paths their footsteps roam,
By error led astray.

These did not see with vision clear
The lapse in latter days
When truth and error, right and wrong
Stood in the parting ways.

O Friends! who love the ancient faith
Our fathers did proclaim;
Hold to the blessed truths they held,
As ye revere their name.

They to the world were shining lights,
Their lives upright and just,—
To us they left their cherished faith
A heritage in trust.

J. T.

MASS., Eleventh Mo., 1890.

BY AND BY.

SELECTED.

What will it matter, by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by and by?

What will it matter, by and by,
Whether unhelped I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter, by and by,
Whether with laughing joy I went
Down through the years, with a glad intent;
Never believing, nay, not I,
Tears would be sweeter by and by?

What will it matter, by and by,
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain;
Soothing myself through sob and sigh,
"All will be otherwise by and by?"

What will it matter? Naught, if I
Only am sure that the way I've trod,
Gloomy or gladdened, leads to God;
Questioning not of the how, the why,
If I but reach Him by and by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all;
Mindless how rough the path might be,
Since He will smooth it by and by?

Ah! it will matter, by and by,
Nothing but this—that joy or pain
Lifted me skyward, helped me gain,
Whether through rack or smile or sigh,
Heaven—home—all in all, by and by!

Attire and Manners.—It is matter of surprise
at awakened persons, of all denominations,
not see the necessity, for example's sake as
well as from obedience to positive injunctions
of Holy Scripture, of bearing a faithful testi-
mony against the great corruption in simplicity
of attire and manners.—*Selected.*

Prayer.—The prayers of the righteous have
powerful efficacy. In the Scripture record,
Lezekiah did not defeat Sennacherib by arms,
but by prayer. In the prayers of true believers,
our best visible resource. These are the cha-
racters and horsemen of Israel.—*Selected.*

FOR "THE FRIEND."

Joshua Evans.

(Concluded from page 131.)

[After attending several meetings in the parts north of Philadelphia, on the 29th of Sixth Month, 1798,] I went to a meeting at Bristol, on the River Delaware, which, from the notice given, was a large gathering, and openness was perceived amongst the people. My mind also felt a liberty in earnestly pleading for the cause of Truth, which seemed well received. This seemed to close my visit. I then crossed the river, and at my son-in-law Ab'm Warrington's, met with my dear wife, to my great comfort, being humbled in thankfulness before my heavenly Father, who has indeed in a very marvellous manner opened my way from time to time, and provided for my necessities—as well as granting his life-giving presence to aid me under trials and difficulties of various kinds; and to strengthen, encourage and qualify me to go through and finish the work and service, in his wisdom allotted to me, a poor instrument. Having now performed a religious visit to my Friends in all their meetings that I have heard of, on the Continent of North America—except to four small ones—namely, one in North Carolina, at Matemasket; one in Virginia, at Smith's Creek; one in Maryland, at the Cliffs, on the Western Shore; and one in Pennsylvania, at that called The Half-Moon Valley.—

And this 30th of the Sixth Month, 1798, being permitted to return safely to my own habitation—though in the situation of an empty vessel—thinking, that if I have known any good, I have lost it or left all behind me. Yet, in sincerity and with a feeling heart, I can say, *Great and marvellous are thy works, O Lord God Almighty*; just and true have been all thy ways towards me; and, although the path which I do believe thou in thy unsearchable wisdom didst allot for me, a feeble one, to walk in, was as a strait and narrow way, yet thou hast graciously supplied me with necessities, so that I have lacked nothing to make me comfortable; neither hast thou been wanting in Divine assistance in every needful time; and whilst I am writing, I feel everything in me bow in reverence to thy Great Name. For thou art worthy of humble adoration, high praises and renown, now, henceforth and forever, saith my soul!

It appears that in getting thus into New Jersey again, he appeared at first unusually cheerful, saying, he felt easy in mind, and clear of America; yet he had to pass through a scene of sore conflict on account of some near connections who were chargeable with misconduct—and with whom it is believed he labored in measure successfully, within the short space of his life, after returning home as above—as he lived but six days.

On the day of his decease, being the 7th of the Seventh Month, he rose early in the morning (as was his practice), and went into the field near his house, to work amongst the hills of the sweet potatoes. About sunrise he was observed by his son to lean upon his hoe; which is supposed to be the time he began to feel himself unwell. Quickly after, he hasted to the house, none of the family having yet arisen, except himself and son. Casting himself on the bed by his wife, he told her he felt a pain in his breast. As soon as he lay down, his wife hearing a small unusual noise, arose up and asked, what is the matter? but, to her great surprise, she perceived his breath was gone,

having instantly expired in a few minutes after he left the field.

The weather being very warm, he was interred in the graveyard belonging to Friends, at Haddonfield, the next day, his corpse being accompanied by a large concourse of his friends and neighbors. After his interment, a solemn meeting was held, and the efficacy of Divine power was borne testimony to, with the gracious dealings of our heavenly Father, who had led this, our valuable Friend, through various unusual trials and exercises in the course of his pilgrimage through life, and at the solemn close had granted that in an unusual manner he should be exempt from bodily pain, except for a few minutes; and then be taken as a shock of corn gathered in its proper season.

FOR "THE FRIEND."

There are, it is probable, few books among the writings of Friends, which have been more of a power for good, or which have gone closer home to the heartfelt experience of the Christian reader, than "Letters and Memorandums of John Barclay." There is scarcely a page in the book to which we may open but is fraught with instruction and comfort, and which may be as a message to the weary traveller Zionward. And may we not believe, that the secret of this strength and power for good, may be found in one of his memorandums, where he writes:—"I was in the regular habit of secluding myself for a short season in private, and either devoting that opportunity to reading the Scriptures, or more commonly to silent seeking the Lord, and waiting upon Him for support, strength, sustenance, and whatever He saw needful for me. I can look back upon many a favored season, many an availing prayer—sometimes a single sigh after what was good—sometimes the mental eye turned inward during a few spare minutes from the hurry of business."

And it is in thus seeking the Lord, and an earnest wrestling of the spirit before Him, that Divine help and strength are obtained. This has been the experience of the Lord's children, in all ages of the world; they have had daily, and oftener than the day, to earnestly seek for preservation and guidance, from where it is alone to be found. Many could be mentioned, who have left their testimony to the reality of these things.

John M. Whitall again and again called the attention of his friends to the fact, that "if we draw nigh to God, He will draw nigh to us." "And that what may be known of Him to us individually, is revealed within, and that there we are to look for and know the Lord for ourselves." Again, he writes, "I may be asked, how we can seek Him? I know of no other way than to sit down and wait upon Him, earnestly turn our thoughts towards Him, imploring his pity and help—and endeavor to feel our own nothingness and unworthiness. If we can be favored to attain this humble state, the Lord our Helper, will give us his favor, will lift up the light of his countenance upon us, and we shall feel strengthened with might in the inner man, and be enabled to run the way of his commandments with alacrity." And there are a cloud of witnesses in the living Church to-day, who can testify that this digging deep and laying the foundation upon the "Rock," is the only way we can be built up upon Christ, or attain "unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is touchingly recorded of our dear Saviour, that, "when He had sent the multitude away,

He went up into a mountain apart to pray; and He was thus alone." And again, in the depths of agony, He said to his disciples, "Sit ye here, while I go and pray yonder."

And this strength, and power for good—which has here been spoken of—can only be attained by laying aside our own will and wisdom, and experiencing a willingness wrought in us to spend and be spent in the service of our Lord—even, if need be, to become as fools for his sake—wholly confessing our adorable Saviour. And what a glorious reward, what a blessed compensation, for all we can possibly feel or suffer here, if at last, we are accounted worthy to be confessed by Him, when He cometh "in his glory, and all the holy angels with Him."

Eleventh Month, 1890.

Natural History, Science, etc.

Healthfulness of Highland Homes.—Health resorts and highland homes seem destined to become synonymous terms. More than 2,000 years ago lofty table lands were known to guarantee immunity from epidemic fevers, but only the latter half of the nineteenth century learned to apply the same specific to the cure of pulmonary disorders. Consumptives who waste away, more pleasantly, perhaps, but not less rapidly, in the West Indies or on the south coast of Florida, have a first class chance of recovery in the bracing atmosphere of the upper Adirondacks, and our southern Alleghanies abound with highland settlements where hay fever, typhoid fever and cholera morbus are almost unknown. The proverbial freedom of mountaineers certainly seems to include a remarkable freedom from contagious diseases.

Anthrax.—State Veterinary Surgeon Dr. Bridges, of Philadelphia, has issued the following to the farmers of Chester county who have herds of cattle infected by disease of a dangerous character:

"In view of the fact that anthrax diseases—in the form of splenic apoplexy, splenic fever, black leg and gloss anthrax—are so prevalent at the present time among cattle, and that so many persons have been blood-poisoned from making post-mortems and skinning the cattle which have died with these diseases, Mr. Edge, Secretary of the State Board of Agriculture, wished me to write you stating what are the causes of these diseases so that persons owning cattle might be put on their guard.

Anthrax is the most universal of all diseases, affecting all animals, domestic and wild, as well as birds and fishes. It is known by a number of names, as bloody murrain, dry murrain, cattle fever, etc., but is most frequently observed in bovine animals. It is contagious, but its virulence is modified by climate. In the Northern States it seems only to spread by miasmatic causes, and not by contact with infected animals. It is most prevalent in the months of August and September. In these months the low lying pastures are frequently inundated by heavy rains, followed by hot sun during the day, which causes a humid atmosphere, and it is organic substances undergoing decomposition, under the influence of a humid atmosphere, which furnishes the miasma supposed to be the cause of anthrax. Therefore, the vegetable organism which produces the disease is most likely to exist where there is an excess of moisture, and during the months of August and September the cattle should be pastured on as high and dry fields as possible, and where watery vapors

least abound. Anthrax is a blood disease of a septic nature, and animals dying with this disease should be buried deeply, and should never be opened or skinned unless under the advice of a competent veterinary surgeon; for the slightest abrasion on the hands or arms will cause blood poisoning and produce malignant pustules, and endanger life.—*Phila. Ledger.*

[Dr. Agnew, in his treatise on Surgery says this disease never arises in man, except as the result of a poison derived from infected animals. Its effect on an animal is to render every part of the body poisonous. Hence there is danger in handling the skins or hair of animals that have died of murrain. Even a fly may communicate disease by its proboscis.]

The Phylloxera.—It is a well-known fact that the Phylloxera, the minute insect which, preying on the roots of the vine, has almost annihilated thousands of acres of European vineyards, is an American insect, which has for centuries been associated with American species without serious injury. American vines have, therefore, been largely introduced into European vineyards on which the European grape-vine is grafted. America has thus introduced to Europe at once the bane and the antidote. The scientific reason why the American grape-vine species should not suffer seriously with Phylloxera at its roots, while the European species should suffer so disastrously, has only recently been satisfactorily determined. This is now decided to be from the greater depth to which the roots of the American species penetrate—too far down for the little insect to follow. They keep comparatively near the surface. When plants of each kind are dug up, all the roots of the European are found affected, the roots being nearly all of a surface character; in the deeper-rooted species, only a small proportion—those near the surface—are affected. The French have, in a great measure, mastered the enemy. The introduction of the American grape roots did much to check it, but the introduction of sulphates and copper solutions which destroy insects without injuring the vine has done more. Pipes are introduced as for our Western irrigation schemes; and the solutions are thus led to the roots of every vine. In the mountain districts of Portugal, where most of the port wine is produced, the inhabitants have been driven nearly to destitution by the destruction of the vine through the Phylloxera, and, not being readers, as the French are, have quietly suffered under the belief that Providence is against the culture of the grape. The rocky hillsides are too dry for anything else but grapes, and hence when these fail there, they have nothing left to fall back on. In many of the French cases, the failure of the vineyards simply led to the introduction of other cultures.

Atmospheric Dust.—Dr. Marcete, the ex-President of the English Meteorological Society, has recently published some observations made on atmospheric dust, which have attracted considerable attention in the Old World. The atmosphere is a dense sea of dust, and is partly mineral and partly of organic origin. The dust, which seems lighted up in a sunbeam in a dark room or from an electric lamp, is wholly of organic origin. Motes, which are supposed to be the means of spreading organic diseases, exist in countless numbers, and are seen under powerful microscopes rising, falling, or gyrating in every direction. As they are visible for only a fraction of a second, little has so far been found out about them. When organic dust is

gathered in the atmosphere of a close hall or room in large quantities it can take fire, and the burning of mills and factories in many cases he attributes to this cause. It is possible to tell by the character of atmospheric dust the nature of localities far distant. When mineral dust is a whitish-gray color, it indicates volcanic origin. Dr. M. inclines to the belief that atmospheric dust, or rather that which it contains, has even a more intimate connection with disease than is believed to have, but as a man of science that very little in this line has been clearly demonstrated.

Trees Growing Together.—In the description of *Wildwood*, in the FRIEND, of No. 16, mention was made of a cedar tree, whose branch had apparently penetrated the trunk of a holm tree growing near by. At a recent meeting of the Academy of Natural Sciences, in Philadelphia, Professor Wilson, of the University, exhibited photographs of a Live-oak and Southern pine, which he had observed in Florida which had formed a perfect union. There are many instances of trees of a similar character thus inarching, but it seems strange that a pine and a deciduous tree should so join.

Influence of Electric Light on Vegetation.—A friend writes to me under date of Eleventh Month 17th, that there are some Carolina poplar trees at the corner of Thirty-eighth and Hamilton Streets, West Philadelphia, which have an electric light near and between them. These trees retained their foliage and greenness, while others of the same kind, more or less remote from the light, had lost all their leaves two weeks before.

Items.

Concord Quarterly Meeting was held at Media on the 11th of Eleventh Month. It was a long and interesting meeting, occupying in the meeting-house worship and in that for business which followed about 4½ hours—possibly there might have been with advantage, some greater condensation on the part of some of those who ministered on that occasion; yet one does not wish to be critical, while the doctrine delivered is sound and edifying, and the covering of solemnity well preserved over the assembled congregation. There were seasons when this covering was very sensibly felt.

Full testimony was borne to the offices of our Lord and Saviour Jesus Christ, who died for our sins, was raised for our justification, and ever-lives to make intercession for mankind; and the necessity was pressed of receiving Him into our hearts as an ever-present Light, Guide and Helper through whose work the soul is purified and prepared for admission at last into the realms of purity and endless peace. Affectionate appeals were made to those present to submit to his changing work, so that they might be prepared to receive his spiritual gifts, and become qualified to bear the burthens of the Church, and to support the cause of truth and righteousness, through the power received from on high.

A proposal from one of the Monthly Meetings request of the Yearly Meeting either some modification of the discipline or an explanation of meaning to be attached to the word "monument" in that clause which prohibits their being affixed to graves in our burying grounds, led to some discussion. The judgment of the Quarterly Meeting was, that it was not best to proceed any further with the subject, and it was accordingly dropped.

An interesting memorial of our late beloved friend, Joseph Scattergood, of West Chester, was read, with the shutters raised, to men and women Friends together. It was united with and directed to be forwarded to the Meeting for Sufferings, as usual in such cases.

Is Smoking Criminal?—Under this title, Dr. C. Rutherford, comments on some editorial marks in the *Illustrated American*, concerning action of a Methodist Conference in Michigan

which suspended from active service one of its ministers who appeared to be unable to give up the habit of smoking tobacco. Dr. Rutherford says: "After years of investigation, discussion, and careful deliberation the Methodist Conference came to the conclusion—wisely, as we think; at least not rashly—that tobacco-smoking is a sin; is utterly incompatible with the profession and action of a minister of the Gospel of the Lord Jesus Christ; that it is impossible for them to prevent their bodies, reeking with the fumes or daubed with the juice of tobacco, a living sacrifice, pure, holy, and undefiled before the Lord. And, if Christianity means living as nearly as possible to the precepts and example of their Divine Master, it is evident that the members of the Methodist Conference are right."

Without asserting that the practice of using tobacco is necessarily sinful for all, we believe it is wise to say, that it is so for all those who feel it a duty required by their Divine Master to refrain from an indulgence which is hurtful to themselves physically, and which lessens their influence for good over others.

SELECTED.

Children of Friends.—"I often compared my education about this time* with that of the children of solid Friends, many of whom I perceived walked widely from their holy profession. I thought if I had been favored with the like privileges many of them enjoyed, I had not done so much work for repentance. Oh, that I did but see and rightly understand the manifold obligations they are under to their everlasting Father, and also to their pious parents! Oh, the unspeakable advantage of an early education in virtue and the fear of the Lord! Certainly, in the great day of decision, I will but add to the weight in the scale against me, who pursue lying vanities, forsake their mercies, and rebelliously turn their backs to the admonitions, counsels and instruction of their pious, heart-aching parents."—*Rebecca*

THE FRIEND.

ELEVENTH MONTH 29, 1890.

For some time past the public papers have contained numerous references to the excitement among the Sioux and other tribes of Indians in the Northwest, growing out of a belief that Christ is about to appear, destroy the whites, and give life to the Indians who have died, and release the buffalo and other animals on which they formerly fed.

The *Boston Journal* says:—

It was a year ago that the first intelligence of this Messiah was brought to the Shoshones in Wyoming. An Arapahoe Indian who arrived there said that he had seen him in the northern country he had seen a man, who told him that he came to restore the world to the condition it was in when the Indians were supreme there. Subsequently this same person is said to have appeared to a large concourse of Indians of different tribes on the borders of a near one of the agencies in the North, and to have talked to them in all their different languages, telling them that things were going to change, that the buffalo and game were to be brought back, that they were again to possess their own country, and that the earth was to be lifted and all the whites cast out. That evening, when this strange individual departed, he declared that he was going to heaven. He reappeared next day and taught the assembled Indians religious songs and dances, and he enjoined upon them to repeat four days and four nights in succession on the coming of the full moon. The impression produced upon

the simple-minded aborigines is said to have been tremendous, and many men and women were prostrated by excitement.

We have been favored with a copy of a letter written from Rosebud agency, in S. Dakota, on the 4th of Eleventh Month, to one who is much interested in Indian affairs, which confirms the reports of the unsettlement among the Indians, caused by this strange delusion. The letter says:—

"For some months past we could see a most uneasy feeling amongst the Indians, and finally obtained some knowledge of the cause. A man named Short Bull went last summer to see Sitting Bull at Standing Rock, and from there he went on a journey—where I know not—but I believe to the Bannock Country. When he returned he convened the Indians and had a number of pow-wows. He told them that he had seen Christ, who had told him that when He last came on earth He went to the white men who crucified Him, that this time He came to the Indians, and assured them that before next spring the whites would all die or be killed off; that a new earth would cover the crust of the old one; that all the dead Indians would come to life; the buffalo and other wild game would return and the good old times would come forever.

The Indians have gradually become worked up to such a pitch that they firmly believe all this, that is a large proportion do.

The believers are camped together and are having what looks to be a regular revival. They dance until they become exhausted and then are laid aside until they come too, when they tell that in their trance they have seen their dead relatives, &c., and entirely confirm all Short Bull's stories; worse than all they talk fight all the time, and every dollar they get hold of goes to buy ammunition from some of the stores outside the Reservation. Last beef day I saw myself, eleven brand new Winchester rifles in the possession of different Indians.

This condition of affairs exists in a greater or less degree at all the Sioux Agencies. The police have tried to arrest some of them for killing cattle, but they cannot do it, and are utterly defied by the believers in the new doctrine.

Another trouble is that the Indians are starving half the time. You know the Government owes them 1,000,000 pounds of beef, and that a bill was introduced giving them, amongst other things, this over-due beef, but they have never seen it. Now when Agent White counted them last June they were about 2000 short, mostly caused by epidemics of Whooping cough, measles and La Grippe during the last three years. Well of course their rations were cut down to their actual numbers, but in addition to this the Department has cut down these Rosebud Indians about 900,000 pounds of beef, so that they only get beef now every eighteen days. Of course when the winter sets in the cattle get poorer and poorer, and all they lose in weight is sheer beef, for remember that the cattle are all weighed when they are received in the fall, and if a steer weighed 1000 pounds then he is supposed to weigh 1000 pounds in March, and the Indian has to put up with the shortage. The other rations of flour, coffee and sugar, &c., ran out last August, I think, and as Congress neglected to pass the appropriation bill, the Indians' supplies have not yet reached them, although a purchase of sugar and coffee has just been made and some flour is now coming in and being issued, although they get very little. The most intelligent half breeds, and men who are best posted, look for an outbreak in the spring.

This religious business is, I know, being worked up amongst all the Indian tribes, and I believe by the Mormons. It is certain that some one is personating Christ. When the Agent interviewed Short Bull as to what 'Christ' told him, he answered very craftily, saying that he told them to send their children to school, farm, &c.; but he tells very different tales to the Indians.

Unless something is done this winter, I feel sure that trouble will come in the spring. I am no alarmist, I have lived amongst these people since 1876, and I never saw such a state of things before.

Fanaticism combined with hunger will produce an effect that will excite great surprise amongst people who have not seen the gradual working of the discontent. You probably know that the crops have been a total failure, not an Indian has raised anything, so that it appears strange that the Department should select such a time to cut down their rations. One man who fought in the Custer battle recently asked me, 'Is the Government trying to starve us to death? I don't want trouble, but I won't starve,' and he is not a believer."

The *Public Ledger*, of Philadelphia, of Eleventh Mo. 21st, had a kindly written editorial, which says:—

It is true that it is the law of nature that barbarism shall give way before civilization, but it is as true that in its advance civilization shall be directed by justice. It cannot be said, however, that civilization has advanced against the barbarians of this country upon lines wholly just. Having the strength to do it, it marched straight on, regardless of the rights of the Indians. During the greater part of the life of the colonies and nation the large majority of the frontier and other whites had no other policy with regard to the absorption of the Indian lands, their hunting grounds and homes than that of taking them, when it became desirable to do so, without adequate compensation; sometimes, indeed, there was no compensation, adequate or inadequate, at all.

It is notorious that, even after a few philanthropic men and women entered upon efforts to secure better treatment for the Indians, their intentions were frustrated by employees and the contractors of the Government who directly robbed or indirectly defrauded them without the Government seriously interposing to prevent the wrongs which long tolerance seemed, or was made to seem, to apparently justify.

Justice and benevolence have seldom been called upon to wage a more seemingly hopeless battle against injustice and cruelty than that in which the friends of the Indians have been for so long a time engaged. Not only for years, but decades, they apparently contended in vain, and not more vigorously or hopelessly against the agents of the Government than against part of the Government itself. In the history of the United States there is no more humiliating chapter than that which tells of the Government's violated treaties with the aborigines, or of the long tolerated practices of oppression and plunder pursued by the Government's agents and contractors.

During recent years so persistent have been the efforts of the friends of the Indians to improve their condition, to secure better treatment for them, as to compel a change in the practice of the Government. Public sentiment has been created which has had a powerful influence upon both the Legislative and Executive Departments, and at last there is the hope that civilization has determined to be just to the Indians, whose lauds it took and enjoyed.

In the nature of the case, this excitement must fade away in the course of a few months, when the Indians see that none of the wonderful things take place, which have been predicted. If they had no wrongs to brood over, it would probably pass by, with few or no important permanent consequences. The danger is, that the excitement may lead to warlike outbreaks, and that there will not be wisdom and self-restraint enough on the part of the Government employes to soothe the agitated feelings of the excited Indians. This danger is by no means lessened by the fact that a large body of soldiers is being gathered in that vicinity, and that the natural tendency of military training and discipline is to foster an arbitrary spirit which trusts to brute force; so that military men are often the least adapted to manage such cases as the present, unless they possess natural qualifications in so great a measure as to counterbalance the effect of their war-training.

* She had not a birth-right in the Society.

The *Ledger* well says, that although this agitation may soon fade away,—"What should not fade away is the sense of duty that should animate the Government and all the people of the country in doing everything in their power to impress upon the Indian mind, by dealing with them honestly and justly, that the Government will not see them wronged, and will be a more serviceable and just friend than all the avenging powers their sorcerers can summon from the world of ghosts."

SUMMARY OF EVENTS.

UNITED STATES.—The Supreme Court of the United States, on the 24th instant, affirmed the judgment of the Circuit Court for the Southern District of New York in the case of Shibuya Jugiro, the Japanese, confined in Sing Sing Prison, New York, under sentence of death by means of electricity. It was sought to secure Jugiro's release on habeas corpus, on the ground that the Kemmler case had demonstrated that electrocution was cruel and unusual punishment, and, as such, was prohibited by the Constitution. Chief Justice Fuller announced the decision of the Court. The Court affirmed the judgment upon the authority of the decision in the Kemmler case. There was no written opinion, and the Court did not go into the consideration of the points raised by Jugiro's counsel, holding that, so far as Federal questions were concerned, the case did not differ from that of Kemmler.

The Independents of Nebraska have taken steps to contest, before the Legislature, which they will control, the election of the State officers, both Democratic and Republican. Conspiracy and fraud, such as illegal naturalization, corruption of voters, &c., are alleged against the managers of the old parties. Governor-elect, Boyd, has received official notice that his election is to be contested.

Troops were forwarded on the 19th inst., to the Pine Ridge and Rosebud Agencies. General Miles thinks that they will be able to afford ample protection to the whites. The citizens of Mandan, North Dakota, felt tolerably secure. It is reported that 300 young Sioux bucks are missing from the reservation. The bad Indians at Pine Ridge say they will fight the soldiers.

Kittle Halvorsen, a staunch party Prohibitionist, has been elected to Congress from the 5th Minnesota District by 2,000 plurality over S. G. Comstock, the present Republican member, and Whitman, (Dem). K. Halvorsen was nominated upon a straight Prohibition party platform and received the endorsement of the Farmer's Alliance. He is a Scandinavian.

The Farmer's Alliance of Indiana have adopted prohibition of the liquor traffic as a part of their platform.

There was filed in Topeka, Kansas, on the 21st instant, the charter of the Omaha, Kansas Central and Galveston Railroad Company, organized to construct a line of railroad from Omaha, Nebraska, to Galveston, Texas. The estimated length of the proposed road is 900 miles, and the capital stock is \$18,000,000.

Colonel J. B. Clarke, representing a Chicago syndicate, on the 23rd instant, closed an agreement with capitalists at Galveston, Texas, for the maintenance of a new line of steamers between Galveston and South America ports. It has been decided to incorporate the company with a capital of \$50,000,000. The stock will be held in Denver, Topeka, Kansas City, Omaha, Des Moines, Galveston and Chicago, the greater part of it being owned in the two cities last named. The title adopted is the Pan-American Transportation Company. The headquarters will be in Galveston.

The New York *Tribune* says: When the Anti-lottery bill was passed, it was no part of the Government's intention to make a pecuniary profit out of it.

That very thing, however, has come to pass. Since this law went into effect the revenues of the New Orleans Post Office have fallen off one-third, and the clerical force has in consequence been reduced to nine men, whose salaries amount to \$6500.

The significant fact, however, is the effect upon the lottery company of its exclusion from the mails. This must have been immense, in spite of its ability to make use of express companies to some extent in carrying on its demoralizing business.

The receipts of apples are very short in the New York market this season. Apples in small lots are arriving from Missouri and even Montana. Says the *Times*: "Upon the Rockies and the Sierras may yet grow the apple trees from which the people of this city will be cheaply supplied with fruit."

A peculiar and fatal disease, which baffles all vet-

eriniarians, is reported to be raging among the cattle and horses in Oregon and adjoining counties, Kansas. Over 100 head have already died.

An epidemic of diphtheria prevails at Garner, Iowa, and all the schools there are closed. Deaths from the disease occur daily.

Deaths in this city last week numbered 359, being 8 less than last week, and 32 more than the corresponding week last year: 180 were males and 179 females: 44 died of diseases of the heart; 40 of consumption; 33 of pneumonia; 17 of old age; 17 of inflammation of the brain; 17 of apoplexy; 15 of convulsions; 14 of diphtheria; 10 of paralysis; 9 of marasmus and 9 of scarlet fever.

Markets, &c.—U. S. 4½'s, reg. 103½; coupon, 104½; 4's, 121; currency 6's, 113 a 122.

COTTON was dull and unchanged. Sales on a basis of 10 cts. per pound for middling uplands.

FEED.—Winter bran, \$20.00 a \$20.50; spring bran, \$19.00 a \$19.50.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.40; do. do., extras, \$3.50 a \$4.00; No. 2 winter family, \$4.25 a \$4.37; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.50 a \$4.75; do., do., straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.35; Minnesota, clear, \$4.25 a \$4.65; do. straight, \$4.75 a \$5.00; do., patent, \$5.00 a \$5.50. Rye flour was quiet but firm, at \$4.30 per barrel of choice Pennsylvania. Buckwheat flour was in limited request and ranged from \$2.10 to \$2.30 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 98½ a 99 cts.

No. 2 mixed corn, 62 a 62½ cts.

No. 2 white oats, 51 a 51½ cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4½ a 4¾ cts.; medium, 4¼ a 4½ cts.; fair, 3¾ a 4 cts.; common, 3¼ a 3½ cts.; culls, 2¾ a 3 cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4 a 6 cts.

Hogs, 5½ a 6 cts. for Western.

FOREIGN.—At a conference of the National Liberal Federation, held in London on the 4th inst., a platform was adopted in favor of free education, reform in the land laws, the disestablishment and disendowment of the Church of Scotland, local option, the formation of district and parish councils, and the mending or ending of the House of Lords. Sir Wilfred Lawson advocated the immediate abolition of the State Church of England, the House of Lords, and the liquor laws, which he characterized as a three-fold cord with which the aristocrats for generations had ensnared the Democracy.

The New York *Times'* London correspondent says, that "after a week of unparalleled anxiety, which on Tuesday developed into a money panic, and which went near convulsing the whole financial world, the crisis is now neatly rounded off by the intimation that arrangements have been concluded for the continuance of the firm of Baring Brothers in the form, as newly constituted, of a limited liability company. The working capital of the old firm had been £2,000,000, the surplus capital being divided yearly among the partners, whose private estates are fully liable for the debts of the firm. The new company will retain the advantages of the private firm, which are necessary in the transactions of a great accepting house, while at the same time it will enjoy the benefit of the publicity attaching to a joint stock company."

In the Judges' Court at Clormel (not at Carmel, as stated in last week's SUMMARY), on the 19th, a judgment of guilty was given against William O'Brien, John Dillon, Patrick O'Brien, all of whom are members of Parliament; John Cullinane, Thomas Walsh, Patrick Mockler and Bolton, who were charged with conspiring to induce the tenants on the Smith-Barry estates not to pay rent. William O'Brien and Dillon were each sentenced to two terms of imprisonment of six months each, but the sentences are to run concurrently. Patrick O'Brien and Cullinane were each sentenced to six months imprisonment; and Walsh, Mockler and Bolton to four months each. All the sentences were without labor.

The King of Holland died on the evening of the 23rd instant. With the death of William III ends the male line of the House of Orange, which has produced so many mighty princes, and which now survives only in the person of a little princess aged ten years, the Princess Wilhelmina. Queen Regent Emma has issued a proclamation declaring Princess Wilhelmina Queen of the Netherlands.

A velvet factory at Lyons, France, was burned on the 21st inst. The loss is 750,000 francs.

The North German Gazette says, that the German

and French Governments have come to an agreement regarding Africa. In return for a German recognition of the French protectorate over Madagascar, France acknowledges the German rights on the coast ceded by the Sultan of Zanzibar.

Though confidence in the ultimate value of Professor Koch's discovery does not abate, public disappointment over the immediate results of the treatment grows daily. Professor Koch's assistants, Drs. Levy and Cornet, and others, estimate the number of cases already treated at about 1700. The greater number of these were suffering from exterior tuberculosis, and are making progress. There are comparatively few cases of tubercles on the lungs. The experts are beginning to concur in the opinion that a cure of the disease by the treatment is uncertain. Professor Koch disclaims responsibility for the statements put in his mouth in regard to his experiments. He blames the press for raising exaggerated hopes of instant benefit in every form of tuberculosis.

It is announced that Professor Koch will prosecute a series of experiments with the view of discovering remedies for scarlet fever, measles, typhus and other epidemics.

The river Neva is frozen over, and navigation at St. Petersburg is therefore closed.

A special despatch to the New York *Mail and Express* from St. Petersburg, says:

"The police, under direct orders from St. Petersburg, have revived corporal punishment upon a large scale than has ever been ventured on since the time of the Czar Nicholas. Polish women are being flogged for making secret preparations for emigration to Brazil, and a Roman Catholic priest at Warsaw was given lashes for holding an open-air service for his parishioners after the police had closed his church. Whole sale arbitrary transportation to Siberia is going on everywhere, without even the pretence of trials, and the most relentless persecution of the people by the police that has taken place in a long time is going on everywhere."

Excursionists to Iceland, report that the geysers, one of the chief attractions of that country, are gradually losing their force.

The Government of Buenos Ayres has decided to introduce in the Chamber bills providing for an income tax, the payment of customs duties in gold and a decrease in the State expenditures.

NOTICES.

FRIENDS' TEACHERS' ASSOCIATION.—A regular meeting of "The Friends' Teachers' Association," will be held at 140 North Sixteenth Street, on Seventh day, the 6th of Twelfth Month, at 2 P. M.

Programme.

- I. Teachers' Influence in the Formation of Character, ... John H. Dillingham
- II. Remarks on the subject, Thomas P. Cope and Samuel Emlen.
- III. Education in Japan, ... Inaza Ota Nitob

RACHEL G. ALSOP, Sec'y.

FRIENDS' CARD CALENDAR.—The Card Calendar for 1891, published by the Tract Association of Friends is now on sale at the Book Store, 304 Arch St. Price 5 cents.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Broad St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, Sup't.

DIED, Tenth Month 21st, 1890, at the residence her son-in-law, Charles Ballinger, Camden Co., N. J. ELIZABETH F. widow of Isaac H. Moore, in the 88th year of her age, a beloved member and elder of the Garden Monthly Meeting of Friends, Chester Co., Pa. This dear Friend was ever concerned to diligently attend all her meetings, and to faithfully uphold the principles and truths of our early Friends; she was careful to bring her children up to plainness of dress and address, and to be diligent in the attendance at all their meetings; and a short time before her death having her children and grand-children gathered around her bed, she tenderly entreated her grandchildren particularly, to faithfulness and to keep plainness, and that a blessing would attend them so doing. She said, "I fought a good fight, I have kept the faith, I have finished my course, and I have a crown of righteousness laid up for me." Her relatives and friends have the comforting belief that through redeeming mercy, she has been gathered home to her eternal rest in Heaven.

THE FRIEND.

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OL. LXIV.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 137.)

85. Fifth Month 10th.—First-day. At meeting this morning it was hard to get the mind and thoughts settled. I remembered the words of our Lord said, "Master, we have all the night, and have taken nothing." The great need of faith and patience in season of proving, and of obeying the voice of the Lord, whatever He commands. —, spoke; my state was such, what was said did not take the life in me. Be pleased, Oh Lord, to scatter all my soul's enemies.

11th Month 8th.—M. M. Johnson died the 1st of the month, after a severe illness of between two and three weeks. The funeral was this morning, which I attended. Several testimonies were borne to her worth; and the desire expressed for all of us who were continued here, to live in a state of preparation for the change, which might be nearer than we were aware; and that we might have our peace made, our calling and election &c.

12th.—Have not been feeling well enough to go to meeting. It is desirable to attend, when I am able to retire from all things of a worldly nature, to wait upon the Lord for a renewal of spiritual strength, for it is declared in Holy Scripture, "They that wait upon the Lord, shall renew their strength."

13th.—Called this morning to see —, and to see Mr. Marshall. They are wonderfully supported. The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.

14th.—Came to M. on Seventh-day the 13th. Attended meeting on First-day, in which I felt the spirit of supplication; and was constrained to kneel and ask for us who had assembled for the solemn purpose of worship, that the Master would draw near to us. After —, spoke to the poor in spirit: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." I had a little to say in conclusion. — met me at the station and took me to his home in W. C. Morris Cope is here, and is in the best things, green in old age, though over 85. He has been ill with pneumonia, raised up again for more service, before his wedding garment is quite completed, and he is ready for a dismissal.

21st.—At West Chester Meeting. Felt constrained to supplicate for the young, for the middle aged, who are bearing the burdens in the heat of the day, and for the aged, who were drawing near the end of their pilgrimage; that He who had been their morning light, would keep near and be their song of rejoicing in the end. J. S. appeared in testimony, beginning with, "Come thou with us, and we will do thee good," &c. A large meeting and a solemn one.

22d. Second-day.—Returned to my quiet home. Feel refreshed in body and spirit by being in the company of dear valuable friends.

Seventh Month 19th.—Near Haddonfield, N. J. My nephew —, brought me here on the 17th of this month. Was at meeting this morning, which was, to me, a dull, trying one. It seemed hard to get the mind centred. The weather was extremely warm and debilitating. While the spirit has to partake with the poor body in its weaknesses, how desirable that when met to perform that worship which is in spirit and in truth, we should strive to shut out wandering thoughts.

Eighth Month 10th.—Since I came here the weather has been unusually hot, and pasture dried so much that cattle had to be fed in winter. Some refreshing showers have revived the face of nature, and cooled the atmosphere. What cause for thankfulness to our Father in Heaven for his many blessings, unworthy as we are of his unnumbered mercies. A great storm last week in Philadelphia and Camden, wherein much property was destroyed and seven lives lost. We, not many miles off, were spared.

15th.—Went to Haddonfield this morning to call on —, whose husband died a few months ago very suddenly. He was taken away as by a stroke. How often the language revives, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." How soon her prospects were changed! but she has endeavored to bear her bereavement with resignation. The Lord doth not afflict willingly, nor grieve the children of men. Strong ties which bind us to earth, are severed, and with all the other trials and bereavements we have here, are the means designed in Infinite Wisdom, to loosen our hold on earth and earthly things, and bring us to the feet of our Saviour.

16th.—At meeting this morning, which was larger than any since I came here. I felt constrained to supplicate on behalf of the assembly; and especially for those in the strength and vigor of their days, who many of them had been made willing to sell all to obtain the Pearl of great price; but who at times feared they would not be able to hold out to the end. And for such as suffered the things of this life to captivate their hearts and affections, that they might be willing to take up the cross and follow the Lord in all He may require of them. Then that the dear Saviour would keep near all of us assembled, that we may be enabled amid the cumbering cares of life, to press on toward the mark for the prize. I feel myself as one of the least of the flock, and desire I may never put forth

a hand unbidden; but crave to be preserved on every hand.

28th.—Returned to my quiet home the 26th. Found all safe after having had my house closed for nearly eight weeks. Feel thankful for having been preserved in a comfortable degree of health, and am glad now to get back to my own meeting and friends.

Tenth Month 13th.—Had a pleasant visit from —, and daughter. It is cheering to have the company of such Friends in my loneliness. We can sympathize with each other, bereaved as we feel ourselves of the society of those who were as bone of our bone; and though their place is left vacant, yet our loss is their eternal gain.

22d.—At meeting this morning, I felt constrained to bow the knee in supplication. Oh the awfulness of approaching Thy sacred footstool, holy Father! Preserve me, I pray Thee, from venturing unbidden upon any work or service of this kind. R. Parker spoke afterwards, beginning with: "Let others do as they may, as for me and my house, we will serve the Lord." He spoke briefly. I feel peaceful this afternoon. "When He giveth quietness, who then can make trouble?"

Eleventh Month 18th.—Went with —, to see her aunt at the Baptist Home. There are 79 widows and single women, a number of them over 80. I felt interested in visiting some of them in their rooms, which are very comfortably and nicely furnished. It is a great satisfaction there are such homes provided for those who are unable to take care of themselves. They were all at work,—patchwork or something else. One, who had been blind from early life, was making baskets and other articles with beads and wire. She seemed cheerful, and could go about the house alone, and down to her meals. Several of them spoke of their homes as being so comfortable. More than one said, if they were not satisfied there, they could not be anywhere. Two or three were reading the Testament when I entered their rooms. It was a teaching lesson to me to see some who had once comfortable homes, so thankful for the provision which had been made for them. Often the lines presented to me, "Not more than others I deserve, yet God has given me more."

(To be continued.)

FOR "THE FRIEND."

Atlantic City Beach.

On the 15th of the Eleventh Month an opportunity presented for taking a long walk on the sea beach, at Atlantic City, in company with an intelligent and observing friend whose younger eyes were able to detect some things which would have escaped my observation.

Hanging on the railing of the board walk, which skirts the sea, were some seines used for sea-fishing. That day none of them were taken out, so we missed the opportunity of seeing some of those curious little fishes, called Sea-Horse, of which several had recently been taken, entangled in the masses of sea weed, which

were brought up by the seines. These curious fishes are so called because the outline of the head closely resembles that of a horse. They are about five inches in length, the bodies are covered with a hard, bony armor, and the tail is prehensile. A favorite position of the fish is a vertical one, supported by the tail clasping a stem of sea weeds. One remarkable peculiarity of the family of fishes to which the Sea-Horse belongs is that the care of the eggs devolves on the male fish, who carries them in certain folds of the skin, or deposited in rows on his breast or abdomen, until the young are ready to escape.

One can seldom take a long walk on the beach without finding certain curious black objects, called sea purses, which have been compared to a hand-barrow, the body of the barrow being represented by the middle of the egg (for it is the egg of a Skate), and the handles by the four projections. It is flat, and of a parchment-like consistence. The ends of the projections are coiled around a fragment of sea weed, and appear to be designed to keep the egg in position while maturing. All that I have examined of these eggs were empty, the young fish having escaped from them before they were thrown on the beach.

But the next day we had the pleasure of seeing one of the full-grown fish lying on the beach. It was a thin, flat, four-sided fish, perhaps 16 inches wide, with a tail of the same length projecting from one of the corners and a head on the opposite angle. Along the centre of the back, and especially on the tail, were numerous thorns or small spines, which furnish a formidable weapon to the living animal. When angered it strikes a powerful blow with its tail. There are some species of the skate or ray which are furnished with a projecting, bony spine, armed with teeth or barbs, whose blow lacerates the flesh in a fearful manner, and from the jagged nature of the wound it makes, this is very difficult to heal. The teeth are very hard and strong, so that they can crush the shells of clams and other mollusca, as well as the crabs and fish, on which they feed. The skate is used for food in Great Britain, but is rejected by our fishermen, who dread to see it on their lines or in their nets.

Perhaps the most common shell fish around Jersey beaches is the sea clam or surf clam (*Macra Solidissima*), which can always be found, some times in an erect position, half buried in the wet sand, and at others entirely beneath the surface. The empty shells are numerous, and the larger ones are sometimes used for sugar scoops, and were formerly employed by the Indians as hoes. They are eatable, but are not as much esteemed as the round or quahog clam, but are largely used for fish bait.

Some parts of the beach were almost destitute of shells, and then we would come to spaces crowded with them of various kinds. Perhaps a day or two afterwards one would find the barren parts rich in shells, and the formerly productive spaces without anything of interest. It is impossible to foretell what will be the result of the beating of the surfs or of the ever-varying currents of the ocean.

We were pleased to find a living star fish stranded on the sand. At the junction of its five arms, on the under side, the mouth is situated. It made little effort at motion, but we knew it was living from the motion of a multitude of delicate little tubes which were on the under side of the arms, and which it lengthened or shortened at will. This the animal effects

by distending them with sea water or withdrawing it. By means of these tube feet it is able to progress. Star fish are voracious creatures. They grasp a shell fish with their arms and then turn their stomach inside out, so as to envelop their prey and digest the soft parts, on which they feed. In some seasons they are very destructive to the oysters, and cause much loss to the fishermen.

There is another species of star fish, with long, slender arms and a well-defined central body. They are sometimes called brittle stars, because the arms are readily broken off. Indeed, it is almost impossible to obtain perfect specimens of some of these, for, if caught, they will rapidly throw off their arms, and thus crumble into a heap of fragments. I have seen them on freshly dredged oysters, on the New England Coast, and I suppose they are found in the New Jersey waters. They are much more active than the ordinary star fish.

On some parts of the beach in front of Atlantic City are rows of posts, sunk into the sand, probably the support of former walks which have been swept away. The lower parts of these, which are covered with water during a considerable part of the time, are densely covered with a multitude of the dark purple muscles, countless myriads of which cover the mud on the inner waters of the meadows and channels. These shell fish spin a sort of silk or fibre by which they attach themselves to each other and to surrounding objects. It is not uncommon to find on the beach masses of many shells thus fastened together by these threads. This species is the *Mytillus edulis*, or eatable muscle, and is common to America and Europe, where it is used as an article of food. J. W.

FOR "THE FRIEND."

[Our late beloved Friend, David Huddleston, passed through a remarkable experience about twenty-seven years before his decease, which he recorded as follows. As he has now passed from works to rewards, there seems no objection to giving it greater publicity than might have been proper in his lifetime:—]

Third Month 11th, 1863.

For some of my past years there has been an inward work going on, which I believe has been pretty much entirely unknown to any one save myself and my God.

I have for many years believed that perfect redemption, or freedom from sin, was attainable in this life. The doctrine that Christ came to destroy the works of the devil, I knew would lead to a state of sinless perfection.

The enemy had gained a strong ascendancy over some parts of my inner man. Hence, the conflict between him and the merciful power of my God, was at times great. But I continued on, wrestling and fighting under a belief that victory could be attained, and that it would be obtained, if I held out faithful.

While in this condition, and after a time of perfect bodily health, I was taken with a very severe attack of neuralgia of the breast. For two or three of the first days, and while suffering at times intensely, not a ray of light, or a single spark of Divine life, could I feel. A perfect fast was kept.

Then, suddenly, as I lay lamenting my situation, a little life was felt to arise. As I waited upon it, a voice was distinctly heard, "Thy time shall be prolonged yet longer." I had, previous to this sickness, been assured that my merciful God had a work in the Church and

amongst men for me to do. But I did not think that I should be called to commence this work till my own individual work in the garden of my heart was accomplished.

The language to Peter often occurred to me, "When thou art converted, strengthen thy brethren." Also, "Tarry ye at Jerusalem until ye be endued with power from on High." With these prospects of future service before me, I did not think the time of my departure was at hand: did not feel free to send for a doctor, although strongly solicited by my family and friends to do so.

During the first four nights, the arrangements concerning sleep, etc., seemed entirely given up to the management of Satan. Such a disorder and jumbled up state of things could not be described;—could not tell at times whether I was awake or asleep, some nights—though sleep very much departed from me. When I did sleep, my rest was disturbed by bewildering dreams, which oft in black colors painted the dreary scene. But still, I thought, amidst all, I was under the protecting care of the Lord; and that He would say when it was enough. I thought that the enemy was loose for a little season, in order more fully to try me. But, I believe he got but little advantage over me—as I do not think a murmur was drawn from me. It was on Seventh-day, the last of the Second Month, that my sickness, trying dispensation began; and on the next Fourth-day, in meeting-time, as I lay quietly on the bed, "my Light broke forth as the morning," and my spiritual health sprang forth speedily (Is. lvi. 1, 8.) I appeared almost overcome with "joy unspeakable and full of glory." A stream of light and life broke forth, mostly in form of language, as if addressed through me to the guilty and fallen world. Tears of gratitude plentifully flowed.

A vision of the old dispensation rose before me, and vanished away. Then the new dispensation in glory followed on. I saw it seem to slide in behind me; with its spiritual hand writing upon it. I was told that the same power that could produce the writing could furnish an eye and a heart to read it. Old things appeared to pass away, and all things, as to religion, to become new. All my own wisdom and righteousness, which I had with so much care been treasuring up for years, was now destroyed; and I was informed that his grace was sufficient for me. I began to query in my mind whether this heavenly language, which so freely flowed to me, was for me alone, and for the benefit of this time only, or whether I had better attempt to pen some of it down; when I was informed that the fountain was inexhaustible and that what was furnished to-day, would I do for use to-morrow; but could be furnished anew as need called for.

These visitations of Light and Life continued by spells that afternoon and evening, to such extent that it seemed almost more than my feeble frame could bear. I was so melted down under the conflicting influence of the mighty power, and under the thought that I, so unworthy a being, should now be made partaker of so great glory, that my natural man seemed hardly able to bear up under it. I besought the Lord that it might, in part at least, be suspended, till more bodily strength should be attained. But that night I was left far more destitute than was desirable. Instead of the shining Light of my heavenly Father, I was given up to the buffetings of Satan. The peace in my breast came on with renewed force,

ring almost insupportable. I remembered I, with his thorn in the flesh, and thought a large dispensation was given to me, that I might not be exalted above measure. I allowed that the chastening hand should be heavily upon me, so soon after thinking the diet was ended. Then I remembered, "He trieth every son whom He receiveth." I felt an humble hope, amidst all, that I was under the protecting care of the Almighty. And now I hope I may stand resigned to the trying proving scenes that may yet attend me: I may be enabled to say, amidst all, "Thy rod and staff, they comfort me." I know that the hardest watch is still necessary—"At the least twelve angels." May I be preserved in patience and holy fear; and in an humble reliance on my God! Not going before Him, as I have been too prone to do, but follow on as I may be pleased to lead the way; and be content with what little He may have for me out of a crumb from his bountiful table, may it suffice, especially if it should be as an evidence that I am still owned by Him. The thought that He would abundantly compensate for all I may yet attend me.

DAVID HUDDLESTON.

Testimonies of Three Clergymen.

In the number of *Friends' Review* for Eleventh month 6th, appears an article by a Baptist minister, Charles Watson, entitled "It was good to be here;" describing the deep impression made in his mind in a nearly silent meeting which he attended last summer in West Falmouth, Mass. It was not been unusual for other clergymen of different denominations to drop into that same meeting as summer visitors, and to testify among themselves of the preciousness, of the silent part of it to their own souls, and to exhort us to perpetuate observance of Friends' original principles. A few days later, in the same meeting-house, a Monthly Meeting was held, when several of the Methodist neighbors with their pastor, attended Friends in worship. Near the close of the opportunity the Methodist minister arose and declared to Friends that they could hardly be aware of the importance of their standing as a church among the Christian denominations of the world. The Christian Church at large has a need of the original standard of Truth in simplicity and purity, being held high and held up to by the Society of Friends. "And it will do us Methodists more good," said he, "adhering to your original and fundamental principles, and by living up to them in your manner of worship and everywhere,—you will be far more good by keeping to that, than you possibly can by imitating us."

It was on the same First-day on which the meeting occurred that was described by Charles Watson, when the present writer attended meeting at Pembroke in the compass of the same quarterly. Near the close of the evening meeting an aged clergyman who had come over from the States arose, and exhorted the young people to prize their heritage in the Society of Friends, especially the privilege allowed them of public silent waiting on the Lord for spiritual refreshment, communion, and strengthening of faith, uninterrupted by vocal interference. He had been sadly pained in many places to see this privilege ignored, and ministers calling out: "Don't waste any of our precious time, brethren, these silent intervals!" "Won't somebody hurry up the time?" &c., &c., till he doubted whether the true nature of Divine worship was

understood in the professing church generally. Faithfulness to the Spirit of Christ in the great concern of Peace on earth was also upheld, the principle of simplicity of personal appearance, of inspiration in the ministry of women, of which he had known instances, and, in short, all these and other testimonies for Christian life observable in "as many as are led by the Spirit of God," who thus have a right to be called "the children of God."—*J. H. D., in Friends' Review.*

"WHEREFORE, rebuke them sharply." (Titus i:13.)—Archdeacon Cochran, a somewhat eccentric, but indefatigable and zealous missionary with the Hudson Bay Company, was once preparing to build a new house in place of one that had become too small for the congregation. In this good work he met with determined opposition from Angus McLeod. He was a man noted for his propensity for liquor and profanity. Angus publicly and privately declared the new building would be too large—he could see no sense or reason in it. He expostulated with the archdeacon, and declared that he could never make himself heard in it. At the opening service, when the building was crowded to the doors, the archdeacon called out, "Is Angus McLeod here?" "Here, your reverence."—"Well, Angus, stand over there in that farthest corner to the right of the door. Now, Angus McLeod," he continued, in stentorian tones, "if you don't stop your drinking and your swearing, you'll go to hell. Do you hear that, Angus McLeod?" When Angus admitted that he could hear, the archdeacon sent him to the opposite corner, where he repeated his admonition—and demonstrated beyond a doubt that the preacher could not be heard in it.

SELECTED.

Truly there is little room for any other than the language of deep bemoaning; the glory of many in this land has become dimmed and changed. Oh! how has my heart mourned in remembering that in this part of the world [England], where the glorious light of the Gospel so eminently broke forth, and where so many were gathered from shadows and forms, to the living substance and power of Truth, under a full persuasion that the *Seed of Life* reigned and was in dominion, there should be such a falling away among the descendants of the great and good; that in most of the places I have visited, there is but little left but the form. The love of the world, and a conformity to its customs and friendship, has captured many of all ranks. The sense whereof leads me sometimes to believe that "The Lord will visit for these things, and be avenged on such a nation as this." Yet there is an honest and tried number, up and down, who have a just perception and a clear discerning, and who are engaged for the restoration of these captives, that there may be a revival of ancient zeal and simplicity; and a precious visitation is extended to the rising youth, and those in middle ranks, many of whom will, I hope, be brought forward in the Lord's time, as workmen and workwomen that will not need to be ashamed; provided they keep patiently under the holy forming hand of Divine power, which, through adorable mercy, is not yet wholly withdrawn from his heritage."—*From a letter of Rebecca Jones to John Pemberton, when both were in England, dated Ninth Mo. 29th, 1784.*

Content lodges oftener in cottages than in palaces.

Effects of Climate on Vegetation.

BY E. P. POWELL.

Some years ago I moved from New York State to Michigan, on a line with the lower tier of our counties. It cost me many dollars and much vexation before I learned that a tree set out without thorough mulching under the clear, Western skies, would suffer far more speedily and seriously than at my old home. Fuchsias that bed out well here, become in a short time dry sticks; seeds that I had been accustomed to germinate in the open soil must there be started in frames. I soon saw why Michigan forests were not the same as New York forests. The chances there favored large seeded sorts, such as oaks, walnut, hickory.

English gardeners transferred to Colorado invariably become disgusted. Coming from an atmosphere saturated with moisture, they find the air desiccated, their plants cooked, and their trees shriveled. It is one of the lessons least often anticipated, that in removing from section to section we have to learn new rules of agriculture and a new pomology, as well as new floriculture at every removal. This is more than most immigrants will do, and they are therefore failures. Many things must be considered in migrating. Those who have lived in a limestone section till middle life, rarely are successful or happy or healthy in the bottom lands of Western rivers.

Local climates are of immense importance to one intending to live by fruit-growing. I said to a farmer living over the West Hills, "Why do you plant strawberries? I get mine into market and all sold before you can ripen a quart." "Exactly so," he answered; "and then I come into market just in time to follow you." He had made his calculations correctly. Snow-banks cover his farm when mine is green and growing; but he knew how to adjust himself to climate.

But we have a long list of facts not to be accounted for on any known principle. The European grape-vines refuse to become acclimatized in equally warm zones of America. Many Asiatic plants decline to adapt themselves to American climatic influences, although absolutely hardy in their native habitat. American trees like Australia. Large exportations have gone thence of our tulip tree, Kentucky coffee tree, &c. The trees of Japan show a special fondness for the American climate. It is not a matter of soil, or of cold and heat alone. Climate includes the matter of moisture, of winds, of predominance of clouds or clear sky, and the presence of elements held always more or less in the atmosphere.

Our native swamp trees and plants, including even the bulbous roots, thrive better when transferred to drier places. All water plants, except the absolutely aquatic that root under water, grow better on higher soil. These include blue flag, weeping willow, red maple, cardinal lobelia, and dicentra. Why these should be found mainly in swamps is probably owing to the struggle for existence. Sturdier growths crowd them down and out of healthier spots; and only those survive that can endure the marsh land and marsh climate. The rose, wild, is confined to the Northern hemisphere; while most of our bulbs come from Southern Africa, and trees with vertical foliage belong almost exclusively to Australia. But all these have been transferred, and in some cases the species have been much ennobled by a change of climate. The primitive home of the *Brassica* is the marshy

seacoast; but we have given it a footing in our gardens, and let out the three imprisoned princes, broccoli, cauliflower and cabbage. This is not the result of soil so much as climate, for the *Brassica* still loves nothing so much as to be fed its old diet of salt. Then we have a long array of facts like these: trees from cold climates are more capable of enduring extreme heat than sub-tropical trees; that is, you must pass over one or two belts and take trees of a cooler zone if you wish to acclimatize them to the tropics.

The effect of climate is equally marked on hardiness, on form, on stature, on fecundity, on time of maturity of seed. Comparing those grown on the same isothermal line we find *Magnolia gracilis* in its native home 20 to 30 feet high; but in our country, as well as in England, it is never more than a bush of six feet. As to fecundity, Downing states that some strawberries that are pistillate in England become staminate in this country. Climate changes the sexual balance of the plants. In addition most of such varieties are otherwise worthless here. The cucumber is said by Dibble to become seedless in some of the Pacific Islands—a most desirable change of habit for our own climate if it could be secured. The periodicity of plants is often changed in all respects. The *Ricinus* [Castor-oil plant] is in Africa a perennial, in Europe a biennial, in this country strictly an annual. Our hot, dry atmosphere hastens its maturity, and leaves in autumn too little vitality to endure the dry, cold winter.

Indian corn or maize reverts in six years, in Germany, to a European type entirely unlike anything in this country.

Natural selection in the vegetable world looks very little to quality, but to endurance and virility—in general to health and vitality. The tree that can endure the severest changes of weather and produce the largest amount of seed may be said to be selected by natural law. It stands the best chance of survival both as an individual and as a race.

Nature's ideal was attained at Monroe, Mich., in the old pear trees over seventy feet high and two hundred years old—the fruit as tough as the tree. Man's work, looking to preservation of quality, and overlooking endurance, produces invariably a tendency to lessened vitality, and always to a decrease of fruit and seed.

At the Equator are palms, bananas, mimosas, philodendrons, and a vast show of magnificent climbers, together with the marvelously imitative orchids. Next we enter a zone of evergreen woods, in which will be found the citron family, including oranges and lemons and grape-fruit. Beyond this occurs the belt of deciduous trees where we have our home, covering the whole of the United States. Here are nuts berries and the fruits of the Rose family, including apples, pears, plums, cherries, peaches, and the most common berries. Next there is a belt of conifers, including firs, larches, pines and spruces, all having needle-leaves. Lastly, a ring of birches terminates with a northern fringe of willow bushes, that are themselves edged with mosses and red-algae.—*The Independent*.

THE churches now tolerate, if they do not actually regard with favor and complacency, worldly practices and a conformity with the spirit and customs of the age, which a few decades back they would have branded with every mark of reprobation. Explain them, comment upon them as we may, these are the facts.

SELECTED.

"NO PLACE LIKE HOME."

"I hate this little low-roofed house,
This hill-bound valley home;
I long to see the glorious world,
And 'mid new scenes to roam!"

"The sun just rises here, and sets,
The days are all the same;
There's nothing grand to do or see
And every thing is tame."

Years passed. The boy of restless heart
Had wandered far and wide,
Had tossed upon the ocean wave,
And climbed the Jungfrau's side;

Had journeyed from the Golden Gate
To storied Eastern lands,
And pitched his tent where Africa's streams,
"Roll down their golden sands;"

Had glided through the Grand Canal
'Neath soft Venetian skies,
And in strange northern lands had seen
The sun at midnight rise.

Through many cities grand and great
In wonder he had trod,
And on historic battle-fields,
His feet had pressed the sod.

He roamed through galleries of art,
And palaces of kings,
And filled his memory with store
Of rare and wondrous things;

And then he came to that small vale,
Content no more to roam,
And said: "There's not in all the world,
So sweet a place as Home!"

—Treasure Trove.

SELECTED.

TRUSTING.

I do not ask that God will always make
My pathway light;
I only pray that He will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet,
I only ask to find his blessed arms
My safe retreat.

If He afflicts me, then in my distress
Withholds his hand;
If all his wisdom I cannot conceive
Or understand,
I do not think to always know his why
Or wherefore here;
But sometimes He will take my hand and make
His meaning clear.

If in his furnace He refines my heart
To make it pure,
I only ask for grace to trust his love—
Strength to endure;
And if fierce storms beat around me, and if all
The heavens be overcast,
I know that He will give his weary one
Sweet peace at last.

—Canadian Churchman.

SUNSHINE LAND.

They came in sight of a lovely shore,
Yellow as gold in the morning light;
The sun's own color at noon it wore,
And had faded not at the fall of night;
Clear weather or cloudy—'twas all as one,
The happy hills seemed bathed with the sun,
Its secret the sailors could not understand,
But they called the country Sunshine Land.

What was the secret?—a simple thing
(It will make you smile when once you know):
Touched by the tender finger of Spring,
A million blossoms were all aglow;
So many, so many, so small and bright,
They covered the hills with a mantle of light;
And the wild bee hummed, and the glad breeze fanned,
Through the honeyed fields of Sunshine Land.

If over the sea we two were bound,
What port, dear child, would we choose for ours?
We would sail, and sail, till at last we found
This fairy gold of a million flowers.

Yet, darling, we'd find, if at home we stayed,
Of many small joys our pleasures are made,
More near than we think—very close at hand,
Lie the golden fields of Sunshine Land.

—Edith Thomas.

FOR "THE FRIEND."

Good Impressions.

Riding in the cars some years since, in company with that estimable Friend, the late Mr. Kite, a minister of Birmingham Monthly Meeting, a conversation arose between her and stranger, and perhaps some tracts or other publications of Friends were handed; after which she spoke to the writer of the importance of leaving good impressions on the minds of those with whom we are unavoidably brought into contact. This circumstance has been revived by reading a small volume entitled *The Feather-stones and Halls*, a notice of which has recently appeared in the editorial columns of THE FRIEND.

It is a short, interesting compilation, containing matter new to the writer, particularly the letter of that gifted minister, Thomas Scattergood. When in this country, John Hall made his home part of the time with Philip Price, whose hospitable residence in East Bradford, Chester Co., was situated on a pleasant eminence overlooking the waters of the Brandywine: and who was his companion in some of his religious journeys.

The book gives some insight into the everyday life of John Hall, a feature which it thought would add much to the interest and perhaps usefulness of Friends' journals, were more frequently brought into view.

He appears to have left a pleasant impression on the mind of one at least of Philip Price's children, the late eminent lawyer of Philadelphia, Eli K. Price, whose memoir of his parent published about 1850, thus speaks of John Hall:

"In the years 1800 and 1801, John Hall, an English minister, was a frequent inmate in the family of P. and R. Price, and his cheerful temper and patient humor made his company as acceptable to the children, as were his religious experience and instructive conversations grateful to their parents."

At considerable sacrifice in leaving a young and numerous family, Philip Price accompanied him in his visits to the meetings of Friends in the eastern parts of Pennsylvania, as far as Muncy, Catawissa, &c.; into the States of Delaware and part of New Jersey. These occasions of absence are spoken of as seasons of trial, but in the end rewarded with a feeling of peace resulting from the discharge of apprehended duties. He writes: "I do not know that I ever left home with my mind under more embarrassment but have since been favored to get into a more quiet, resigned state of mind, and I believe never experienced a time wherein I felt a greater necessity of putting my trust in that Power which is able to carry us through every trying dispensation we may meet with. Dear John has been much favored, being more enlarged than I have known him at any time before."

"The number of Friends in Delaware is generally small at each meeting, but many other people often attend, to whom the call seems much to be extended."

From New York, Fourth Month 5th, 1800, J. H. writes: "I expect by this time, thou hast heard of my coming to this place under a prospect of embarking for my native land. I can now inform thee that through an humble attention to the pointings of the Great Shepherd Israel, I have been favored to see the right time

leave this country, I think in as clear a point of view as I did to come here, which I esteem great favor among many others I have been made a partaker of. Though my trials have been many and in depths often, yet I have no cause to complain; but in humility of heart set my Ebenezer and say, hitherto the Lord has helped me. It felt solemn to my mind in meeting with thee and thy beloved wife, to whom I have felt my mind nearly united in the nearness of Gospel fellowship, and though we are parted one from another, yet are often present spirit and as epistles written on the fleshly tablets of the heart by the blessed Head of the Church. As He and his Father are one, even we are one in the covenant of life, being made partakers of the same spiritual bread. Leaving the city (Philadelphia) was a solemn moment to me, and I rejoiced in being favored with many and concurring testimonies in that place that I left them in the right time; and in my prayers for my preservation were as marrow to my bones. There is a precious remnant of your parts to whom I feel my mind nearly united. May the Lord preserve them in the love of his Holy Hand."

In the retrospect of his American travels and adventures, J. Hall wrote from Brighton, Eleventh month, 1803:

"Beloved friend, Philip Price:—Although about 18 months have passed over since I conversed with thee through the medium of my pen, I can assure thee that my love and affectionate regard for thee, thy dear Rachel and loved children is not the least abated or worn; for I can tell thee, that by my fireside and in my bed, my mind frequently takes its flight over the Atlantic Ocean to visit many of dear friends, and thy habitation often has a large share. I often call to mind the many pleasant days and nights I spent with you and your loved children. It was truly a place of rest for the sole of my foot, because I found the Son of God to be there. May you, my dear friends, so far preserved as still to be in the abodes of grace. This will make amends for all. I believe I have your trials and exercises as well as yours for the Truth's sake, and happy are they to continue with the Master in his affliction. I ever the same promise that was formerly made to his disciples will be your reward: 'Ye they who have continued with me in my tribulations and I appoint unto you a kingdom.'"

Girls as Pack Horses.—No sooner are the small girls large enough to possess the requisite physical strength than they are set to the most idle work the land affords, says a traveller. A child has a pannier basket fitted to her shoulders at the earliest possible moment, and drops it only when old age, premature, but faithful, robs her of power to carry it longer. We have seen sweet little girls of twelve or fourteen staggering down a mountain side or along a rough pathway under the weight of bundles as large as their bodies, which they never dropped than they hurried back for more. I have seen girls of fifteen years, bareheaded and bareheaded, in the blistering rays of August sun, breaking up the ground by dragging mattocks heavy enough to tax the strength of an able-bodied man. I have known young miss no older than these to be employed as porters for carrying the baggage of travellers up and down the steepest mountain path in the region round about. She admitted that it was sometimes very hard to take another step, but she must do it. And she carried such an

amount of baggage! A stout limbed guide is protected by the law, so that he cannot be compelled to carry above twenty-five pounds; but the limit to the burden put upon girls is their inability to stand up under anything more. But the burden increases with the age and strength of the burden-bearers till by the time the girls come to womanhood there is no sort of menial toil in which they do not bear a hand, and quite commonly the chief hand.—*Transcript.*

Abraham Lincoln.

Theodore L. Cuyler, in a discourse at Saratoga Springs, N. Y., on the 14th of Eighth Month last, gave an interesting description of Abraham Lincoln, from which the following passages are extracted. They were published in *The Independent*.—

"One hundred years from now, the name above every other name in American history, will be that of Abraham Lincoln. Lincoln came out of the most abject poverty of the frontier cabin. He got far into his teens before he ever saw a book. Steeped in poverty to the eyelids—just the start he ought to have had—the first half dollar he ever earned was for rowing a man out in the Mississippi to put him on a raft. Then when he began to learn to read, the first books he ever read were the Bible and Bunyan's 'Pilgrim's Progress.' With the language of the Scriptures, and of Bunyan and of Shakespeare, he was well acquainted. When he got out in the Black-Hawk War as the captain of a lot of militiamen, William Cullen Bryant, then on a Western trip, fell in with him, and he was wonderfully impressed with the tall, lank young captain. Years after, when Lincoln made his Cooper Institute speech, Bryant remarked as he came upon the platform: 'That is the tall chap I saw at the head of those raw recruits out in the Black-Hawk War, and I thought then he would be heard from some time in the future.'

"When he began, after having picked up some little knowledge of the law, his political life, and his neighbors proposed that he should run for the Legislature—he accepted the nomination and began a campaign. He went to the village out in Illinois where his opponent lived. As he entered the town he saw the house of his opponent, which was pointed out to him, and he observed a tall spire of iron sticking up on it, and he inquired what it was. He had never seen a lightning-rod, and didn't know what it meant. He was told that it was a lightning-rod put up to protect the house from being struck by lightning. It was the only house in the town thus protected, and, as this man who was running against Lincoln didn't bear a very good moral reputation, Lincoln was very quick to take advantage of the fact. After sitting quietly listening to his opponent's speech, in which he asked his hearers if they were going to throw him over for an unheard-of man, somebody whom nobody knew, Lincoln came forward—an uncouth, lank-looking fellow—and said: 'Neighbors and friends, I acknowledge to you that you don't know much about me here. I have never had many opportunities, and I am not much known to the people of this section; but I thank God that I've never led such a life in this community that I have got to put lightning-rods on my house to protect me from the righteous vengeance of the Almighty.'—That was probably Abraham Lincoln's maiden speech. There he was at the very beginning. The crowd cheered, and his opponent sat discomfited.

"When he went to Springfield it was a little village. He knew only one man in the place, and his name was Speed, and he kept a small store. Speed says that Lincoln walked in and said: 'Hello, Speed, how are you?' 'Pretty fair, Abe; how are you?' 'Well,' said Lincoln, 'I've come here to practice law. I have got to live somehow, and I haven't got anything. How much do you think it would cost me to fit up a little room? I want a table and two or three chairs and a bed.' Speed said: 'You can get them for \$17 or \$18,' Lincoln said: 'I haven't got so much money in the world.' 'Well,' said Speed, 'I will tell you what you can do. I have got a bed up-stairs, and it is big enough for two. You may come and live with me until you can earn enough to buy a little furniture.' So Lincoln took up his carpet-bag—which contained all his worldly possessions—and marched up-stairs, and Speed said that in a few moments he came down and remarked: 'Well, Speed, I am moved.'

"There was the start of the man that was to go on with imperial strides until all the civilized world looked at him with admiration and affection. There is no romance in history like the romance of Abraham Lincoln. What incentive to poverty and Godly principle like the beautiful romance of Abraham Lincoln, who, from that hour when he started on his career as a lawyer, with that little carpet-bag, on to the loftiest position the world ever knew, never forgot that no man ever was lost in the straight road.

"He was to the very last a most perfect democrat in his dress and appearance. When he delivered the great Cooper Institute speech, he got a new suit of clothes. They were very uncomfortable to him. When he was nominated for the Presidency, the clothiers sent him clothes and the hatters sent him hats, and one day he rigged himself out in his new clothes and stood before the glass, and said to his wife, 'Well, wife, whatever we get, anyhow, we will get some new clothes.'

"During the first few months when he was President, he went around Washington in the evenings clad in a brown pepper-and-salt suit, with a cap on his head. He was so tall that he liked to wear a cap sometimes. A few days after the battle of Bull Run, some soldiers were sitting in General McClellan's headquarters, among them some English officers, who were ever here looking around, and suddenly a tall, lean man, clad in a pepper-and-salt suit, and wearing a cap, came to the door and said: 'Where is George, to-night?' The orderly to whom the question was addressed, arose and doffed his hat, as did the other officers, and replied: 'General McClellan was up all last night, and he has just gone off to get some sleep.' The tall man turned without a word, and walked away. The Englishmen who were sitting there inquired who the man was that the officers should take off their caps to him. 'Why, that is the President.' 'What President?' they asked. 'The President of the United States, Abraham Lincoln.' The Englishmen were astonished, to think of the President of a great nation walking around unattended, in a pepper-and-salt suit with a cap on his head, in that fashion. Imagine one of the great rulers of Europe thus attired and perambulating the streets alone, unattended, at midnight. You couldn't take him into conventionality.

"Governor Bross told me, once, that after calling on Lincoln at the White House, as he was leaving the grounds, and had just reached

the street, he heard some one calling 'Bross!' and turning, he saw Lincoln running hatless down the avenue after him; and when he caught him he said: 'Bross, I forgot to ask you to stay and take breakfast with me this morning.'—Just imagine the President of the United States running down after a man without any hat on, and all the people looking at him! But that was Lincoln all over—simple, democratic and unassuming. I was in to see him with my mother, one day, when he was very busy looking over 'sentences for desertion,' etc., in the army, and my mother asked him how Mrs. Lincoln was, and he turned to his little boy and said: 'Tad, how is your mother?' Then he said to us, 'I haven't seen Mrs. Lincoln since five o'clock this morning.' Dr. Bellows once said to him: 'Mr. President, do you ever eat?' 'Yes, sometimes.' 'Well,' said Dr. Bellows, 'I am here at all hours, and I have never seen you eating.' 'Well,' said Lincoln, 'I browse about just as I can get it.' That was so. He lived in that sort of a way.

"I suppose the turning-point in Mr. Lincoln's life was when he came to New York and made that great speech at Cooper Institute, which no doubt resulted in his being elected President. That speech was such a magnificent piece of logic and argument, that when Mr. Lincoln sat down, upon finishing its delivery, he had not only captured his audience, but had made his name forever known in the great City of New York as a master of logic and lofty principle. That speech made him President of the United States undoubtedly. The next day he was wandering around New York with — McCormick—afterwards Governor of Arizona Territory—and when they were in the vicinity of the Astor House, Lincoln said: 'I want to go and see an old friend of mine who is in business down here.' So they looked in the Directory and found where he was, and they went to his store. Lincoln asked him how he was getting on in the world, and his friend said he was doing fairly, that he had lost one fortune, but had got another start, and was now in hopes of getting rich once more; and then he asked Mr. Lincoln how he had prospered. Lincoln replied: 'Well, I've got a house paid for, worth about \$8,000, in Springfield, and there is a prospect that I may be nominated the next summer for the Vice-Presidency; and if I do, I hope to be able during the time I fill the office to save something out of the salary, so that I may be worth \$20,000, and that is as much as any man ought to want.'

"I never go through Union Square and read the sentence on his monument, but I think of the thirteenth chapter of Corinthians: Malice toward none—charity for all. Then, he had such a neat way of calling a man to order. He said to Fessenden once, 'What Church do you belong to?' 'I generally go to the Congregational Church. Why do you ask?' 'Well,' said Lincoln, 'Seward belongs to the Episcopal Church, and sometimes Seward swears about as bad as you do.' Fessenden said that he was very careful afterward not to use any profane language in the hearing of the President. That was Lincoln's neat and effective way of calling a man to order without hurting his feelings. It was done in that gracious way that Fessenden enjoyed it, and he himself told the story.

"As to Lincoln's statesmanship, as to his humor, and as to all the wonderful qualities of the wonderful man, there will be no end to the praise of Abraham Lincoln. There are some

men that you can study at a glance. There are other men that you must think over, and about whom new discoveries are made every moment. A man travels among green mountains and lofty hills, and admires the landscape; and he may travel it many times—and each time he will see something new to admire that he had not noticed before. So it was with Abraham Lincoln. His majestic character unfolded new beauties at every view. He never united with any church. He told a minister in Washington once, that he could not accept perhaps all the doctrines of his Confession of Faith, 'but,' said he, 'If all that I am asked to respond to, is what our Lord said were the two great commandments, to love the Lord with all thy might and strength, and my neighbor as myself, why, I could do that.' He was once a teacher in the Presbyterian Sabbath-school in Springfield. He was a reverent, pure man. He feared God constantly. It was no hypocrisy for him to say, in the second inaugural: 'If I could not ask help from Almighty God in these dark days, I should break down.'

Natural History, Science, etc.

A Gigantic Butterfly.—E. M. Woodford, in his account of a visit among the Solomon Islands, describes the capture of a butterfly, whose wings have an expanse of nearly nine inches. It is not only one of the largest, but most beautiful of this class of insects:—

"My first sight of an *Ornithoptera* occurred at Uru Bay, Malaita, in May, 1886, when I was at anchor there in the *Christine*, soon after my arrival in the group as previously described. It was the day after we had received the news of the attack by the natives on the labor-ship, 'Young Dick.'

"Some of the crew had gone ashore to cart firewood, and I had accompanied them. We posted two sentries, armed with loaded rifles, to keep watch. I had wandered about a hundred yards along the beach, but beyond a few common *Euplœa*, I had seen nothing worth catching, and had turned to rejoin my companions, when I saw what I first mistook, as the sun was in my eyes, for a pigeon coming towards me. It passed out of reach about ten feet over my head, nor did I see it again, but as it passed over me I saw it was an immense butterfly, which I was able afterwards to identify as a female of *Ornithoptera Victoriae*.

"Three or four days afterwards, we arrived at North West Bay, at the end of Malaita, and at this place, for the same reason, we had to use great caution in going ashore. We were anchored off a small beach of white pebbles about a quarter of a mile in length, fringed by a dense growth of forest trees. At one end of the beach a stream entered the sea, but the action of the waves had washed up a bar of pebbles across its mouth, making a deep pool, admirable as a bathing-place, just inside the bar.

"The schooner was anchored less than a hundred yards from the shore, and I had been ashore all the morning on the beach, keeping a man constantly on the lookout on board in case of attack by natives. I had taken several good insects, which made me anxious to spend every available minute that it was possible to do ashore. In the afternoon it was proposed to take all the boys on shore—we had at the time nearly a hundred—to bathe in the fresh water. Posting our sentries, the whole ship's company were soon engaged splashing and diving in the pool, myself among the rest. All at once I saw

one of the same huge butterflies that I had seen at Uru a day or two before, flying slowly along the beach, over my head.

"I scrambled out of the water, seized my net, and started in pursuit. I tread upon sharp stone and fell head over heels, but picking myself up again, continued the chase along the beach, till at last just as my quarry was rising among the trees, I came up with it, and by a well-directed stroke, enclose it in the net. I leave it to any ardent entomologist to imagine my feelings on this occasion. The same afternoon, I got a male in very good condition, and the boys brought me another, that they had knocked down with a bush, and of course badly damaged. I saw several more, but they kept high up among the trees, I thought I would try to shoot them with dust-shot. I was carrying a 16-bore gun, into one barrel of which a Morris tube, 360 bore, was fitted, and by its aid I shot two more females. The following extract is from my diary: 'At one time there was no less than three males and two females flying about the flowers of one tree, but they were too high even to shoot at. A most beautiful but tantalizing sight.' Upon returning on board and comparing my captures with a rough tracing of the female in the Natural History Museum, which had been supplied me, I found that I had re-discovered the long-lost *Ornithoptera Victoriae*."

Exterminating Seals.—The seal is being rapidly exterminated in the Danish waters by direct encouragement of the authorities. Rewards of three kroner for the head of each seal killed are paid by the Fishing Society of Denmark, in order to encourage the energetic hunting and slaughter of these animals. The reason for this course is that the seals are alleged to destroy the fish, on which so many of the population depend for food and employment, and Dr. Feddersen, the Secretary of the Fishing Society, has issued a map showing those parts of the coast where, owing to the prevalence of seals, the fishing industry is rapidly decaying. On the other hand, where seal hunting has been most energetic, the catch of fish during the past summer was much in excess of former years, and fishermen are being encouraged, by hope of reward as well as appeals to self-interest, to clear these animals of the Danish waters. So effective is the apparatus made that on the little island of Hesselø alone no less than 810 seals have been destroyed within the last ten months during which the ward has been paid.—*New Castle Chronicle*.

Items.

Ignorance of French Canadians.—The ignorance of the French Canadian masses received a graphic illustration at the time of the small-pox epidemic in Montreal, five years ago. The Roman Catholic Church forbade vaccination and defied the medical board, and every day crowds went to mass where crowds meant dissemination of the plague. No sanitary precautions were taken. The only remedies to which the masses had recourse were little round pieces of paper bearing the imprint of the Virgin Mary, which were blessed in bulk by the archbishop of the diocese, and were sold by priests to their flocks. These they stuck on their breasts or swallowed. The result was that French Canadians died by thousands, while English-speaking citizens escaped with comparatively small losses.—*W. B. Harte, in The Forum*.

Intolerance in Peru.—The *Christian Advocate* gives some particulars of the imprisonment of Callao, of Francisco Peuzotti, a Methodist minister, on the charge of preaching the Gospel and circulating forbidden Bibles. The Peruvian Constitution does not permit the public exercise of any

form of worship than of the Roman Catholic religion. F. Penzotti has been 3 years laboring in those parts, and once before suffered a short imprisonment. He writes in a cheerful spirit from his prison, and appears to think that this occurrence will contribute to the good of his work, and to the speedier coming of the day of toleration, if not of liberty of worship. He expected to take an appeal from the Court at Callao to the Supreme Court at Lima, so that his case will be widely known in Peruvian circles.

Mennonites on Secret Societies.—At a Conference of Mennonite ministers held at Bowmansville, Ninth Month 23rd, 1890, a report was adopted on *Secret Societies*, which opposed them on the following grounds:

1. Because they are worldly organizations, organized for the purpose of pursuing worldly objects only, yet by certain forms of religious exercises and religious ceremonies which they have, many of their members are persuaded to believe that the edge contains all the religion necessary, and that on this account they can do without the church and church services.

2. Because they, in their religious ceremonies (addresses, prayers, &c.), intentionally do not make mention of the name of Jesus Christ, whereby they deny Christ who has said, "But whosoever shall deny me before men him will I also deny before my Father which is in heaven.—Matt. x. 33.

3. Because as secret organizations they contain secrets to which those joining them are required to promise obedience and to pledge themselves not to reveal them, before they know what they are and what they require of them. But Jesus says, John xviii. 20, "In secret have I said nothing." The Apostle Paul exhorts, Rom. xii. 2, to "prove what is that good, and acceptable, and perfect will of God." And to the Corinthians the same Apostle writes, 1 Cor. x. 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But in order to do anything to the glory of God we must necessarily know whether the thing is in accordance with the will of God before we undertake to do it.

4. Because they are *oath-bound societies*; But Christ teaches, Matt. v. 34—36, "But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

5. Because they make brotherly fellowship with unbelievers, with godless and sinful persons. But Paul exhorts, 2 Cor. vi. 14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And Eph. v. 11 he writes, "And have no fellowship with the unfruitful works of darkness, but rather prove them."

6. Because by their secrets they occasion suspicion, and are objects of offense to many. Paul exhorts, 1 Thess. v. 22, "Abstain from all appearance of evil."

7. Because they are partial and make an evil difference between those who are members and those who are not members, even where both are members of the same church, whereby they manifest a higher regard for the worldly organization of the lodge, than for the spiritual organization of the church.

8. Because their much praised beneficence is not in accordance with the teachings of the Bible, which teaches us to aid the poor, the needy, the sick and the helpless. The secret societies give assistance alike to the rich as well as to the poor. Jesus teaches us to do unto those who are not able to reward us; the secret societies do good only to those who have bound themselves under similar circumstances to do good to others again. The Scriptures require that we shall do good unto every one in need of our assistance. The so-called beneficence of our "beneficial societies" is restricted to the members of the particular society who are of good standing and who have paid up all their dues.

9. Because a Christian can better fulfil his duties

and obligations towards God and his fellow men; towards the family, the church and the world, if he is free from the bonds of secret societies and the obligations which these require of him, than he is able to do, if he is obliged to devote much time, much money and much attention to the things belonging to these societies.

A True Story.—Willie and Harry and Crusoe were three great friends, though Willie and Harry were boys, Crusoe was only a dog, but that made little difference, for he was just as good a playfellow, and often seemed to have just as much good sense. He certainly was better tempered than either of the boys, and as to quarrelling or fighting, he seemed to feel himself quite above such behavior.

One day Crusoe lay in the sun taking a nap, when all of a sudden he heard loud, angry words, then a sharp blow, and starting up quickly what did he see but Willie and Harry in a regular fisticuff fight. No wonder the sensible dog was shocked and indignant, and what do you think he did? He sprang right in between them, separating them, and then bit each of them sharply!

He evidently thought both deserved punishment, and did not stop to ask which struck first.

The mother of the boys told me this who beheld the scene from the window.—*Selected.*

THE FRIEND.

TWELFTH MONTH 6, 1890.

We have received from a correspondent the following criticism on one of the poems of John G. Whittier, which we publish, because there may be others as well as the writer, who would understand the verse quoted, as implying an approval of war under some circumstances. The criticism is as follows:—

"OUR COUNTRY."

A beautiful poem with the above title from the pen of John G. Whittier, appearing in THE FRIEND of Tenth Mo. 25th, has occasioned some uneasiness of mind with the writer, lest some ideas clothed in the rhythmic beauty of the poem, are of a character that may possibly prove harmful.

In view of the deluge of immorality and crime which has inundated "our country" to an alarming extent, and which, under the baneful influence of a legalized liquor traffic, is constantly increasing, we can hardly see the appropriateness of the lines—

"Thy way is down no fatal slope
But up to freer sun and airs."

But the sentiment which occasioned special uneasiness occurs in the last stanza,—

"Oh land of lands! to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee."

While it might be possible for us in the discharge of Christian duty, to meet death in behalf of "our country," yet the idea which the poet's lines convey, seems to be the *popular one* that in time of "need" our country is entitled to the *military services* of her "sons!" This idea may be *patriotic*, but to the writer it seems opposed to the peaceable principles of Friends, and I much regret that Whittier, who is everywhere known as the Quaker Poet, should have given expression to a sentiment, which does not seem consonant with the life and character, either of the poet himself, or of the Society which he represents.

JESSE EDGERTON.

COLUMBIANA, Ohio.

When we first read the poem, we felt some hesitation about the expression of dying for

one's country, because such terms have been so often used in reference to those perishing on a battle-field, that the thought would naturally arise that our poet had the same thing in his mind. But we reflected, that J. G. Whittier was a professor of the peaceful religion of Christ, and that therefore, he might properly use the words, without sanctioning an application of them to a system at variance with the precepts of our great Lawgiver, who orders his followers to return good for evil, and to love their enemies. For there are other ways than those of war, in which a man may devote his life to the good of his fellow citizens.

A letter from a ministering Friend in the interior of Kansas says, that their Monthly Meeting has not many members, "perhaps less than 20 families, and yet the members have agreed with a man to come and reside in their limits as their pastor."

"Singing constitutes a large share of the vocal exercises during the meeting hour. This man whom they have hired is a young man, who has but newly come into membership, and has but a very imperfect understanding of the doctrines and practices of Friends—who, it may be, will make many proselytes, but cannot be expected to add strength and weight, in the sense of a Friends' Meeting. Thus we see in most places where once the distinguishing characteristics of Friends were prominent, they are almost out of sight, approximating in most respects the manner of worship in other denominations.

"There are individuals in all denominations who recognize the need of the presence and guidance of the Holy Spirit; and even say, they cannot do anything to promote the cause of the Redeemer's kingdom, without being endued with power from on high; but in their practice, do not know Jerusalem to be their abiding place, and the reception of the anointing which enables to divide the word of Truth aright.

"I have a living desire in my heart, and constantly breathe out the prayer to the great Head of his Church, that a remnant of the waiting seed of Jacob may be preserved, and that they may be as the little leaven hid in the meal, in their place and generation."

Amid the many discouragements with which the faithful members of our Society have to contend in the present day, there is a cheering hope revived by the thought, that living members of the church are still preserved in many places; and that these, if they abide under the government of the Head of the Church, may prove as *leaven*, spreading around them a knowledge of the Truth, encouraging others to faithfulness in their religious duties, and preparing the way for a revival, in the Lord's time, of primitive purity and zeal.

The new volume of *Piety Promoted* (the fifth of the series) which is referred to in the Minute of the Meeting for Sufferings recently sent to the Quarterly and Monthly Meetings, has now been published, and is for sale at the Book Store, No. 304 Arch Street, Philadelphia. It is a 12mo. volume of 479 pages, containing 170 different accounts of Friends who have deceased between the years 1779 and 1890. The Friends of whom a brief record is thus preserved, resided in various parts of the United States and Great Britain. The Divine Grace, through whose operations they were prepared to leave this world in the joyful hope of receiving a better inheritance, is not limited by any boundaries of race or place

—for "In every nation he that feareth God and worketh righteousness, is accepted of Him."

The price of the book is 75 cents per copy—and the cost of sending by mail 10 cents additional.

SUMMARY OF EVENTS.

UNITED STATES.—The Second Session of the Fifty-first Congress opened on the 1st instant. The President's Message was read in both Houses. In the House, Representative Dockery, of Missouri, offered a resolution for reference, reciting that it is alleged that 12 Senators and 15 Representatives, pending the passage of the "Silver bill," were admitted to partnership in various "silver pools," by which they realized \$1,000,000 profits in the advance of the price of silver after the passage of the act, and directing the Committee on Coinage, Weights and Measures to inquire into all the facts and circumstances connected with the alleged purchase and sale of silver. The committee shall have leave to send for papers and persons and to report at any time.

The public debt statement shows that the public debt, less cash in the Treasury, increased \$6,130,819 during the Eleventh Month. Total cash in the Treasury, \$675,860,186.

The verified population of the United States in 1890, is fixed at 62,622,250. This total differs by 141,710 from that contained in the report of the Census Office under date of Tenth Mo. 28th, 1890. The change is due to the correction of the errors by what is termed the first or rough count, and the additions of names ascertained to have been omitted from the enumeration.

Representative Lanham, who has been re-elected from the Eleventh Congressional District of Texas—probably the largest in the country—represents 97 counties that are said to exceed in area 10 States. One of the counties in his district is 1000 miles by rail from his home.

The forthcoming report of the Secretary of the Treasury will contain statements showing as nearly as possible the amounts of the various kinds of money in actual circulation among the people from 1870 to the present time. From Tenth Month 1st, 1870, to Tenth Month 1st, 1890, the total increase of circulation was over \$727,000,000, making an average increase per month of \$3,032,336, and an increase per capita of \$4.99, the total circulation per capita in 1870 being \$19.97, and in 1890 \$23.96. During the last ten years the average monthly increase was \$3,966,992, and the increase per capita \$3.59.

Before the Congressional Committee on Immigration, at Seattle, Washington, on the 28th ultimo, Collector Bradshaw, of the Puget Sound customs district, expressed the opinion that fifty or sixty Chinese are smuggled across the border each month. He recommends that two swift steam launches be used by the Government to patrol the sound.

The reports received at the War Department from South Dakota on the 1st instant, were unfavorable. It was learned that a number of the Indians had started toward what are known as the Bad Lands, and that on their way they committed depredations on the cabins and stock of friendly Indians, who went into the agency.

A committee appointed by the National Convention of the Women's Christian Temperance Union, held at Atlanta, Georgia, called on the President and Secretary of War on the 27th of last month, and urged them to issue an order forbidding the sale of beer and light wines at military garrisons. The committee said that the Government was not only licensing and encouraging beer and wine drinking, but was even compelling commissioned officers of the army to be "over-seers of military saloons, called canteens, and thus giving a semblance of respectability to beer drinking."

The Deputy Collector of Customs at Vanceborough, Me., collected over \$200 duty recently on an importation of geese, which he classified as poultry, subject to 3 cents a pound duty. The importer has appealed to Washington claiming that the geese were water fowl, and entitled to free entry.

The St. Augustine Democrat is of opinion that the culture of rice is destined to become a profitable pursuit in Florida. It is believed that the rice will harden there before the arrival of the birds.

The wheat crop of Washington is estimated at 16,000,000 bushels. The elevators, warehouses and box-cars along the railways are filled, and sacks of wheat dot the fields. The inability of the railroads to obtain

motive power to move the cars to market is exasperating the farmers, who are charging them with collusion with the warehousemen to lower the price of wheat. The farmers threaten to build an independent line to Puget Sound.

The Charleston World thinks the rice crop in South Carolina and along the Savannah river will be considerably shorter and poorer in quality this season than last.

Deaths in this city last week numbered 385, being 25 more than last week, and 26 more than the corresponding week last year. Of the foregoing, 193 were males and 192 females: 63 died of consumption; 38 of pneumonia; 35 of diseases of the heart; 21 of apoplexy; 16 of convulsions; 16 of typhoid fever; 13 of Bright's disease; 11 of cancer; 11 of old age; 11 of diphtheria and 10 of inanition.

Markets, &c.—U. S. 4½'s, reg. 103½; coupon, 104½; 4's, 123; currency 6's, 112 a 124.

COTTON was quiet, but steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$20.50 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; do. do., extras, \$3.75 a \$4.10; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.65 a \$4.80; do., do., straight, \$4.80 a \$5.15; winter patent, \$5.15 a \$5.40; Minnesota, clear, \$4.35 a \$4.75; do. straight, \$4.85 a \$5.10; do., patent, \$5.15 a \$5.50; do. do., favorite brands higher. Rye flour was scarce and firm at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was in light supply and steady, held at \$2.15 a \$2.35 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 97½ a 98½ cts.

No. 2 mixed corn, 63 a 63½ cts.

No. 2 white oats, 51½ a 51¾ cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 4 a 4¼ cts.; common, 3½ a 3¾ cts.; culls, 3 a 3¼ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 2¾ a 3½ cts.; lambs, 4 a 6¼ cts.

HOGS, 5½ a 6 cts. for Western.

FOREIGN.—On the evening of the 27th ultimo, Balfour introduced into Parliament his Land Purchase bill, and the discussion only lasted thirty minutes. The disorganization of the Irish party was manifested by the fact that, whereas Parnell, followed by 24 Nationalists, voted for the introduction of the bill, four members of the party voted against him, while about 40 abstained from voting.

Charles S. Parnell, who was the means of a divorce from his wife by Captain O'Shea, has been discredited by the English and Scotch Liberals, and by a large faction of the Irish Nationalists. He still strives to hold the leadership of the last-named party, which is threatened with disruption. The course of the Liberals is not yet known, although their reunion with the Union-Liberals is thought likely, in which event Gladstone will retire, and Home Rule for Ireland be abandoned.

A despatch from Dublin, dated 11th Mo. 20th, says: The people of Swineford, County Mayo, are greatly disappointed over the refusal of the Grand Jury to guarantee even one penny to assist in carrying out Balfour's plan to build a railroad from Collooney to Clare-Morris. Crowds of people throughout the distressed district are demanding work from the priests and Poor Law Guardians. It is admitted by the authorities that within three weeks many of the people in the Swineford district will be without food of any kind. Delegates have started for London, to urge upon the Government the necessity of taking steps for the alleviation of the distress.

Minister Pelletan has presented to the Budget Committee a report on the financial situation of France. This shows that the estimated debt of the country is 30,300,813,594 francs of nominal capital, and 22,824,043,690 francs of actual capital, the nominal rate of interest being 3.48 per cent., and the actual rate 4.62 per cent. "This," continues the report, "is the largest public debt in the world, but French credit is sufficiently solid to allow of French stock being reckoned as 3 per cents."

The French Government will not allow the importation of Professor Koch's lymph. The refusal of the customs officials on the frontier to admit the lymph sent to Pasteur by Prof. Koch, was based on the ground that the importation of medicines, the composition of which is not known, is illegal, a law prohibiting such importation being in existence.

The correspondent of the Associated Press, at Berlin, says in his despatches of the 29th ultimo, that Dr. Von Gossier, Prussian Minister of Ecclesiastical Af-

fairs, replying in the Lower House of the Diet, (day,) to the interpellation of Herr Graff as to what measures the Government intended to take to promote the adoption of Professor Koch's remedy, says that the Finance Minister had placed at the disposal of Prof. Koch sufficient funds to enable him to continue his inquiries and produce the lymph. There was no good ground to hope that the remedy would be found to be efficacious in the treatment of other diseases than tuberculosis. Care had been taken to make the remedy perfectly accessible to the poor. In the course of time, the preparation of the lymph would be entrusted to competent persons employed by the State. After arduous researches, extending over a period of six weeks, it was found that the lymph could be supplied at a cost of 25 marks per five grammes. An ordinary vial contains sufficient for 5000 inoculations, each costing five pfennige.

The German Reichstag will be asked for 50,000,000 marks for the army, part of which sum is to provide new munitions and part to alter the color of the uniforms, in order to render the movements of the troops less distinct. Henceforth no glitter of headpiece or arms will be permitted; a sombre uniform is a necessity under the new tactics.

Despatches from Kiel, Schleswig and Lubeck, report, that all those places are flooded, as well as extensive tracts of land on the Baltic Coast. The damage is enormous.

The *Novoe Vremya* says, Holland will always fight for Russia, France and England ready to assist her in the work of preserving her integrity and liberty of action.

The saltiest piece of water on earth, it is claimed, is the Lake of Urumia, in Persia, situated more than 4000 feet above the sea level. It is much saltier than the Dead Sea, the water being found on analysis to contain nearly 22 per cent. of salt.

NOTICES.

The Managers of the HOWARD INSTITUTION, 16 Poplar Street, desire to inform their patrons and friends, that they propose making washing a speciality, having excellent facilities for drying. Clothes sent for and promptly returned.—Charges moderate.

CORRECTION.—On page 142, in the last number THE FRIEND, the second line in first column, should read "and He was there alone."

FRIENDS' CARD CALENDAR.—The Card Calendar for 1891, published by the Tract Association of Friends is now on sale at the Book Store, 304 Arch St. Price 5 cents. Sent by mail for 10 cents.

WESTTOWN BOARDING SCHOOL.—The stage will connect at Westtown Station with trains leaving Broad St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, *Suplt.*

FRIENDS' TEACHERS' ASSOCIATION.—A regular meeting of "The Friends' Teachers' Association" will be held at 140 North Sixteenth Street, on Sunday, the 6th of Twelfth Month, at 2 P. M.

Programme.

- I. Teachers' Influence in the Formation of Character, ... John H. Dillingham
- II. Remarks on the subject, Thomas P. Cope and Samuel Emlen.
- III. Education in Japan, ... Inaza Ota Nitobe

RACHEL G. ALSOP, *Secy.*

DIED, on the 14th of Eighth Month, 1890, ANN MARTIN, widow of the late Dr. George Martin, in the 63d year of her age, a member of Birmingham Monthly and West Chester Particular Meeting of Friends.

—, on the 3rd of Eleventh Month, 1890, at residence of his brother, Amos Thorp, Woodbury, J., BENJAMIN THORP, in the 84th year of his age, esteemed member of Frankford Monthly Meeting of Friends. He early evinced a strong attachment to the principles of the Society of Friends, and during his long life, never regarded as unimportant any of the requirements of its Discipline. Though retiring and reserved in disposition, he possessed warm affection and a heart ever filled with sympathy for the afflicted. During his last illness he showed by many expressions that death had no terrors for him; and on the evening, as his nurse left his bedside, he sweetly said, "how pleasant it would be if I could quietly go home to-night," and in a few hours, without even waking, he was in the presence of the Master whom he served.

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A Religious and Literary Journal.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 145.)

Eleventh Month 24th, 1885.—My feelings have been deeply awakened, in hearing of the order of John Sharpless, by some unknown son, whose object—supposed—was to obtain money. He was a valuable Friend, a member of Chester Monthly Meeting, and will be much missed by his family and friends. I am deeply for his bereaved widow; so very sadly, and in such a manner, her husband has been removed from her. Oh, the wickedness that abounds in the land! There is no doubt as to the departed, but that his spirit is joined to the innumerable multitude of all nations, kindreds, tongues and people, which surround the throne. But the person who committed the dreadful, awful deed, what will become of him?

16th.—For a long season I have felt poor, and stripped of all sense of good. The prayer of my heart has been, Be pleased, Holy Father, Thy own good time, to lift up the light of Thy countenance, unworthy as I feel.

19th.—Have been reading the memorandums of I. Gibbons. Can read in my own experience, how stripped seasons she passed through. It is encouraging from what this dear Friend experienced, to find that no new thing has happened in my case. The Lord is pleased at times to veil the light of his face, doubtless in wisdom, to show that of ourselves we can do nothing. Holy Father, grant me patience to endure the changes, all the turnings and overturnings of Thy hand.

Notwithstanding the habitual cheerfulness of my friend, she not unfrequently writes of a sense of loneliness, of strippedness, and of apparent desertion of Him whose felt presence was only the joy of her soul, but the one eternal source of spiritual refreshment and consolation. In this she looked for strength and support in various vicissitudes of trial and affliction, which she was permitted to experience in the ritual warfare.

"Labor and sorrow," are the reputed attendants of those who live beyond the Psalmist's assigned period of threescore and ten. It is in these added years also, that things as small as a shopping become a burden.

But over all, what an example of resignation and patience with filial hope and trust, A. H. has

set us, in the many bereavements, afflictions, and trials, which she was called to pass through!

Twelfth Month 12th.—Passing away one after another! The aged ones are being gathered home. Lydia Shipley, a member of Orange Street Meeting, and with whom I have been acquainted from very early years, died after an illness of a few days. She was at meeting last First-day.

22st.—Rebecca Kaighn died yesterday of pneumonia, after an illness of ten days. She is a Friend who will be much missed by her friends and family. I doubt not her spirit is gathered with the just of all generations. My sister-in-law living next door, being very sick, occasions concern; but we must leave the event to Him who sees the end from the beginning, and doeth all things well. Have been feeling very sad and poor; the dear Master's presence being withdrawn. Oh, for patience to wait until He is pleased to lift up the light of his countenance.

No date.—The Lord's ways are unsearchable. Mary Kaighn, sister of R. K., died on the 23rd of the month. My sister-in-law, Hannah Hutchinson, died after an illness of a few days, on the 24th.—Three sisters, all in five days, of pneumonia. It is not for us, poor finite creatures, to say, why is it so? "For shall not the Judge of all the earth do right?" While I feel more and more this strippedness, and as though the last prop was taken away, I desire to bear with resignation the losses I have met with, and to say, "Thy will be done." Thou, holy Father, hast supported me in many bereavements and trials; now in old age, when the pins of the frail tabernacle are loosening, keep near until Thou art pleased to grant a release.

27th.—P. W. R. and —, called after meeting. Their visit was like a brook by the way. They both had words of comfort and encouragement to offer. It is cheering to have the company of the Lord's messengers.

28th.—The funeral of my sister-in-law took place to-day. How short is the longest life, compared with eternity! and yet it seems that many live in pursuit of earthly treasure; putting off a preparation for eternity to a future day, saying as one formerly, "We will go into such a city, * * * and buy and sell and get gain; whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."

29th.—Lying awake this morning, I felt calm and peaceful. And the words sweetly presented to my mind, "Thou wilt keep him in perfect peace, whose mind is staid on Thee, because he trusteth in Thee."

31st.—The removal by death, of my sister-in-law, living next door, is a loss I deeply feel. But it is the Lord, let Him do what seemeth to Him meet. My dear niece has been wonderfully supported in the loss of her mother; and though left alone, is yet *not alone*. The Friend of the orphan has been near, and borne her head above the billows. And I trust a way will be made, where she at times can see none.

First Month 9th, 1886.—A deep snow fell last night. What a favor to have a comfortable home! This weather is hard for the poor. Many are without work, and have few of the comforts of life. Blessed are they that consider the poor and relieve their wants. The Apostle says, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Second Month 12th.—My housekeeper has been reading aloud the "Memoirs of Maria Fox." They are very interesting and encouraging. I copy an extract from her memoirs: "Company to dinner and tea. How difficult to pass through a social day, even with those whose conduct is in many respects exemplary, without saying some things that cause a painful reflection afterwards! I do not know that I feel condemnation on this occasion, but the conversation, during a part of the evening, was not quite satisfactory; a feeling in which I believe some of my dear friends present partook." I can read the above extract in my own experience.

21st. First-day.—At meeting. After a long silence, my mouth was opened in testimony, beginning with the text, "For we know that if our earthly house of this tabernacle were dissolved," &c. R. P. followed. We have sat many meetings side by side in silence. There is too much of a looking to the poor ministers for words, instead of looking to the Minister of ministers for help. A number have been removed from us in a short period, to their eternal reward. The time calls for all to be serious, keeping the end in view. We know not how soon the language may be sounded in our ears, "Set thine house in order, for thou shalt die and not live."

Third Month 14th.—It has been a long wintry season inwardly and outwardly; being, in the former, comparable to the mountains of Gilboa, where there was no dew, or rain, or field of offering. Oh, the ups and downs, the heights and depths, which the Christian traveller has to meet with in the heavenward journey! May none of these ever be able to separate from the love of God in Christ Jesus our Lord.

(To be continued.)

A Genuine Faith.—"What a strong, what an almost irresistible conviction would it carry to the hearts of unbelievers, if they beheld that characteristic difference in the manner of Christians which their profession gives one to expect, if they saw that disinterestedness, that humility, sober-mindedness, temperance, simplicity, and sincerity, which are the unavoidable fruits of a genuine faith,—and which the Bible has taught them to expect in every Christian."—*Selected.*

From the "S. S. TIMES."

The Shaykh of Zeta.

BY PROFESSOR DR. HERMANN V. HILPRECHT.

I had been examining the Babylonian inscriptions and sculptures in the Wady Brissa, and hurried with my two companions—a muleteer by the name of Daheer and a young Arab—towards the plain. The sun was sinking in the west. The Arab guide, whom the shaykh of Ka'b Wady Brissa had furnished to show us the way to the next village in the Beqá'a, had turned back when we reached the last spurs of the Lebanon, being afraid of robbers and wild beasts. We saw him swinging his hatchet in the distance as a last farewell, and then disappear behind the scrubby oaks and low bushes, with which the foot-hills are sparsely clad. Deeper and denser grew the shadows on the eastern slopes of the Lebanon. The soft blue mists, edged with rose where they caught a lingering ray of the setting sun, were still floating above the Anti-Lebanon, illumining its dusky peaks with a weird light. But quickly the glow died away, and, with a suddenness characteristic of the East, night and darkness had closed in around us. All life seemed banished from this unfrequented corner of the earth. There was not a sound to interrupt the deep silence of nature,—not even the monotonous chirp of the cricket, or the whirr of an owl, or the last cry of a bird hastening to its nest. But a gentle and refreshing breeze laden with the aromatic fragrance of the storied mountains, was stealing down the slumbering slopes, and rustling softly through the arid grasses of the wide-stretched plain. It was a wonderfully mild and dreamy November night, and our little company soon gave up the fruitless task of leaning forward over the necks of the horses to discover the traces of a little-trodden path. In the dreary pass of Yâmûne my horse had in the darkness of the night found the way on the slippery Roman road, winding round projecting crags and deep chasms; and so I now trusted entirely in my well-tried animal, and gave myself up to the spell of the mysterious surroundings.

My thoughts went back centuries and tens of centuries to the time when a different race had pitched its tents upon these steppes. Behind us were the proud records of Nebuchadnezzar's victories; and a few miles ahead, wrapped in darkness, lay the village in which the king of Sumer and Akkad set up his headquarters preparatory to the last campaign against rebellious Judah. The plain through which we were slowly riding once echoed with the stamping of horses and the clashing of Babylonian arms. Surrounded by fierce warriors; aged men, lamenting women, and chained youths, were being dragged into a long and hopeless captivity. Thousands of years have passed since that time. Men have gone, and others have taken their place; but the mountains and vales and rocks and rivers are still the same, and testify as of yore to the wonderful ways of God.

I was aroused from my reverie by the plashing of a small brook flowing down toward the Orontes. At the same moment the barking of dogs became audible, and warned me of my approach to a human habitation. It is a characteristic feature of an Arab village in Babylonia,—as, indeed, of every Bedawy camp in the Arabic desert,—that all strangers, whether they come by day or night, are greeted by a pack of wild and shaggy dogs, unmistakably relatives of the desert jackals, which surround the visitors with furious barking. Here, too, in the Beqá'a,

on the verge of Arabic civilization, we met with the same reception upon entering the small village before us. An Arab, attracted by the unusual commotion, delivered us from our unwelcome detainers with the aid of a few stones, and then led us directly to the hut of the shaykh.

The locality, which we had reached at about 8 p. m. after three hours' ride, from Ka'b Wady Brissa, bears the name of Zêta. Professor Sachau mentions the place as Zete,—without, however, giving any description, as he had not himself visited it. It lies near 34.5° north latitude, a few miles south-west of the Lake of Homs. The village consists of about twenty miserable mud huts, from whose crumbling walls here and there a stone projects, taken from the adjacent Græco-Roman ruins. To judge from the number of houses, the population cannot be more than eighty or a hundred souls. The inhabitants belong to the same sect as those of the Wady Brissa,—the Metâwile; and their principal means of subsistence, as indicated by the stubble-fields of the lightly cultivated but fruitful surrounding tracts, is husbandry and sheep-raising, in both of which the women and children take an important part.

We tied our horses to the stone door-post of the shaykh's dwelling, while our guide, with Arabic readiness of speech, informed his chief of the arrival of guests. As the village lay in a sequestered region, at some distance from the main road, this was important news, and its bearer could not possibly relate the event to his comrades without enlarging upon it and exaggerating it in his own peculiar manner. The effect of his flowery speech on the shaykh was remarkable. Immediately an old Arab came to the front of the house, and with a respectful *Tfaddal* ("Please") led me across the court to the nearest apartment. It was the reception and guest-room, found everywhere in the Bed'ween camps and among the Arabs who live in settlements,—the *fellaheen*. In the desert it is usually a black tent, or part of one. In the Affej swamps, in Central Babylonia, it is represented by a sort of archway or open-hall made out of bundles of rushes. In the Arab villages of the Beqá'a, and along the banks of the Tigris and Euphrates, it usually is a commodious room (*âda* or *ôda*) built out of mud, and connected, directly or indirectly, with the dwelling of the shaykh. It is fitted up with carpets and rugs, according as the means of the community permit.

The Shaykh of Zêta evidently belonged to the poorest of his class. His *selamlîk* possessed neither the elevated seat in a niche opposite the door, which I had found to be the place of honor for the shaykh and his prominent guests in Mohammed Said's residence at Hurmul, nor was it furnished with the silk cushions of the chief of Ibn Kerbool,* or with the Persian (though dirty) rugs of the Anazeh shaykhs in the Arabic desert. The low room in which the small band of Zêta men assembled every evening to talk and drink coffee, showed no signs of Arabian luxury, being hardly fifteen feet long and ten broad. Several small cavities in the bare wall served as receptacles for a limited stock of tobacco and other necessary articles, while a scanty supply of air found entrance through three small holes near the rough wooden ceiling. With my

* One of the larger Arab villages of the Said-Bed'ween, characterized by a pyramid-shaped castle of mud. This tribe numbers about four hundred warriors, and dwells on the northern confines of the Affej swamps in Central Babylonia. As allies of the Affej Bed'ween, they share their pasture-lands with the latter.

saddle-bags in my hand, I entered the reception room of my kind host. The floor consisted of dirt trodden down. Seated on this, along the four walls, were sixteen dark-brown fellows scantily clad. In their midst, at the left of the door, on a woollen blanket, sat the Shaykh of Zêta. He was a man scarcely past forty, of a tall and lithe figure. His well-formed aquiline nose together with the black eyebrows, gave to his face clearly cut features an expression of energy and determination. His eye was clear and quick, and at once inspired confidence. But rarely did a passing smile light up his grave and not countenance. Every movement of this Arab was a pattern of grace and liveliness.

When I entered, all the men present rose, and replied to my "*Salâmun 'alaykum*" with a hearty "*Wa 'alayk issalâm*." Only after I had repeatedly urged them, did they sit down again. In obedience to a sign from the shaykh, a servant brought me a straw mattress and a cushion from the *hareem* (harem), and spread them near the wall opposite to his master. While I was making myself comfortable on this improvised bed,—large and luxurious compared with some on which I had slept,—I noticed a number of sandals, which the guests had slipped off at the threshold of the room, in accordance with the custom of the country. I followed the example of the rest, and took off my shoes. After repeated ceremonious questions about my health to which I gave as many satisfactory answers, about ten minutes passed in absolute silence. The younger men regarded my foreign dress with curious glances. The older ones sat motionless, with bent heads, while the shaykh kept blowing energetically into the small iron hearth before him, as if he wanted to stir up a special blaze in honor of his exceptional guest.* Satisfied with his efforts in this direction, he finally interrupted our silence by putting the question *tishrab?* ("Dost thou smoke?") I made a brief reply, *ma'am* ("Yes"), whereupon he immediately filled the only *argîli* in the room, with a piece of red-hot charcoal into the bowl, and himself lit the pipe for me. Before I had taken many puffs, the Arabs threw off the constraints with which they had regarded me. The offer and accepting of this first gift caused me to be looked upon as one of their own number, according to the ancient sacred laws of hospitality. One after the other fumbled in his belt for paper and got some remnants of tobacco out of a tied lappet of his *abba*. Talking and smoking now became general, and the shaykh gave way to a natural curiosity, and began to question about the object of my journey. As in the days of Homer, all the preliminary queries were got through with: "Come on! Tell me this and count it truly, who and whence art thou of me? Where is thy city and parents?"

In the huts of Zêta little was known of what moves the hearts and minds of men in the West. A wandering Arab minstrel, who had gone as far as Erzroom on his journeyings, happened to be among the guests under the roof of our host. With occasional nods of approval and explanatory remarks, he seconded what told his countrymen about the wonders of the New World in broken Arabic. But when he tried to picture to them the speed of the railroad train and steamboat, and the marvellous achievements of telephone and photograph,* then even

* In the territory little visited by travellers, Arabs consider every European and American to be a man of unlimited powers and influence. In consequence, the stranger is frequently requested to intercession with the sultan or pasha, with a view

minstrel of many journeys shook his head in approval, and the good-natured but narrow-minded fellahen laughed at such "Frankishness."

Some of the younger men had, meanwhile, examined the contents of my saddle-bags, and had taken possession of my shoes and field-glass. They had not the least conception of the use of these articles, and regarded them with evident astonishment, passing them from hand to hand and into the room, amid witticism and loud laughter.

While this was going on, the shaykh had ordered a vessel filled with freshly crushed coffees. Now he poured the thick contents, with becoming dignity, into two neat pots standing side by side. As soon as the black liquid was ready for use, a servant handed it to us in a small cup, without sugar.† It was evident that the kind-hearted shaykh had purposely delayed this ceremony until now; for the Arab rule of etiquette is the longer you wish to entertain a guest, the longer you wait before handing him coffee. A few minutes later another servant came in with a sort of tray, made of colored straw, which he set down on a tripod in the middle of the room. It contained the customary supper dish, consisting of an ample allowance of *rizz*, *chubz*, *lahm*, *nam*, *leben*, *jibn*, and *dibs*.‡ The Arabian hosts of the shaykh, who had arrived before and had already satisfied their hunger, were then invited to partake of the meal; for among the fellahen, as well as among the Bed'ween, it is considered in exceedingly bad form for the guest either to partake of any food himself, or to refuse it to newly arrived guests, without again offering all present, if only for the sake of politeness. Several of the Arabs accepted the invitation. On the bare floor of the room we sat in a circle,

eaching with eager hands for the dainty morsels before us."

As little troubled by the fact that none of my Arab table companions had washed their hands, and as I had a splendid appetite, and lustily attacked the rice with my fingers, dipping my bread into the *dibs*, or joining my neighbor in tearing off pieces of meat. And all the while our host kept on with evident pleasure and satisfaction.

(To be concluded.)

FOR "THE FRIEND."

The True Christian Communion.

Several years ago, the Tract Association of friends in this city, was desirous of placing in a series of tracts, an exposition of the views of Friends on the "communion." Our late valued Friend, Mark Balderston, thinking no one better qualified to write upon such a sub-

ject than he or she who had a personal, experimental knowledge, wrote to the late David Huddleston, of Dublin, Ind., asking him to give it his serious consideration. In response to this suggestion, the following essay was sent to Mark Balderston. The Board of Managers of the T. A. F. selected a portion of it, which was embodied with other matter in No. 154 of the Series of Tracts. At the present time, the article written by our beloved departed Friend, D. H., reads like a testimony from him, which, I believe, will touch the hearts of many.

E. M.

PHILA., Eleventh Mo. 8th, 1890.

The righteous in all ages have, at times, refreshingly felt a heavenly communion between the soul and its Maker. A spiritual intercourse in the silence of all flesh; and in the absence of all thought or words; as it is unspeakable, and deeper than human language can reach. The same living, incomprehensible Word that spake to Moses, the man of God, in Horeb, was manifested in the transfiguration of Christ on the holy mount, saying, "this is my beloved Son, in whom I am well pleased; hear ye Him." And how do we hear Him?—Not in the thunderings of Sinai—but in silent communion with Him through the "still, small voice," in the heart, which speaks as never man was heard to speak; and which refreshes "as the dew of Hermon—and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." And it is still there, where brethren dwell together in the unity of the Spirit—the Father, Son and Holy Spirit—that we receive the blessing of a heavenly communion, which is crowned with life everlasting.

The more we walk in the Light of Him who is the light of the world, the more we shall increase in fellowship with him; and the more frequent and refreshing and strengthening our communion will be. And we shall thus grow in grace, and from one degree of experience to a higher, even by the Spirit of the Lord. And we shall witness the blood of Jesus Christ to cleanse us from all sin. Then, what doth hinder us from going on to perfection? Our Holy Redeemer shows a willingness on his part, to enter into the heart and commune with us, where he says: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." But one of the many hindering things is, that our ears have become so dull of hearing, by listening too exclusively to the many enchanting sounds of this world, that we fail to hear his voice, and do not open the door of the heart and let Him in, and our fellowship becomes weak, so we are easily induced to become "unequally yoked together with unbelievers," until strangers may devour our strength, and we not know it. People that mingle with the world that lies in wickedness, and learn its ways, and worship and commune with it, until the living God, that would willingly have saved if they would hear his voice and learn of Him, may leave us to our choice; but send leanness into the soul. And in this leanness we assimilate with the world, and the world gladly receives us—for the world loves its own.

Christ said to the unbelieving Jews, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Is it not wonderfully so now? "For what fellowship hath righteous-

ness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

So, it is not strange that the heavenly communion is very much lost sight of in the sad mixture which has come upon professing Christians. A specious show in external appearance may still be carried on, though much disguised under Jacob's voice with Esau's hands; handling the word of God deceitfully, and preaching up salvation by a mere literal belief; without the washing of regeneration and the renewing of that Holy Spirit which Adam had before he lost the heavenly communion and life. And now I believe it is the great duty of fallen man, to seek for the restoration of this heavenly fellowship and holy communion. But this heavenly state of primeval paradise can never be regained but by and through Christ Jesus, who withstood the temptations of the enemy and never fell; but who became the door of entrance. And if we comply with the terms, we have the glorious privilege of "entering into the holiest, by the blood of Jesus, by a new and living way which He hath consecrated for us," and again enjoying that communion which was lost by transgression; and which will remain lost to every one while he remains in the old transgressing nature which belongs to the first Adam.

And now, what is the great duty of fallen humanity, but to endeavor to have this heavenly fellowship and holy communion restored; that we might finish our course with joy!—and thus be ready, when the tribulating scenes of earth are over, to enter the general assembly and Church of the first born, in a more full communion with the saints in light.

This great, yet needful change would lead us away from the flowery paths of ease and speculation, into the more arduous one of practice. It would transfer our religion from the head to the heart; so that we could teach others the way of salvation by an experimental knowledge of Him who is the way, the truth and the life; that we may be no longer as blind leaders of the blind. For it has happened to many, as it did to Jerusalem, when our Saviour wept over it, saying, "How often would I have gathered thy children, even as a hen gathereth her chickens under her wing, but ye would not." And as they had refused to be gathered and saved, He said, "Behold, your house is left unto you desolate." Not desolate as to the people, but the glory of the Lord had left them. And the God of Israel, who had in former days met with them, and who had declared that "He would commune with them from above the mercy-seat," was not there. The ark of the covenant was gone. The fire from heaven, that formerly burned upon the altar, had gone out. And the Shechinah, and spirit of prophecy had left them;—so their house was desolate.

(To be concluded.)

Wise in Both Worlds.—Commend not that man's diligence, though it is often commended by the world, who is not diligent about the salvation of his soul. We are as much forbidden to be overcharged with the cares of this life, as with its pleasures. A discreet Christian may be wise for both worlds; he may employ his hands without entangling his soul; and labor for the meat that perisheth, without neglecting that which endureth unto eternal life; he may be prudent for time, whilst he is wise for eternity.—*Selected.*

FOR "THE FRIEND."

Can These Bones Live?

In sharing the blessedness of having part in the first resurrection, the true believer has an experience in harmony with the prophecy of Ezekiel, when he said, "O ye dry bones, hear the word of the Lord." O, sinners, did ye not feel, when first being resurrected, very dry—"dead in trespasses and sins"—when the Lord said unto you, live! Do ye not remember the time when you felt that there was a lack of moisture in the bones—as if spiritually dead! This is the valley of Decision, when marvellous mercy is displayed in the resurrection of souls. In the vision of the prophet, he saw in the midst of the valley, very many, and they were very dry. Is this not the time when first made acquainted with the power of breath Divine—to seek the Lord, and live in his pure and holy fear? How complete is the vision of the prophet rendered, when upon the dry bones comes sinews and skin, with breath! For, behold, saith the prophet, a shaking and the bones came together—"bone to his bone." All this is represented as being done without instrumentality. The prophet declared to the people, "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves; and I will put my Spirit in you, and ye shall live: then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ." Oh, what a glorious inheritance is in store for those who endure to the end—joined to the innumerable company who surround the Throne of God in heaven, singing the never-ending song: "Great and marvellous are thy works, Lord God Almighty!—just and true are all thy ways."

P. R. GIFFORD.

PROVIDENCE, Eleventh Mo. 20th, 1890.

A Testimony to the Truth.—It is in my heart to leave behind me a testimony to the Truth.—In my youth, when dead in trespasses and sins, and walking according to the course of this world, although in my infancy educated in an esteem of those precious testimonies borne by George Fox, and his fellow-laborers, to plainness of dress and address, I contemned them in my heart, and departed from them in practice. When I was awakened to a sense of my lost and miserable estate without a Saviour, I embraced them with all acceptance in their strictest forms, and have not since deviated from them, either in sentiment or in practice, not for an hour; they are of God, and will be established in the earth, when the crown of pride shall be cast down and the glory of all flesh abased. Nevertheless, let none who by the influence of education or any other means, invariably adhere to them, glory in or value themselves upon a bare exterior conformity to these truths; while the inner man of their heart is full of pride, self-preference, and ravening after the unrighteous mammon.—*Samuel Scott.*

MAY none in a day of health and prosperity reject the visitations of his Divine grace and favor, who hath declared, that "his Spirit shall not always strive with man, for that he also is flesh." Nor, on the other hand, may the penitent and truly awakened, at any time despair of that mercy and forgiveness, which the Lord hath promised to them who sincerely repent.—*Selected.*

FOR "THE FRIEND."

THE WITCH-HAZEL.*

TO J. G. WHITTIER.

Rare beauty has this humble flower,
Since thou hast sung its praises,
So cheering Autumn's latest hour,
'Mid frosty woodland mazes.

When Summer blooms have passed away,
And fields are brown and sere,
Alone it holds its gentle sway,
To grace the parting year.

Our fathers sought its upright stalk,
In their own simple measures,
To find the spot to plant a well,
Or search for hidden treasures.

The Indian knew its healing power,
From whom our mothers learned it,
And still in rural homes 'tis found
Nor have the wisest spurned it.

May'st thou, kind Natures chosen bard,
To find her secret treasures,
For thy admirers still be spared,
To share these homely pleasures.

And when again spring yields her charm,
New life and health infusing,
Beneath clear skies and sunbeams warm,
Renew thy wonted musing.

D. R.

NEW BEDFORD, Mass., Eleventh Mo. 20th, 1890.

FOR "THE FRIEND."

THE SWEET-BRIER ROSE.

I read of the "old fashioned garden,"
Where our grandmother's pleasures were cast,
And it seemed like a vision of childhood,
A breath from the land of the past.
But I missed from the list of its treasures
A plant whose aromas enclose
The dearest of flower-haunted mem'ries—
The beautiful sweet-brier rose.

It grew by the doorway and window,
In spicy festoonings of green,
Thro' its lace work of nature, the sunlight
Stamped many a picture and scene.
The breeze of the earliest morning,
The zephyrs which lulled to repose,
Alike were ingrafted and laden
With the scent of the sweet-brier rose.

A face that has vanished forever,
Its leaves and its petals has pressed
With joy and delight at their fragrance,—
O, memory purest and best!
How the lashes grow moist on the eyelids,
At thoughts that arise and disclose,
As clearly the heart is recalling
Her love for the sweet-brier rose.

Now vainly o'er archway and turret,
By oriel window and tower,
On lawn and in garden, our glances
Are seeking this old-time flower.
Long years have dropped down into silence,
Since last to my gaze it unclosed;
Oh! would that once more I might gather
A spray of the sweet-brier rose.

Reflections of a Young Female at the Age of Seventeen, found amongst her Papers after her Decease.

About a twelvemonth ago, I remember feeling a great resignation and sweetness. I think I then knew what is meant in Scripture by the words, "the silence of the flesh;" a feeling very difficult to attain, but which I am convinced every true Christian must strive for till it is attained.

For many months past I have believed it to be my duty to do so—to endeavor to feel a mental stillness, or a total resignation of feeling and cessation from thinking, and in this state to

* See "The Autumn of Life,"—Whittier, 1874.

wait for the influences of Divine grace and truth on the heart. When we attain this stillness, the Holy Spirit directs us what to do, what to pray for, and how to pray; and shows us when vocal supplication is required of us, and when secret mental prayer is most acceptable to the Father of spirits.

I have often felt anxious to know what real religion, and have entreated my Heavenly Guide to lead me into it, however painful a surrender of heart and life may be; for without that there is no true and lasting peace to be found, and no preparation for the enjoyment of the Divine presence in a state of perfect holiness hereafter.

I have, at different times, been desirous to know whether that profession in which I have been educated is the right one for me to retain, and whether any other form of worship could be more acceptable to God, from me. I never made use of vocal supplication on the subject, but I believe my secret prayers were accepted by Him who knew the sincerity in which they were addressed. After waiting to be instructed, my desires are at length fully answered, for the revelation assures me that mine must be a religion of stillness and total resignation of self, that whether the feeling of devotion excited by that of prayer, praise, gratitude, or adoration, I must be immediately influenced by the Spirit of Christ before I can feel union and communion with my heavenly Father, which (whether words are used or not), alone constitute the essence of true worship. I feel convinced that whatever the outward form of worship may be, the only true and acceptable offering is a sacrifice of the heart; and the more I feel of a devotional spirit, the more I am led to be still, and not to look for instrumental aid; for I feel that Christ, the inward Teacher and Comforter, is all-sufficient, and that He is waiting to do good. In these precious moments, I should feel any ministry a burden, that was not prompted by the immediate inspiration of the Holy Spirit—for any but such ministry must breed that inward stillness in which the Divine will is shown to us, and heavenly consolations administered. I often keep silence (mentally), that I may renew my strength; then I mount as on eagle's wings. Till within the last year I knew but little, if any, of this stillness, and my devotions consisted chiefly of supplication and praise, and sometimes of gratitude to the Supreme Being. Now, on a bed of sickness, perhaps of death (being in a very precarious state), I feel confirmed in the assurance that mental silence only is to be felt that peace, joy, and union with our Maker, which is forever will be, the Christian's only hope and confidence in the solemn and certain hour of solution.

FAITH is the foundation on which all knowledge rests. Without faith, knowledge is impossible. There is no science, however exact, which does not rest ultimately on the piers of faith. "Proof implies that which is unproved, and the final analysis, that which cannot be proved." An argument which is based on no assumption is as useless, for all purposes of support, as a chain that is fixed to no staple. An endless chain of reasoning—that is, one that is all links with no fixed point anywhere—is an idle dream. Destroy your faith, and you destroy your knowledge. Therefore our faiths are to be prized highly and cherished most cheerfully, and not to be given up until we find other and better faiths to take their place.

The Larger Hope.

in the small volume of selections from Isaac Pennington, by John Barclay, than which I know of no work on the relations of man to his Maker deeper or wiser, Pennington says: "God's sweetness, meekness, gentleness, tenderness,

What Paul said to the people of Greece, he would have said to the people of China: "God that made the world, and all things therein, seeing that He is Lord of heaven and earth; dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything; seeing he giveth to all, life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being." Not far from each one of us! No indeed; in every land and over all his creatures. His knowledge and supervision are extended every moment. In all lands, heathen or Christian, every child born into the world is allotted by its Creator, by a particular act of his providence, to its own parents. There is no chance here. As the child in any land grows in years, if it knew the words, could say, "Thine eyes did see my substance, yet being imperfect: and in Thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them." Or, again, "Thou knowest my down sitting and mine up-rising, thou understandest my thought afar off. Thou compasseth my path and my

WILLIAM MAY.

EVERYTHING, however small, which we do under a sense of duty, and with a desire that it may be acceptable to the Supreme Being—and everything we patiently suffer as a permission from Him—tends to nourish the spiritual life.—*Wm. Allen.*

Beautiful Beyond.

Dr. James Hope, looking fixedly before him, just before yielding his breath, murmured,—“Christ! angels! beautiful!—Indeed it is so.” A few minutes after, he said: “I thank God,” when he slept in Jesus.

Charles S. Boyd, recovering from a sinking spell, said: “Oh, I saw the gates opening, and all was so beautiful!” Again he said: “The angels are come to take me home.” Later, he said: “Just on the boundaries; almost there;” and so passed away.

A young Chinese convert exclaimed, in rapturous tones, when near the end of her way: “Oh, beautiful! beautiful!” as if she caught a glimpse of the glory beyond.

“Heaven is beautiful,” were the last words of an aged saint.

Adams, the missionary to Gaboon, Africa, broke out with an animated voice, just before dying, saying: “I hear music, beautiful, the sweetest melodies! I see glorious sights! I see heaven! Yes; the gates are open; let me go; I want no more of earth. Oh! how beautiful!—oh, what wonderful, wonderful views I have!”

L. Ford, for many years previous to her last sickness, had not been in possession of her reason, but just before dying had a lucid interval, and exclaimed: “How beautiful! Everything is beautiful!”

“Beautiful!” whispered a young man, when his breath was almost gone. And then, as if seeing visions of glory, he said: “Like a picture in a frame, beautiful! beautiful!”—and so fell asleep.

Elizabeth Barrett Browning's last words were: “It is beautiful.”

—Snodgrass said at the last: “Oh, the glorious throne of God. The beautiful, angelic light of heaven!” She also spoke the names of endeared ones gone before. She seemed to see them.

John Harrison, when dying, said to those about him: “Oh, I never saw so much as I do now! Oh, the astonishing, the inconceivable glory of the other world! What discoveries I have made of it this day. Only see the infinite expanse!”

A young girl when dying said to her mother, “Do you see those beautiful creatures? I never saw such countenances and such attire.”

Senator Foote, at the last, with eyes all full of a celestial radiance, lifted his hands and looked up, exclaiming: “I see it—I see it. The gates are wide open! Beautiful, beautiful!”—and, without a movement or a pang, immediately expired.

A godly man, just before he died, cried out to his attendant, saying, “Look, look at that bright light, yonder! Beautiful! beautiful!”

A Christian woman, when dying, exclaimed, with rapture in her eyes: “There is my mansion, all beautiful and glorious. Beautiful? Oh, yes; far more beautiful than earth can afford.”

A little boy, eight years old, two days before his death, raised his eyes to the ceiling as if seeing something which interested him. After contemplating it awhile, he said, “How beautiful you are!” Then, stretching out his arms, “Come and take me.”—*Selected.*

ON sitting down in meeting, I saw there was a distinction to be made between endeavoring to do good merely from benevolent intentions, and going into an undertaking from a sense of religious duty—that is, a sense upon the mind that this business is laid upon us.—*Wm. Allen.*

Natural History, Science, etc.

Mangroves.—I have sailed along the coast of Florida, in and out through the intricacies of its mangrove-covered keys, and wondered at the work the tree was doing for the man of the future. Thus, to follow briefly along its line of growth! We see the flower fading and the fruit maturing. When the petals fall the ovary is not an inch long. You look for the ripened fruit and a strange history opens before you. Instead of falling to the ground, one of the two seeds in the ovary begins, while yet attached to the parent tree, to grow. The young plant's root perforates the walls of its seed vessels and begins to elongate. Soon it has attained a length of six inches, and then, well started in life, with its young leaves ready for duty, the infant plant falls into the water, it may be, and is carried off at the mercy of wind and wave. Blown and drifted here and there it may at last, at low tide, be stranded on a reef just at the level of the water. Promptly the root fastens, and in an incredibly brief period the young plant is fixed to the mass of rock or shells over which is spread a thin coating of mud or ooze. It is enough, however. The career of the plant is thenceforward one of growth. Its future is assured. Within a few years, from the main stem, a little above the water, side branches or roots come out, and bending downward as they grow away from the stem, at length reach the slime-covered rock and fasten themselves there as the young plant had done. “Like parent, like child.” These send up aerial stems, which in turn send off roots to extend their hold on earth and their empire in the sky. Thus through years the tree grows, until after a century, it may be, what was a naked rock or a shell reef has been changed into an impenetrable thicket, through which loathsome creatures crawl, and in which flocks of water fowl live and raise their young.

The place is not inviting, but as the years pass, generation after generation of leaves and trunks die, fall, and are entangled by the younger shoots, to decay and form a vegetable mould, which becomes dryer as it grows older and higher; then ceasing to tremble beneath the tread, passes by slow stages, through swamp into solid ground.

The mangrove tree has erected a scaffold for its own destruction; as now the spot is too high for its growth, and, as it slowly disappears, it makes room for the cedars or other trees to advance and possess the soil.

Look along the vast shore line of our American tropics; see the mangrove-covered islands, peninsulas, and swamps in the act of being wrested from the ocean; go back through the adjacent low forests to where the bluffs and promontories rise, then estimate how vast this area is, and you will begin to comprehend what a servant of man and founder of empires this mangrove has been.

This is the briefest possible sketch of the life history of the tree. Instead of despising or belittling it because its aspirations cease when it has made soil on which higher plants may live, let us rather admire the thrift and vigor which have made the most out of a situation so unpromising, and paved the way for possibilities so vast.

On the keys (or islands) and on the shore of the southern part of Florida the mangrove attains a height of thirty feet, forming dense forests whose descending root-branches remind one most forcibly of the famous Banyan trees of India.

Aside from the larger functions of the mangrove as already indicated, we must add that dead or alive, the tree is still our servant. The bark contains an enormous percentage of tannin which, though not yet fairly utilized, probably will be in the future, and thus we may hope that the drain upon our hemlock forests will be partly relieved.

It has been more successfully utilized by dyers, and is capable of producing quite a number of tints, from copper color to that of slate.

It does not surprise one to learn that the bark has been used in medicine as an astringent. Indeed, it is alleged that the bark of an allied species has been used as a remedy in malarial troubles.

Time reconciles one to many things which might have seemed impossible in the light of earlier days. Thus, for centuries, among the “traveller's tales” was the one that in the tropics, oysters grew on trees. It now appears quite plain how this might be. The swinging aerial roots of the mangrove, as they descended from above finally came to touch and dip below the level of the water at high tide. To these roots the young oysters fastened themselves, and not only grew but multiplied there. When the tide was low the roots were hanging in the air, and the attached clumps of oysters might certainly be said to grow on the trees. Such sights are common enough in southern Florida.

There is properly but one species of mangrove in Florida; this, besides its scientific name is known as the red mangrove. Quite another tree is called the black mangrove. It is *Avicennia nitida*, a member, strangely enough, of the same family of plants as our common verbena. The tree may sometimes attain a height of over fifty feet. The wood is heavy, but so far as I know, of no marked utility. The strange feature in the history of the black mangrove is its tendency to throw up from its roots, which are but slightly below the level of the soil, a vast number of asparagus-like shoots, which as Prof. Wilson shows, are to be regarded as additional aerating organs.—*Dr. J. T. Rothrock, in Forest Leaves.*

Excavating in Quicksand.—An engineer who had occasion to make an excavation in a quicksand bed, accomplished his purpose without injuring the foundations of some buildings nearby, by driving down fourteen pipes of 1½ inch diameter, with perforated well points. These were placed equi-distant around the ground to be excavated and sunk into a bed of coarse material below which afforded drainage for the water. The pipes were gauged together, and attached to an ordinary plunger pump. By this means the ground water was lowered below the level of the proposed excavation, which was then made without difficulty.

Nepenthes not carnivorous.—The curious pitcher-like processes that develop near the extremity of the leaves of the pitcher plants, have been supposed to have the property of digesting the insects which are drowned in the liquid they contain. Dubois, in a communication to the Academy of Natural Sciences, combats this notion. He states as the result of a large number of experiments, on several species of *Nepenthes*, that the pitchers of these plants before the opening of the lid were all filled with a limpid slightly acid liquid. When it was withdrawn from a closed pitcher or one just ready to open and kept from exposure to the air it remained clear for months, and free from organisms. Even after the pitchers were opened the liquid

J. G. McCoy, agent in charge of the enumeration of range cattle, says that, while the last census showed over 13,000,000 head of cattle, this would possibly not

show over 10,000,000, and while it showed, 19,000,000 sheep, this census would likely show 28,000,000. The hog ranches had possibly 4,000,000 hogs, while the last census showed double that number.

It is understood that the Republican members of the Census Committee have agreed upon a Reapportionment bill, based on a representation of 356 members of the House. The present membership is 332. The ratio of representation will be one member to each 173,901 of the population. The States which will gain in membership are: Alabama, 1; Arkansas, 1; California, 1; Colorado, 1; Georgia, 1; Illinois, 2; Kansas, 1; Massachusetts, 1; Michigan, 1; Minnesota, 2; Missouri, 1; Nebraska, 3; New Jersey, 1; Oregon, 1; Pennsylvania, 2; Texas, 2; Washington, 1, and Wisconsin, 1, or 24 in all. It is not believed that any anti-gerrymander features will be incorporated in the bill.

Custom House officers seized 200 pounds of opium aboard the steamer Olympian upon her arrival at Tacoma, Washington, on the 5th inst., and arrested the fireman of the vessel.

Senator Pettigrew, of South Dakota, thinks that the seals in Alaskan waters will be exterminated in three or four years, and that this will be a good thing for the country. If the seals were exterminated the Behring Sea would be the greatest cod fishing waters in the world. The seals live on cod fish, which are thus destroyed in great quantities.

Colonel A. J. Snyder, representing a syndicate of 14 cattlemen, has offered the Cherokee nation \$10,000,000 for the six and a-half million acres of land known as the Cherokee strip. It is said the Government has offered the Indians \$7,000,000 for the land.

The Supreme Court of Kansas has refused to grant the writ of mandamus applied for by C. E. Lobdel, who demanded a certificate of election as Representative from Lane County. Lobdel based his claims on a provision of the State Constitution, which gives each organized County in the State casting 250 votes a representative in the Legislature. His first application was to the State Board of Canvassers, and it was refused. The case was then taken to the Supreme Court. The case was one of great importance, for, if Lobdel had been admitted, seventeen other Republicans elected as delegates would have been entitled to the same privilege. Most of them were Ingalls' men, and they would have given the Senator a majority of two on joint ballot.

A correspondent of the New York *Voice* says: Under the protecting arms of \$500 High License, the Fortune Brothers' Brewing Company of Chicago, has just purchased a tract of 2,000 acres at \$320 an acre, lying along the south side of the Grand Calumet River, for the site of a mammoth brewery. Their purchases also include several choice lots near the centre of the city.

The Farmers' Alliance, in session at Ocala, Florida, has adopted a platform, in which some ideas are embodied respecting the regulation of finance, that seem impractical. It does not come out fully in favor of a third party movement, but that this may follow if the old parties continue to refuse the farmers certain legislation that they demand.

A large number of colored voters in Telfair County, Georgia, have signed and circulated the following:—"We, the undersigned, colored citizens of the County of Telfair, recognizing the growing evils and dire results of the free and unlawful use of whiskey for political purposes, and fully appreciating the fact that it is detrimental to a large extent to the very best interests of our race, a menace to good government, a free ballot and a fair count, do hereby enter our earnest protest against its use in all political campaigns in the future."

There were 386 deaths reported in this city last week, being one more than last week, and 34 more than the corresponding week last year. Of the whole number, 198 were males and 188 females: 51 died of consumption; 47 of pneumonia; 28 of diseases of the heart; 18 of old age; 15 of croup; 14 of cancer; 12 of apoplexy; 11 of convulsions; 11 of inanition; 11 of paralysis; 11 of scarlet fever; 10 of typhoid fever; 10 of casualties; 10 of diphtheria and 10 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 4½'s, 103½; 4's, reg. 122; coupon, 123; currency 6's, 112 a 124.

COTTON was quiet, but steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$20.25 a \$21.00; spring bran, \$19.50 a \$20.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; do. do., extras, \$3.75 a \$4.10; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process,

\$4.50 a \$5.00; Western winter, clear, \$4.65 a \$4.80; do., do., straight, \$4.80 a \$5.10; winter patent, \$5.00 a \$5.35; Minnesota, clear, \$4.35 a \$4.75; do. straight, \$4.85 a \$5.10; do., patent, \$5.15 a \$5.50. Rye flour was quiet and barely steady, at \$4.30 per barrel for choice. Buckwheat flour was scarce and firm at \$2.15 to \$2.35 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 97½ a 98 cts.

No. 2 mixed corn, 58½ a 58¾ cts.

No. 2 white oats, 51½ a 52 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 4 a 4¼ cts.; common, 3½ a 3¾ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; common, 4 a 4¼ cts.; culls, 2¾ a 3¼ cts.; lambs, 4½ a 7 cts.

HOGS, 5½ a 5½ cts. for Western.

FOREIGN.—Balfour, Chief Secretary for Ireland, has ordered a man-of-war to convey ten tons of meal for the purpose of relieving the distress which prevails among the inhabitants of Claresland and Inmurturk, arising from the failure of the potato crop in those sections of the country.

The Irish Nationalists have split into two parties. On the 6th instant, an attempt was made to expel C. S. Parnell from the leadership of the party, which failed on account of Parnell himself being the presiding officer of the meeting. A majority of the members withdrew, and made Justice McCarthy their leader; while the minority remained, and continued to support Parnell.

The correspondent of the New York *Tribune*, in London, says in his despatch of the 6th instant, which foreran the retirement of the opponents of Parnell from the conference: "One would have to search far back into English parliamentary history to find an event which caused so much interest and so much political excitement as the present division of the Irish party. This is the only topic that has been discussed for these ten days. Lord Salisbury's speech, the Parliamentary programme, General Booth's social panacea, Professor Koch's discoveries, the conflict between the English and Portuguese in South Africa, Mrs. Pearcey's murder trial, and even the possibility of an early general election as the consequence of the present crisis, have been forgotten, or little thought of, in view of the all-absorbing question, will Parnell remain leader of the Irish party?"

A despatch of the 5th instant, from Edinburgh, states, that Dr. Russell, the Senior Pathologist of the Edinburgh Royal Infirmary, after studying cancer for many years and testing between forty and fifty cases, has at length secured the parasite and traced its life history. He finds it to be a fungus of the yeast type.

In an interview with a Dalziel correspondent, Dr. Russell expressed himself very cautiously, and said, that the discovery could not be definitely accepted until tested by others. Then, if confirmed, the doctors would know what to attack and kill.

The Paris Medical Faculty met on the 6th instant, and heard reports of the hospital physicians on the Koch treatment. Drs. Cuffer, Ferraud and Thebiere affirmed that the experiments made had shown the extraordinary intensity of the effects of the lymph, but that no incontestable case of cure had yet been demonstrated. After a long debate, the meeting concluded that it was still difficult to decide as to the therapeutic value of the remedy, the extent of the dose not being established, nor the efficacy of the method of treatment being proved; and further, that it was necessary to avoid resort to a remedy for pulmonary tuberculosis until complete tests of it have been effected.

Professors Ziemssen and Bauer, lecturing before the Munich Medical Society, expressed themselves as opposed to the use of Prof. Koch's lymph in private practice until the chances of a cure are better calculable. A patient in a Vienna hospital, who was under treatment by the new method, died suddenly, as soon as the reaction following the inoculation set in, and a 17-year old girl, who was inoculated with the lymph, for lupus, one morning, at the Innsbruck Hospital, died the next evening from paralysis of the heart. She had a strong physique, but the reaction was so intense, that she succumbed.

Germany has officially recognized the United States of Brazil.

The people of the West Coast of Newfoundland have prepared a petition to the Queen, asking to be made a part of the Canadian Confederation. The trade relations of St. Johns are antagonistic to those of the West Coast; and while the people of St. Johns and the East are opposed to union with Canada, the people of the West are unanimous in favor of it. The

two sections of the Island are commercially separated, and the great chain of long range mountains form a natural geographical separation and boundary line.

NOTICES.

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The Managers of the HOWARD INSTITUTION, Poplar Street, desire to inform their patrons and friends, that they propose making washing a speciality, having excellent facilities for drying. Clothes cleaned and promptly returned.—Charges moderate.

FRIENDS' CARD CALENDAR.—The Card Calendar for 1891, published by the Tract Association of Friends, is now on sale at the Book Store, 304 Arch St. 5 cents. Sent by mail for 10 cents.

WESTTOWN BOARDING SCHOOL.—The stage connects at Westtown Station with trains leaving for St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to

J. G. WILLIAMS, S.

MARRIED, at Friends' Meeting, in Plainfield, N. J., by the Rev. J. W. Dricks Co., Indiana, Tenth Month 8th, 1890, OTIS, son of William C. and Harriet S. Stanley, and WADLEY, daughter of E. L. and Maria H. Maxwell, of the former place.

DIED, at his residence, Bloomfield, Ontario, on the 17th of Seventh Mo. 1890, in the 84th year of his age, WILLIAM VALENTINE, an esteemed member of the Lake Monthly Meeting of Friends, of which he had long been a useful member, solicitous for the maintenance of the good order of our religious Society, and that the truth as professed by our worthy predecessors be upheld and preserved amongst us. He was born in the City of Dublin, where he received his education, and removed with his parents to Canada in the year 1820. His last illness of several weeks duration, which was of a very trying nature—he bore with patience and meekness which became an humble example to all who saw him. He was a true and faithful servant of the Lord, never being heard to murmur:—often being earnestly engaged in supplying the place of others for patience to endure to the end, saying that his only hope was in the mercy of our Father in Heaven through the merits of a crucified and Redeemer, patiently awaiting the Divine will, and died without sigh or groan, and as we reverently gathered to the Heavenly garner as a shock of cometh in, in his season.

—, on the 27th of Tenth Month, 1890, at his residence near Barnesville, Ohio, ASA GARRETSON, 84th year of his age, a beloved member and of the Stillwater Monthly Meeting of Friends. He was also a valuable member of the Meeting for Suffrage of the Boarding School Committee—and of the Yearly Meeting at large; in all of which spheres his absence will be sensibly felt; but his home circle more keenly so by his dear partner, with whom he had dwelt in a closely united companionship for over sixty years. His disease was of a long character, and for a number of months in season, at times very painful, which he bore with patience and Christian fortitude. During the forepart of his illness he experienced much exertion and poverty of spirit, feeling earnestly for deep searching of heart; adopting the language, "Let not thine hand spare, nor thine eye pity; judgment is brought forth unto victory." He manifested a feeling of great unworthiness and meekness on being visited by his friends through the gradual decline; and as the time of his departure near, through redeeming mercy he was enabled to say, "I see nothing in my way," thus leaving his friends with comfortable assurance that his end was peace.

—, on the morning of the 12th of Eleventh Month, 1890, at the residence of his son, in England, LARKIN PENNELL, a member of the Philadelphia Monthly, and Germantown Particular Meeting, aged nearly 72 years. His remains were interred in Friends' burying ground at Isleworth, London, on the 15th ultimo.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 153.)

Fourth Month 14th, 1886.—"Bless the Lord, my soul: and all that is within me, bless his only name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all iniquities, who healeth all thy diseases," &c. Since my last memorandum in this book, I have been very sick, whereby I have been confined to my bed four weeks. It has been hidden from me, whether I shall get about again or not. There is One who sees the end from the beginning; who has been my support in this time of suffering. While sensible of omissions and commissions, have remembered that our compassionate Saviour "knoweth our frame; He remembereth that we are dust;" and can forgive all our backslidings, and love us freely.

16th.—Improving slowly. Thankfulness is the clothing of my spirit, in being relieved from suffering. There must be a wise purpose in my being continued longer. Yesterday had a visit from Ellwood Dean and wife, and —. Their visit was acceptable and comforting.

18th. First-day.—Prevented from getting to meeting. It was cheering to have the company of several valuable Friends this morning, —, and wife, with a Friend who has lately been received a member. Feel that I am gaining a little strength. Holy Father, Thou hast made my bed in my sickness. Praises to Thy great and ever excellent name.

19th.—Yearly Meeting commenced to-day. Was informed that the Select Meeting on Seventh-day, was a very solemn one. Much as there is at seasons to cast down and discourage, yet there is cause to take fresh courage, and press onward. The unsleeping Shepherd is near now, as in any age of the world.

26th.—Had a visit this morning from E. V., from Canada, who has been attending the Yearly Meeting. She appeared in testimony and prayer. I was comforted by her company and advice.

Fifth Mo. 6th.—Am slowly gaining strength. Feel at times that flesh and heart are failing. Oh, for patience to bear the weariness, the watchings and physical pain. Was favored with a peaceful quiet during the greater part of my sickness. But poverty and desertion seem now my portion. Holy Father, be pleased, in thy

own good time, to send help from Thy sanctuary. If Thou help not, vain is the help of man.

23rd. First-day.—At meeting this morning, after being prevented from getting there for ten weeks. It was very pleasant to be able to meet with my friends again for Divine worship. My mouth was opened to speak of David, who said: "In my prosperity, I shall never be moved." But when the Lord's face was hidden from him, the plaintive language was uttered: "Will the Lord cast off forever," &c. I felt a word of encouragement for those present, to wait the Lord's time; who, when He hath proved us, will again return, and enable to set up our Ebenezer and say, "Hitherto hath the Lord helped us." What a mercy to feel, though low and cast down, that the Lord hath not forgotten to be gracious; but in his own time, will lift up again the light of his countenance. Praises to his ever worthy, and excellent name.

28th.—I desire to be more and more on the watch; more watchful over my words. Oh Lord keep the door of my lips, that I sin not with my tongue.

31st.—"Why art thou cast down oh my soul, and why art thou disquieted within me? Hope thou in God," &c. O, this hope! which is as an anchor to the soul, both sure and steadfast. While feeling poor and low, the above words of the Psalmist, arose in my mind with encouragement. Cast me not off, O Lord, in old age, forsake me not when the weakness and infirmities of advanced years, make the frail tabernacle to tremble. Thou, holy Father, hast been my help and support in low, stripped seasons; leave me not nor forsake me, O God of my salvation.

Sixth Month 12th.—Was informed of the death of my aged friend, Rachel Phillips, about 94 years old. She was in the station of an elder; though owing to feebleness, had not been able to get to meetings for a long time. Nevertheless faithful in attending them while health permitted. How her Meeting (Bradford) is stripped of all the aged ones, who occupied the front seats, and were faithful in the support of our doctrines and testimonies!

13th.—At meeting this morning, which was a silent one. A low time, and hard to get the mind centred, wandering thoughts at times so crowding. How I do desire when assembled for worship, to keep the mind stayed upon Him who is a spirit; and they who worship Him, must worship Him in spirit and in truth. It is recorded, that "when the sons of God came to present themselves before the Lord, Satan came also among them." The unwearied enemy of our soul's peace, is ever on the watch. O Lord, I pray Thee, rebuke him that he may be turned back. If he cannot lift up, he will endeavor to cast down below hope. But he was a liar from the beginning. Thy power is above all the power of the enemy. Forever praised be thy holy name.

Haddonfield, N. J., Seventh Month 14th.—My nephew came for me and brought me to his house, where I have a prospect of remaining for some weeks, to enjoy the country, and the hope

of being strengthened by the change. At meeting this morning, I was constrained to supplicate for the different states assembled. A large attendance of young people. The front seats very stripped of those who formerly occupied them, and few appear to be prepared to fill the vacant places. Oh, that there was a willingness in the young people, to take up the cross, and obey and follow our dear Redeemer in all He may require. He is not an hard Master. He will not call for or require of them more than, if faithful, He will give ability to perform.

29th.—At meeting this morning, I was feeling very stripped and poor, when the remembrance of the children of Israel journeying through the wilderness and being fed on manna, presented to my mind and led to expression. It had to be sought for daily. They could not gather enough for a longer period; showing that former favors and benefits will avail little. We must seek day by day and oftener than the returning day, for heavenly bread—the hidden manna, which can nourish the soul unto eternal life. More was added after I had expressed the above, and encouragement extended to the stripped and poor in spirit. —, appeared in supplication; after which —, spoke at considerable length. We had a solemn, good meeting. My spirit was refreshed, after a long season of poverty and strippedness. "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

Eighth Month 1st.—As respects the longest life, time is short compared with eternity—the boundless ocean of eternity. Yet how many are living at ease in their professions, thinking it is time enough, when they have performed this and the other plan, to give up to serve the Lord. Oh the danger of such a state! For in an unexpected moment, the pale messenger may be sent, and the language proclaimed, "Thou shalt die and not live." Oh the need of living day by day as though each one might be the last! "Lord, make me to know mine end and the measure of my days what it is, that I may know how frail I am. Behold Thou hast made my days as an hand breadth, and mine age is as nothing before Thee."

(To be continued.)

From the "S. S. TIMES."

The Shaykh of Zeta.

(Concluded from page 155.)

When we had finished our repast, a servant appeared with water, which he poured over our hands, just where we sat, without troubling about a bowl or basin. After this we took our old places along the walls, which were not by any means comfortable. The arrival of the Frank had already been published throughout the village, and now there were constantly new arrivals, who made their bow before the shaykh and me, covering their heart and then their forehead with the right hand, and then resolutely squeezed in among our number, without taking any notice of the over-crowded condition of the room. Now and then a female form could

be seen tripping softly across the court, lifting her veil for a moment, and peeping curiously in at the visitors. With every fresh arrival the coffee was passed around, the new-comer, the shaykh, the minstrel, and myself being favored with two mouthfuls, while all the others received but one.

It was now about 11 P. M. A cold draught was blowing in through the open door, and I sat shivering in the circle of my companions. I heartily longed for rest, but very few of the Arabs seemed disposed to bid good-night to this interesting company. The Arab minstrel considered it a matter of personal honor to contribute to the entertainment of the evening through his gift of song. He accordingly stepped into the middle of the room, and the courteous shaykh, on behalf of his friend, asked permission to favor the company with a song. The request was readily granted, and in a moment my flagging interest in the scene had revived.

With a dignified air, the minstrel seated himself on the floor, and took out from the folds of his *abba* a soiled and crumpled little book, on which the dingy and half-broken lantern threw a feeble light. In a cracked and nasal voice he sang of Mansoor, the youthful son of the desert, and the beautiful princess whom he loved. It was a wonderfully romantic scene in that small room, and I witnessed for the first time the power and charm which poetry and music possess for those uneducated children of the desert. Leaning forward, they listened eagerly to the well-known tale, their bronzed and rugged faces, with the flashing teeth and gleaming eyes, harmonizing strangely with the picturesque *keffeeye* and the dark-brown *aghal*. They seemed to be personally experiencing all the adventures of the hero of the ballad. If Mansoor was successful in his suit, they gleefully clapped their hands; if he was in danger, they sprang from their seats, and with outstretched arm imitated the poising of the spear, as though the safety of the Bed'wy-chief depended on the accuracy of their aim or the force with which they hurled their weapon. So they sat and stood and leaped about alternately, laughing and applauding when fortune smiled on Mansoor's loves, crying with grief and rage when he fell, the unsuspecting victim of treachery or foul play.

At last I went to sleep, from sheer exhaustion. Midnight was long past when the chief of Zêta roused me with a vigorous shaking. He seemed much distressed at having completely forgotten his Frankish guest under the spell of the old song; and now he quickly cleared the room of the outsiders that remained, and made a bed out of blankets, for his six guests, on the ground. The luxury of pillows was unknown in Zêta, and the blankets were a good deal too short. Nevertheless, I tried to make myself comfortable, stretched half on the bed, half on the ground, among my Arab hedfellows, who were soon snoring vigorously. But for me there was no sleep in store that night. I had hardly wrapped myself in my cloak, when the thousand inhabitants of the Arabian blankets began to make their nocturnal onslaught. It was with keen joy that I greeted the first glimmer of morning, which put an end to my misery.

Thanks to the custom of early rising in vogue among the Orientals, my host entered the room shortly after five o'clock, wakened the other guests, and jerked the blankets up rather unceremoniously. He then poured water over the hands and faces of those that desired it. But only a few availed themselves of this offer; for the Arab, in the country as well as in the desert,

is rather a dirty fellow, and a firm believer in the principle laid down by his forefathers: "Allah gave his children water for drinking, not for washing."

As there were unmistakable signs of a hot day out on the steppe, and the fresh morning air had a bracing and stimulating effect, I decided to make no more demands on the hospitality of the generous but poor shaykh, and accordingly prepared to start before sunrise. During my journey through the Lebanon I usually presented my host with a small amount of money before leaving, and this had always been kindly and gratefully accepted. Here I was in the Begâ'a among the fellaheen near the boundary of the Syrian-Arabic desert, where the customs of the Bed'ween, who penetrate as far as Hurmul on their foraging expeditions, begin to be strictly observed. Yet I was well acquainted with the fact that even wealthy and prominent fellah-tribes of Mesopotamia—such as the Jiburi, Ajuari, Aghedaat, allies of the mighty Shammar Bed'ween—had accustomed themselves to receiving pay for their hospitality. Accordingly I held a short whispered consultation with my mukâri and Arabic companion, who in similar circumstances had often quickly grasped the situation and suggested the right thing. In consideration of the poverty of the shaykh, we decided to make him a present of a *mejeedee** to buy tobacco and coffee for the entertaining of his people in Zêta.† The mukâri was to hand the fee to him on our departure.

At last everything was ready. Our horses had been saddled, and stood pawing impatiently in the courtyard, held by a couple of curious Arab boys. I invoked the richest measure of Allah's blessing upon the head of the kind and noble shaykh, and then, while apparently busied with my saddle-straps, closely watched the effect of hakhshesh. The shaykh suddenly became grave, and with a kind but decided gesture, pushed back the money which Daheer had offered him. Our muleteer this time totally mistook the character of the man that stood before him, and put him on a level with the khoori of 'Aqoor or Dêr-el-Ahmar.‡ With renewed urgency, and regardless of the peculiar views of the sensitive Arab, he offered the silver a second time. A slight tremor passed through the frame of the shaykh, who had thus flagrantly been insulted in the presence of his subjects. He sprang from the stone on which he had been squatting, and his fearful passion betrayed itself in a wild gesture and a convulsive clenching of his fist. Drawing himself to his full height, he stood with flashing eyes, his patched and ragged *abba* fluttering about his shoulders,—the picture of royalty in the garb of a beggar. The excited Arabs crowded about their chief, and anxiously regarding the actions of this enraged fellah. Finally he rang out: "Am I a dog? Do they dare to give the Shaykh of Zêta money in return

* In the Turkish system equal to 20 piastres,—about 90 cents.

† The shaykh of a tribe is bound to supply his subjects with tobacco and coffee. I was told this by Shaykh Berdi, of the Hamsa tribe, (a subdivision of the Affej), and I found this corroborated through my personal experience at various times in the huts and tents of the Arabs. In return, the subjects are bound to stand at their chief's service, without recompense, at any time.

‡ The Maronite preachers (*khoori*; plural, *khawârin*) of the above-mentioned localities of the Lebanon were very poor, and had a very limited income. Notwithstanding, in both places we were excellently cared for. At first they refused the money we offered them. But when the offer was repeated,—and they apparently expected it,—they gratefully accepted our gift.

for his hospitality?" At the same time, with scornful glance, he flung the proffered coin to the feet of the frightened mukâri.

Our situation was anything but pleasant, quickly made my way to the centre of the throng and explained to the proud Arab that I disapproved and regretted the behavior of my servant, and that it was far from me, slightly acquainted as I was with the customs of the country, intentionally to repay his excellent hospitality with an insult.

After this occurrence, we could not delay our departure another moment. Mounting our horses, we rode off in the direction of Homs, the shaykh leading the way; for, in spite of the dignity offered him, he insisted upon personally accompanying his guests through the village of Zêta. Everywhere threatening faces met us, for with lightning rapidity the rumor had spread among the Arabs that their chief had been openly insulted, and it was with the greatest difficulty that the shaykh, gesticulating with both arms, succeeded in quieting his faithless followers. About ten minutes' ride beyond the village a small crystal brook marks the boundary of the chief of Zêta's territory. Here our guide stopped, pointed out the road, murmured a last *salam*, and proudly returned to his home without once looking back.

FOR "THE FRIEND."

The True Christian Communion.

(Concluded from page 155.)

Now, if we look back to the happy condition that Adam and Eve had before they fell, we may see that they held intelligent communion with their God. But when they, of their own free will and choice, listened to and obeyed the countermanding teachings of the evil one, that heavenly communion was lost. The Divine love and innocence were lost. Their right to the tree of life was lost. And their right to the garden of Eden and to the Paradise of God was lost. "So He drove out the man, and placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life." The lost man, while yet in his transgressing nature, should presume to partake of it and live. For Christ, the second Adam, which never fell, is the only door of entrance. And it is through Him alone that spiritual communion and fellowship are again restored.

This state of purity and acceptance can never be found, only as we submit to pass under the crucifying operation of the flaming sword which turns every way upon the transgressing nature within us; and which is highly figurative, cutting off and burning up with unquenchable fire, all the old sinful and transgressing nature until we are made new creatures in Christ Jesus. Then it is that we have privilege even to this side the grave, to enter through Him, the door, into the Paradise of God; and to have communion with Him as at the beginning. And also to partake in more full fruition of the heavenly communion with the just of all generations. But until this great change is made, from a state of nature to a state of grace—from darkness to light—from the power of Satan has over us, under the fall, to the power of God, we are more or less (according as how much we yield ourselves servants to obey) holding communion with him who rules and reigns in the hearts of the children of disobedience. Because man, in the first place, preferred to listen to and to obey the evil one

ich brought death and darkness into the world. And this death and darkness has passed on all; for we all by nature are the children of wrath; and this wrathful nature will remain in us all, until it is overcome by the assisting grace of Him who came to destroy the works of the devil; and to bring in an everlasting righteousness into each individual soul. And when this is done, and Christ is anointed as the圣 Holy, ruling and reigning in us, then a new communion will be restored, and the effect of our creation be fulfilled.

Where the grace of our Lord Jesus Christ—the love of God—and the communion of the Holy Spirit, are lacking, where is the unity of Spirit, which is the bond of peace?

A destitution or lack of spiritual life, neither doctrine, nor music, nor all the cultivated eloquence of man, can restore or replace. Those outward adornings may form a substitute for the religion, that will please the vanity of man; but not meet the approbation of immaculate Purity. When weighed in the balance, they will be found wanting. Because the blessing of the Almighty was not upon it. The love of God, and the communion of the Holy Spirit, are not in it. A heavenly stream can never be made to flow from an earthly fountain. But there is a heavenly fountain which is inexhaustible. And there is a heavenly communion which the dragon and his angels may fight against, but cannot destroy.

Paul says, in relation to such as have stood fiery trials which have been permitted to come upon us, "The Spirit itself beareth witness, with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs, with Christ; if so be that we suffer with Him; that we may be also glorified together." How can we know that we are children of God, except by an inward communion with that "Spirit which searcheth all things; yea, the deep things of God?" So, brethren, let us dig deeper for the pure stream of life. A superficial religion may please, but will not save us.

Thus far is from D. H., now in his 85th year; but the following is from S. F.)

When there was silence in Heaven for about "space of half an hour;"—when the vocal multitude of "Holy, Holy, Holy ———," and hallelujahs of sanctified spirits, in endless city, were suspended;—the worship ceased, in awful, holy, solemn, inconceivable silence! It was a rapturous adoration, too costly for language to express! A cloud of presence, before the throne of immaculate Purity and love. May our minds be gathered to it; our name or profession in religion be what they may! And may we experience this Divine communion of saints; and deeply ponder God's boundless love, in solemn silence! For there is no power of eloquence can sufficiently acknowledge the obligation and reverence we owe infinite Majesty, who fills heaven and earth with his glory and goodness! But let us look unto Him, and wait to be prepared for it; "They that wait upon the Lord, shall renew their strength;"—wherein we may experience a constant advancement from grace—until we attain the glorious end proposed by the lively, animating salutation (which I wish you as for myself): "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Policemen versus Soldiers.

[During the year 1889, there was some discussion as to the boundary line between policemen and soldiers, in the columns of the *Australian Friend*. The following article, from that paper, clearly points out some of the differences between civil and military government.—ED.]

To the Editor of the *Australian Friend*:

In answer to thy correspondent H. A., I contribute a few thoughts respecting that which he deems an inconsistency, namely, approving of the policeman, whilst so strongly objecting to the soldier.

In the first place, I would say that in the occasional use of military methods by the constabulary, when for the time the policeman seems merged into the soldier, we have only an instance of a returning natural tendency such as we continually meet with in our walk through life. If a Christian leaves his own line of things, and adopts the methods of the worldly man who trusts no higher power than he can see, it is then almost impossible to distinguish the Christian from the man of the world; yet, he who is truly led by the Spirit of God, is enabled to recognize a brother thus led astray by the spirit of evil, and, through Divine grace, lead him into ways that please God. It is also the duty of the servant of God, in the ability which God giveth, to make man's institutions become instruments for the elevation of mankind; and those persons who will mark the growth of the constabulary as an institution altogether apart from militaryism, will, notwithstanding some of its present imperfections, see great reason to thank God and take courage.

All must agree, that it was the dawning of a brighter day for mankind, when, so far as concerned management of the nation's internal affairs, the maintenance of order was intrusted to a body of men quite apart from military control, and liable to be tried for any abuse of power before an impartial tribunal, in the same way as any other citizen of the state. In this there was a distinct advance upon the system of militaryism, which acts for itself without appeal, the strongest and most skilful of the opposing parties gaining the victory; for might, and not right, is the principle upon which all military contests are decided. It may have been that, in the first instance, the weapons and regime of the police and military would differ very little; but the police officer being under the control of advancing public opinion, his ordinary weapons became less and less harmful, until now the people regard very jealously even the occasional use of the diminutive club.—Moreover, we have recently had vividly before us, the fact that a free community now strongly resents the handing over to military rule any functions of that power which is controlled by the civil government; showing conclusively the popular feeling in regard to the difference of the two systems.

Whilst the majority of the community uphold the military system, and more especially when the military spirit is predominant, it is not to be wondered that the constabulary should at times adopt military methods. Yet, notwithstanding the occasional waves of military excitement which affect nearly the whole of the citizens of the nation—even the very elect—every few years gives evidence of a further separation of police from military duty. Even a casual observer cannot but remark that the larger portion of constabulary work is the prevention of disorders—of standing between the

sinner and the actual committal of sin; thus not only guarding the community, but saving the man from his own wickedness; and this thought for the transgressor is further evident in the legal enactment respecting the careless exposing of merchandise. If the life work of many policemen could be published, people would marvel at the amount of unobtrusive work which is done by the guardian of the public peace; and many a soul has been saved from ruin by a calm and patient dealing with wrongdoers. This I have been enabled to learn by an intimate acquaintance with members of the constabulary—and I know of desperate men, whom force made only more desperate, subdued by the calm, patient and kind demeanor of a constable, single-handed.

Thus, though at the present day the policeman sometimes works by military methods, for which we have to blame the military feeling fostered in the community, the different tendencies of the two systems is becoming more and more marked as the century advances; the one crying out for more force, until the nation breaks under the burden of its own defence,—the other being increasingly leavened with the spirit of sympathy for the outcast, and with a desire to restore him to his place amongst the citizens of the commonwealth.

It is our earnest expectation and hope, that Christians will, through their consistent lives, so influence public opinion, that the two systems shall become more and more divergent, even until the distinction will be so apparent, that no lover of peace will find a narrow dividing line to trip over; and that the conquest will be carried yet further, till militaryism shall break the hearts of nations no longer. Then shall all the earth be at rest, and be quiet; they shall break forth into singing: "Thy pomp is brought down to the grave, and the noise of thy viols; how art thou cut down to the ground which didst weaken the nations!" See Isa. xiv. 11, 12.

The truly Christian idea in respect to police duty, must be the help given to the transgressors themselves; for although, through infirmity of spirit, we may at times depend too greatly upon the guardianship of the police—yet, well we know that, as regards the citizens generally, "unless the Lord keep the city, the watchman waketh but in vain;" and that as regards ourselves in particular, our true feeling of security must be that expressed by the psalmist: "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety."

As to what a member of the Society of Friends, or any other Christian, would do in circumstances of peculiar difficulty, or of imminent danger, we ought not, for several reasons, to query how he would act. In Old Testament times we have the injunction: "Trust in the Lord with all thy heart, and lean not unto thine own understanding; in all thy ways acknowledge Him, and He will direct thy paths;" and also the promise, "As thy days, so shall thy strength be." Under the New Dispensation, our Divine Master, far from allowing us to be less under his guidance, tells his followers that, when delivered into the hands of those seeking their destruction, they should not think beforehand what they should speak; for it would be given in that hour what they should speak—a tongue and utterance would be given, which all their adversaries would not be able either to gainsay or resist. It is enough that each of the Lord's servants receives strength in the hour of need—the future wisely hidden from his trusting servants, is safe with Him. Therefore,

should his servants be watchful, lest they frustrate his grace by doubting it—the life they live in the flesh they live in faith, the faith which is in the Son of God, who loved them and gave himself for them.

The deliberating how present duty would ultimately affect themselves and the people, was the rock upon which the Jewish leaders wrecked their nation, even whilst it was being educated for the full manifestation of the Divine revelation. And when He came, who was to redeem Israel, the rulers took counsel together:—"If we let this man alone, all men will believe on him; and the Romans will come and take away both our place and nation." Centuries later, John Wycliffe thus bore witness to the prevalence of the same fear of following the leadings of God's Holy Spirit: "Men of the Gospel, by patience and prospect of rest and peace, have vanquished through the suffering of death; just as we may do now. But here men of the world come and say, that by this-wise, kingdoms would be destroyed; but our faith teaches us, that, since Christ is our God, kingdoms would be established, and their enemies overcome. Well indeed I know that men will scorn this doctrine; but they who would be martyrs for the law of God, will hold thereby." Centuries later still, there were other God-fearing men whose earnest care was to walk with God, not anxious as to how this manner of life would fit in with their surroundings. The good which resulted therefrom to the world at large, and to the English nation in particular, is now almost universally admitted. Concerning these faithful men, J. G. Whittier writes:—

With that deep insight which detects
All great things in the small,
And knows how each man's life affects
The spiritual life of all,
He walked by faith and not by sight,
By love and not by law;
The presence of the wrong or right
He rather felt than saw.

O, Spirit of that early day,
So pure and strong and true,
Be with us in the narrow way,
Our faithful fathers knew;
Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer.

J. F. M.

A SENSE of fear is a necessary element in the character of a dependent being. The man who never knows what fear is, knows not what dependence is; and the man who knows not what dependence is, has no appreciation of the right relations between himself and God. When, in the middle of a summer night, a child is suddenly awakened by a crash of thunder overhead, and clings with spasmodic grasp to its father, and hides its head close under his shoulder, the child shows its sense of absolute dependence. It is really no more dependent upon its father then than at other times, so far as outward protection from danger is concerned. But its fear and terror have given it a new and quickened sense of its dependent relations to its father. And it is the expression of that dependence that comes with grateful sense to the father, even while he suffers in sympathy with the mental agony of his child. Is it not so in our relations to God? The "Fear not" and the "Be not afraid,"—are they not invitations to show our dependence upon God? It may be right to fear, in order that we may not do wrong in forgetting our dependent relations as earthly children of a heavenly Father.—*Sec.*

SWALLOW SONG.

BY M. E. M. HATHIEWAY.

Come, swallow! Come, swallow!
From hill-side and hollow,
And flitting together,
Escape the bleak weather
That soon will encompass the land of the North.

The grasses are drying,
The brown leaves are flying,
The corn rustles yellow and ripe in the sun;
In meadow and thicket
The locust and cricket
Cry "Summer is over, and autumn begun."

No more the bees hover
Above the sweet clover,
With honey search ended they rest within doors:
The season is fleeting,
Then hie to the meeting,
And spread your light wings for the warm, Southern shores.

Equipped in new measure,
For beauty and pleasure,
Again we shall greet you when spring carols sound;
Thus, with coming and going,
With planting and growing,
With working and resting the earth moves around.

—*The Independent*

NOT REWARD, BUT GRACE.

No crown, no palms for me!
These are for victors in the fight; but I
Have been the vanquished one in every field.
O Saviour! who hast hope for such revealed,
Low at thy mercy-seat behold me lie.

Turn not thy face away!
Deal not in wrath with thine unworthy child!
Yes, I have sinned, yet there is grace with thee.
Thou givest mercy, pardon full and free,
To fallen wanderers on the desert wild.

No thought of triumph now!
That dream is over. Rest is all I crave;
A little peace, after such deadly strife,
Some leaves of healing from the Tree of Life—
A glimpse of hope and heaven beyond the grave?

And for what yet remains
Of my sad pilgrimage, grant, O my God!
Meek, humble faith, to suffer and be still;
Meekly to watch thy hand, to do thy will;
Humbly to bow beneath thy chastening rod!

Dark stream of life, rush on
To the eternal ocean full and fast,
If only o'er the waves may fly the dove
Of heavenly peace, and beckon from above,
To where a pardoned soul shall rest at last.

—*Translated from the German.*

FREEDOM.

I would be free! For Freedom is all fair,
And her strong smile is like the smile of God.
Her voice rings out like trumpet on the air,
And men rise up and follow; though the road
Be all unknown and hard to understand,
They tread it gladly, holding Freedom's hand.

I would be free! The little spark of Heaven
Let in my soul when life was breathed in me
Is like a flame, this way and that way driven
By ever wavering winds, which ceaselessly
Kindle and blow till all my soul is hot,
And would consume if liberty were not.

I would be free! But what is freedom, then?
For widely various are the shapes she wears
In different ages and to different men;
And many titles, many forms she bears—
Riot and revolution, sword and flame—
All called in turn by Freedom's honored name.

I would be free! Not free to burn and spoil,
To trample down the weak and smite the strong,
To seize the larger share of wine and oil,
And rob the sun my daylight to prolong,
And rob the night of sleep while others wake—
Feast on their famine, basely free to take.

SELECTED.

I would be free! Free in a dearer way—
Free to become all that I may or can;
To be my best and utmost self each day,
Not held or bound by any chain of man,
By dull convention, or by foolish sneer,
Or love's mistaken clasp of feeble fear.

Free to be kind and true and faithful; free
To do the happy thing that makes life good,
To grow as grows the goodly forest-tree.
By none gainsaid, by none misunderstood,
To taste life's freshness with a child's delight,
And find new joy in every day and night.

I would be free! Ah! so may all be free.
Then shall the world grow sweetest at core and sound,

And, moved in blest and ordered circuit, see
The bright millennial sun rise fair and round,
Heaven's day begin, and Christ, whose service is
Freedom all perfect, rule the world as his.

—*Susan Coolidge.*

A Day in New Mexico.

Coming, as I had, from the far East, where nature, if seen at all, is viewed from a comparatively near stand-point, it was a novel experience to while away the hours of a sunny day, studying mountains apparently near at hand, yet miles and miles away. As I glanced, for the last time, at the landscape from the car windows, I planned to wander across the intervening plain to at least the base of a beautiful range of rocky hills that bounded it in one direction; but learning soon after that the proposed goal was twelve miles away, contemplated it, as stated, from afar. Probably I did not lose much, for, protected from the searching sunshine of a New Mexican noontide, it was possible to remain delightfully cool and yet mark the endless changes on the mountains beyond.

The country here is simply a broad, treeless plain, hemmed in, at scattered points, by mountains. Without these, the hotel would have seemed more like a ship at sea, so monotonous are these level stretches of almost barren ground; but there is endless variety where the hills begin. Against the background of cloudless, deep blue sky, there is traced the most fantastic grouping of tapering points, narrow notches, and that chance-accumulation of shapeless sculpture one tries in vain to disentangle. For this reason the outlook never becomes monotonous. Fancy is slow to weary of playing with such building-blocks; but when she does, it is but a step from form to color, and the magnificence of this is only equalled by the magnitude of the other. The restless chasing of light and shadow across the rugged hill-sides never ceases. What but a moment ago were deep, dark gorges, are now sun-lit prominences, and the outstanding features that held our gaze so recently, have now faded from view. Later, when the long shadows creep slowly across the plain, masses of snowy clouds rest upon every peak. The scene is wholly changed. Mountains and clouds become as one; a mighty barrier, that shuts out the sun.

And now, what of the intervening plain?—The soil is very like, if not, pulverized lava; and that vegetation should exist at all, is marvellous. Yet there are bushes that thickly cover the ground; but if we except the few sickly cotton-woods that have been planted near the dwellings, there are no trees—their place is taken by countless windmills. These are no addition to the landscape, and are made the more hideous from being painted white, and too often spotted and splashed with red and blue. A green windmill would be far less conspicuous,

this color appears to find little favor with dwellers on this plain. One needs but to be here for a few days, to learn to love trees, indeed, well nigh every feature of the Atlantic sea-board States.

Without this beggarly show of vegetation, there would be no animal life here worth mentioning; but as it is, the plain is far from being dead. My attention, on leaving the cars, was first called to a few swallows, twittering at the railway station; then a dull gray bird, perched upon the telegraph wires, launched out into the glaring sunshine for green beetles, that seemed to replace the flies at home. Then, too, there were rather that flapped lazily over the long rows of freight-cars, croaking dismally, and, by their noise, adding no charm to the landscape, as the merry, noisy, cunning crows at home. Of the two birds, I prefer the latter. The raven figures better in poetry, and its name sounds less harshly upon the ear; but for the pleasant purpose of recalling days gone by, or as an object of study, give me the crow. If the ravens of Deming are fair representatives of their race, the crow is, I believe, a brainier bird.

Rolling about the plain, one other bird attracted my attention continually, and made the landscape less dreary. It was the black-throated crow. Although the voice was harsh and unfitting the arid surroundings, there was an elegance in its lame attempts at song that the landscape here was not utterly desolate. I listened an hour to these cheerful birds, fancying that their melody in their attempts at song, and wondering why, when their lines had been cast in forbidden places, the gift of a sweet song had not been vouchsafed them. Does the extremely dry atmosphere have to do with this? Not a sound that I heard had that fulness so common to the allied utterances at home. At the limit of my longest stroll, I found a mountain mocking-bird, as it is misnamed in the books, and his was a disappointment. It was the twanging of a harp of a string, and that a loose one.

Skunks, lizards, snakes, and creatures of all ilk, I heard much, but my stay was too short to encounter any; but of the dreaded tarantula, I saw much, and as usual, was disappointed. One would fancy from what he reads, that this huge spider was a veritable fiend incarnate.

If so, it must be at seasons only. They are not so here, and now. During the day, I find no trace of them, and it is said that during the dry season they remain in their burrows under heavy timber—as the floor of the railway platform; but after sundown, many of their appearance, and the first impression I received was, that no other spider was so very

They started at approaching footsteps: never disposed to run when approached, they showed fight only when cornered. This did to me the more strange, as every person I held them to be very brave, very fierce, very poisonous. I could not verify these notions, although I did not experiment upon them as to the effects of their biting. That can produce a very irritating sore, and the pain, when taken up by the circulation, produces constitutional effects, is unquestionably true; but I do not believe that death ever resulted from their bites. Not fearing the creatures, I watched one in particular, to see what evidences of intelligence it would exhibit. They were not very apparent. It simply realized that it was a prisoner, and made desperate attempts to escape. When teased with a bit of

straw or a leaf, it made no attempt to bite, but appeared to recognize my finger, although protected by a glove, and gave me several vicious nips, but could not penetrate an ordinary kid glove. I noticed that there was left upon my finger a minute drop of yellow, sticky fluid, after the first and second attempts to bite, but not afterwards; these two efforts seemingly exhausting the contents of the poison-sacs.

No person that I questioned attributed a voice to the tarantula, and I failed to demonstrate that they could make a faint whizzing or whirring sound; but I fancied such was the case. On the whole, these huge black spiders are disappointing, and would scarcely have received the attention that has been given them, were they not superlatively ugly, and mankind naturally afraid of the whole race of Arachnids.

The twilight is short at Deming; and when the sun sinks at last, behind the distant hills, it is quickly night. The birds, unlike many a robin and thrush at home, have no evening song, and silence, were it not for the myriad insects, would brood over the plain. But the crickets are now in their glory, and a sound as of rushing waters fills the air. Its volume increases and diminishes with the fitful breeze that rushes by or lazily toys with the stiff shrubbery that dots the plain. And it matters not if there be moonlight. Except the insects' steady trill, the world was now at rest; hushed, as in deep slumber, albeit the moon over-topped the distant hills and flooded the plain with a mellow light that caused every object to stand out with startling distinctness. Here was a feature unlike our moon-lit fields at home. There, the charming indistinctness shrouded every object, even when the sky is cloudless—gives the fancy full play—and a bush or tree is whatsoever we are pleased to think it; but not so here. The plain that was bathed in brilliant sunshine through the day, is almost as distinct now; and even the mountains are not less rugged, and every peak pierces the upper air, but with an added glory, for upon each there rests, and over all there twinkle, millions of glittering stars.

CHARLES C. ABBOTT.

From "Days of the Son of Man:"

(BY DANIEL MARSH.)

The two sisters of Bethany represent two phases of Christian character. Both have their excellence within certain limits, and both exhibit defects when the ruling disposition is pressed to undue extremes. It should be our constant study to combine the calm and contemplative devotion of the one with the energy and activity of the other. Great energy in action must needs be accompanied with great quietness of spirit, or it will soon exhaust itself in ineffectual struggles, and leave its work half done. If we would grow in wisdom and in usefulness, we must cultivate the capacity to listen and to learn, as well as to talk and to teach. There are times when speech and action are the first duty, and there are times when silence and contemplation are the most excellent virtues. The tendency of devout men at one time was to the extreme of seclusion and silence. They hid themselves in caves and mountains, and so sought to cast off the corruptions and entanglements of the world. The tendency of the present day is to give too much of a bustling and business-like aspect to religion, and to neglect the inner spiritual cultivation, without which all outward show of zeal and activity

rests upon an uncertain foundation. Christ wants many ministers in the world;—some to speak, and some to keep silence. And the silence is as pleasing to Him as the preaching, when it is humbly and thankfully kept for his sake. There are times of trial and provocation, when it takes the greatest talent to keep still. In such cases, the best witness for Jesus is the one who says nothing—just because there is nothing to be said. Sometimes it requires far greater force and decision to sit still and wait, than it does to display the most fervid activity. The hardest command of the great Captain is the one that requires us to keep still and do nothing, when our hearts are burning within us to rush into the field and fling away our lives in desperate conflict.

Let those who cannot speak well, consider that there is great power in silence, when it is kept for Jesus' sake. The Master himself never testified more forcibly to the world, than He did when He answered his accusers never a word. Some are called to suffer pain and loss and disappointment,—and it is serving the Master well to suffer patiently. Christ wants a great many such apostles in the world—not twelve, nor seventy—but millions: whose best service to Him is to do nothing, and to do it well. Christ wants benefactors, whose hearts burn within them, to give to the needy, and who have nothing to give. Christ wants heralds, eager to proclaim the great salvation, and yet only with halting speech and stammering tongue. Christ wants pure, meek, much suffering lives, that go on their way quietly, and never complain.

Christ wants millions of missionaries, to preach the Gospel of purity, and peace, and love, by living examples in their own homes. Christ calls for multitudes of martyrs, to suffer the pains of rack and fire, in sickness and infirmity, and yet live on and find much to be thankful for every day. Christ would enlist laborers to work hard and long in lowly occupation, with little to pay and nobody but Himself to praise them. Christ calls for business-men to preach the Gospel of righteousness and Truth, by living examples in the marts of trade and the fields of toil along all the highways, and in all the workshops of the world.

Why Am I Not a Christian?

1. Is it because I am afraid of ridicule and what others may say of me?

"Whosoever shall be ashamed of Me, and My words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every one of us shall give an account of himself to God."

3. Is it because I am not willing to give all to Christ?

"What shall it profit a man if he gain the whole world and lose his own soul?"

4. Is it because I am afraid I will not be accepted?

"Him that cometh unto Me, I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not hold out?

"He that hath begun a good work in you, will perform it unto the day of Jesus Christ."

Natural History, Science, etc.

Hornbills.—Hornbills are very plentiful at Aola. I once counted no less than thirty-seven feeding in the same tree. They are conspicuous objects when on the wing, as, in addition to the singular noise made by their flight, the jet black color of the wings and body contrasts strongly with the great fan-shaped white tail. In the male the head and neck is of a golden straw-color, so that they can be readily distinguished from the female in which the head and neck are black, like the body. But the most remarkable thing about the bird is its immense beak, like a veritable horn. In very old birds it becomes chipped and serrated like a saw from continual use. Although of great strength and apparently of greater weight than the bird can conveniently carry, it is in reality, from its beautiful interior cellular formation, much lighter than it appears.

During the breeding season the females are rarely seen, as their family duties keep them confined to their holes in the trees in which they make their nests. All this time the male birds keep the females and young plentifully supplied with food; nor is the female permitted to leave the nest during the period of incubation or until the young bird is several days old. By this time the devoted husband is worn to a skeleton. The females continue to feed the young for many months.

I have seen them feeding birds that were to all appearance full grown, and only to be known as young birds by the beak, which had not yet the rugosities on the top that it eventually assumes in old birds.

The natives once brought me a young one alive, which I kept for over three months. Its appetite was most voracious. The amount of boiled yam it could eat was almost incredible. It would sit on its perch with its huge beak wide open while I tossed lumps of yam down its throat until it was positively filled up. Unfortunately it was drowned during bad weather on the voyage to Sydney.—*C. M. Woodford, in Solomon Islands.*

Union of Trees.—While surveying recently, near Merchantville, N. J., I saw two white oak trees, from two to three feet in diameter and near three feet apart at the base, that have grown together about eight feet from the ground, forming a single perfect body, larger in diameter than both bodies below the union. A high rail fence passes through the opening.—*E. Stokes.*

The Flight of Birds and Insects.—Few questions in natural history are so fascinating as that which concerns the power and speed of flight of birds and insects, and none yields more startling results. Of all British birds none is so beautiful or so secluded in its habits as the kingfisher. Its low arrow-like flight, as it darts like a strip of azure, green, and gold, is familiar to every angler. He hears it far down stream; it comes under the old ivied bridge, passes like a flash and is gone—how quickly—a correspondent has been fortunate enough to find out, or at least approximately. He was travelling on the Great Western Railway, which between Pangbourne and Reading runs parallel with and close to the Thames. As the train approached the river, a kingfisher started from the bank and flew along the river for nearly a mile. George Rooper watched it the whole distance, and its relative position with the window never varied a yard, the bird flying at exactly the same pace at which the train travelled, and which the observer had just previously ascertained to be

fifty-five miles an hour. This is about half the speed at which the eider duck flies, as, when fairly on the wing, it makes upward of 120 miles an hour. The rapidity with which all birds of the plover kind fly is well known, and golden plover have been seen midway between Hawaii and the mainland. An officer in Donald Currie's line recently brought home with him a specimen of the St. Helen, a wax-bill which he caught when on watch on the bridge of the *Grantully Castle*. At the time the nearest land was distant 1,000 miles, and the captive was so distressed that it allowed the officer to capture it.

The power of pigeons on the wing is proverbial. In 1850, on the 6th of October, Sir John Ross despatched a pair of young pigeons from Assistance Bay, a little west of Wellington Sound, and on the 13th of October a pigeon made its appearance at the dovecote in Ayrshire, Scotland, from whence Sir John had the two pairs he took out. The distance direct between the two places, is 2000 miles. An instance is on record of a pigeon flying twenty-three miles in eleven minutes; and another flew from Rouen to Ghent—150 miles—in an hour and a half. An interesting incident of flight is that of a pigeon which, in 1845, fell wounded and exhausted at Vauxhall Station, then the terminus of the Southwestern Railway. It bore a message to the effect that it was one of the three despatched to the Duke of Wellington from Ichaboe Island, 2,000 miles away. The message was immediately sent on to his Grace, and by him acknowledged. In a pigeon competition some years ago, the winning bird flew from Ventnor to Manchester—208 miles—at the rate of fifty-five miles an hour. The following is still more interesting, as it entailed a race between birds and insects. A pigeon fancier of Hamme, in Westphalia, made a wager that a dozen bees liberated three miles from their hive would reach it in better time than a dozen pigeons would reach their cote from the same distance. The competitors were given wing at Rhynhern, a village nearly a league from Hamme, and the first bee finished a quarter of a minute in advance of the first pigeon; three other bees reached the goal before the second pigeon; the main body of both detachments finished almost simultaneously an instant or two later. The bees, too, may be said to have been handicapped in the race, having been rolled in flour before starting, for purposes of identification.

Birds of prey, with their scythe-like sweep of wing, are not less remarkable for swiftness than long-sustained flight. Many of the falcons attain to a hundred and fifty miles an hour; while a peregrine which belonged to Henry IV. of France, escaped from Fontainebleau, and in twenty-four hours after was found at Malta, a distance of not less than 1,530 miles—a velocity of nearly sixty-seven miles an hour, supposing the falcon to have been unceasingly on the wing. But such birds never fly by night, and allowing the day to be at the longest, its flight was perhaps equal to seventy-five miles an hour. The best speed of a railway train is only a little more than half the velocity of the golden eagle, the flight of which often attains to the rate of 140 miles an hour. Of all birds, the condor mounts the highest into the atmosphere. Humboldt describes the flight of this bird in the Andes to be at least 20,000 feet above the level of the sea. Upon one occasion a falcon was observed to cut a snipe in two, with such strength and speed did it strike down

upon its prey. Sparrow hawks and merlins have not unfrequently been known to crawl through thick plate-glass windows in pursuit of prey or at caged birds. Swallows were long supposed to be the fastest birds that fly; but this is by no means the case. They attain an immense speed in their rushes, but are among the most fatiguable of birds. There is a well-authenticated instance of a swallow having flown twenty miles in thirteen minutes. The speed of a swallow flying straight and swift is about ninety-two miles an hour; its ordinary course is sixty miles. The swift easily attains to 200 miles, and seems quite tireless on the wing. The Hobby falcon, which is a summer migrant to Britain, hawks for dragon flies—among the swiftest of insects—which it seizes with the foot and devours in the air. It also kills swifts, larks, doves, and (in Bulgaria) more rare bee-birds.

Leeuwenhoek relates an exciting chase, which he beheld in a menagerie about 100 feet long, between a swallow and a dragon fly (*Morella*). The insect flew with incredible speed and wheeled with such address that the swallow, notwithstanding its utmost efforts, completely failed to overtake and capture it. Chabrier states that the male of the silkworm moth travels upwards of one hundred miles a day, and it has been computed that the common house fly, in ordinary flight, makes 600 strokes per second, and advances twenty-five feet; but the rate of speed, if the insect be alarmed, may be increased six or seven fold, so that under certain circumstances it can outstrip the fleetest race-horse. Every one, when riding on a warlike summer day, must have been struck with the crowd of flies which buzz about his horse's ears, even when the animal is urged to its fastest pace, and it is no uncommon thing to see a bumblebee or wasp endeavoring to get in at the window of a railway train in full motion. If a small insect like a fly can outstrip a race-horse, an insect as large as a horse would travel very much faster than a cannon ball.

Of all birds the albatross has, perhaps, the most extended powers of flight. It has been known to follow a vessel for several successive days without once touching the water, except to pick out food, and even then it does not alight. In describing the flight of this bird from personal observation, Capt. Hutton writes as follows: "The flight of the albatross is truly majestic, as with outstretched, motionless wings he sails over the surface of the sea—now rising high in the air, now with a bold sweep and wings inclined at an angle with the horizon descending until the tip of the lower one just touches the crests of the waves as he skims over them. I have sometimes watched narrow one of these birds sailing and wheeling about in all directions for more than an hour without seeing the slightest movement of the wings, and have never witnessed anything to equal the ease and grace of this bird as he sweeps past, often within a few yards—every part of his body perfectly motionless except the head and eyes which turn slowly and seem to take notice of everything. 'Tranquil its spirit seemed as floated slow. Even in its very motion there was rest.'"—*St. James' Gazette (London).*

Items.

An Italian Nunnery.—In the City of Naples there is a convent which has been closed to outsiders for the space of four centuries. It has been known as the nunnery of the "Buried Alive." One who passed within its gates ever returned.

young girl had been hurried there because of a case of insanity, to which her family would give no countenance. When, after a time, they wished to communicate with her, they were unable to do so. They appealed to the Italian Minister of Justice, but by his order the police forced an entrance against violent opposition. A terrible spectacle was presented to their eyes. In all twenty-six nuns were found, covered with rags, and some of them in a condition verging on insanity. Eight of these young nuns had been immured in the dungeons, against their own will, by order of their parents. The police have been ordered to make a strict investigation of the whole matter by the Governor of Naples. So great is the excitement in Southern Italy that a visitation of all the closed nunneries, by the government officials, has been ordered.—*Presbyterian*.

Military Service Unchristian.—The German Army is not altogether in perfect discipline. Sixteen officers of the Seventy-eighth Regiment in Berlin, have been sentenced to several years' imprisonment for refusing to obey their captain. A soldier in the reserve asked to be exempt from military service, and being denied openly refused obedience, because "according to God's law and his own inward convictions, he may and will not obey anybody, either in war or in peace." He has been examined by physicians, who pronounced him perfectly sane. Another soldier manifested the same attitude.—*Boston Transcript*.

Drunkenness Among Mohammedans.—My home is in Cesarea, some three hundred miles east of Constantinople, and nearly midway between the Black Sea and the Mediterranean. The city has a population of sixty thousand, but is not the capital of the province.

Last fall I was called to see a case of apoplexy. The patient was a Turk, about forty years old. He had fallen on the street at 11 o'clock of the previous evening while returning from a friend's house. The family said that he was accustomed to go to the house often to meet with others, that they passed their time there in drinking, and that he frequently came home drunken. They insisted that he was not intoxicated on this night, and they were probably right, judging from what I could learn about his actions. But they acknowledged that he had been drinking that evening, and that he often came home drunken. He died within a few hours of my visit.

It was but three or four weeks later that I was called to attend to a young man of perhaps twenty, belonging to a wealthy Turkish family. He was suffering from pneumonia, and I saw him several times. The second time I went to the house, the young man's mother met me privately before I entered the sick-room, and begged me to include in my advice to him a prohibition of all liquor for the future, to tell him that if he drank he would surely die this way again and would surely die of it—nothing to frighten him. He had already formed a habit, but she hoped that if the "doctor" forced it he might be influenced.

These were cases in Cesarea, but I have met with similar cases in more remote regions. I made a tour in the spring to Ak Dagħ Madeni, a small town of three thousand inhabitants, situated in the mountains, three days' journey from Cesarea, about the same from Sivas. I was guest at the house of a Turkish captain, who was my patient. The housekeeper, an old woman who, I was told, died over him like a mother, came to me with the same request as the mother of the young man previously mentioned. She said he was kind and good, but that he would not drink. His trouble, indeed, made it imperative on me to forbid all alcoholic drinks, even had the old woman said nothing; and I was glad to make my words to him on the substance as strong as possible. Here again it was hoped that the "doctor's" command might have influence on every other consideration had failed. This was apparently no skeptic as regards his religion. One of the days while I was there was the day on which the Lord is said to decide the fates of men for the ensuing year, determining who shall die and who shall live during the next twelve months. This captain sat up half the night before,

repeating passages from the Koran and praying that his lot for the coming year might be happy.

One evening during my stay he received a visit from two or three brother officers. Their conversation was of the gossip of the town, local government affairs, different men that they had known, and so on. One recalled the name of an officer who, at a feast where they had good things to drink, could not stand as much as the rest of them, and they had left him lying under the table. This story was greeted with a shout of laughter and ridicule for the poor fellow with such a weak head.

The name of another was mentioned, a colonel, and my host said: "Oh, yes; he was a guest with me once. I knew that he was very fond of the whiskey; that he would never leave the bottle alone as long as it had anything in it, so I put it all away in the closet beforehand. His bed was spread here in this room. When I came in in the morning, what do you think? He had hunted through the closet, found the bottle, drunk all there was in it, and was dead drunk. I had to let him lie here until evening."

These stories were told and were received as good jokes on the persons named.

I have no intention of claiming that drunkenness is as prevalent among Mohammedans as it is in America. It is far from it. But those who come really to know their manner of life know that their supposed universal virtue in this respect is a myth.

An instance of wine-drinking has just come before me which was interesting to me because that is the drink which the Koran specifically forbids. A young Turkish physician was sent by the Sultan to this city to study a special method of treatment under Dr. Schweuinger, Bismarck's physician. This Turk was taking German lessons from the Professor in whose family I am boarding. So it happened that I met him one day at dinner. The Professor always has wine at dinner. He poured out a glass and offered it to the Turk, and it was not refused. The Professor said: "I thought that according to your religion you could not drink wine." "Oh," replied the other, with a half laugh, "that—that is not wine, that's water!" and proceeded to enjoy his glass, and took a second before the meal was over.—*W. S. Dodd, M. D., in The Independent*.

Extolling Sermons.—Men generally extol most the sermons which have probed them least; whereas those which really do good, being oft such as make them most uneasy, are consequently the least likely to attract panegyric. They only bear true testimony to the excellence of a discourse, who are led by it to examine their own hearts, to search out its corruptions, and to reform themselves. Reformation is the flattery to be coveted.

The generality of hearers like to retire from a sermon with the comfortable belief that little is to be done on their parts. With these the faithful minister should labor to excite seriousness, to alarm the careless, to quicken the supine, to confirm the doubting. Eternal things should be pressed as things near at hand; as things in which every living man has an equal interest.—*Selected*.

THE FRIEND.

TWELFTH MONTH 20, 1890.

William Penn, in his admirable preface to the Journal of George Fox, in speaking of the early members of our Society, says: "Our own spirits were bowed and brought into subjection, insomuch that it was visible to them that knew us, we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of truth; and no pleasure,

no profit, no fear, no favor, could draw us from this retired, strict, and watchful frame."

This is in accordance with a testimony left by Priscilla Cotton on the day of her death, in 1664: "Friends, the cross is the power of God. This is not for you to be exercised in for a time only, as at your first conviction, but daily, even to the death, as long as a desire, will or thought remaineth in you contrary to God's pure light; and as you wait in the light, you will come to know a cross in the use of meat, drink and apparel; and keep to the cross when alone, or in company; what the pure mind of God stands against in you, that the cross is against."

Surely these weighty declarations refer to the same holy experience as the Apostle John spoke of, when he said, that if we walk in the light, the blood of Jesus Christ, the Son of God, cleanseth us from all sin, For no man can honestly and faithfully pursue this course without having every evil thought, word and action, brought into judgment. Such an experience requires a full surrender of our own will to the Divine will, and this is a hard thing to most of us; but the testimony of many who have thus submitted themselves, and placed the government of their lives in the Divine hand, shows that a blessed feeling of comfort and peace follows this surrender, and that they have an unfailing support in the trials to which we are exposed in this life, as well as a soul-sustaining hope and trust in the time of extremity, that He who has been with them will not desert them.

If this panacea for all spiritual evils were more universally applied by our members, how would the deficiencies disappear which are now reported in the answers to our Queries! Those who are thus living in communion with Christ, would not neglect the attendance of religious meetings, but would cheerfully assemble with their brethren and sisters to wait upon and worship the Almighty. Any ill-natured remark affecting a fellow disciple of the Lord, would be checked before finding utterance; a loving spirit would prevail, which would desire the welfare of all mankind, and make us willing to labor for the good of others; we would be restrained from everything tainted with dishonesty or with seeking our own advantage at the expense of another. Instead of mourning over the deficiencies reported, the fathers and mothers in the church would rejoice in the evidence presented that the members generally were in a spiritually healthy condition—and that the vineyard was not overgrown with weeds, or its walls in a dilapidated state.

As it is in the church, so it is in the world. Nine-tenths of the misery and distress which exists, we believe arises, either directly or indirectly, from the refusal of a large part of mankind to yield themselves to the government of the Spirit of Christ. What an inexpressible amount of distress and suffering would be prevented, if the warning voice of the Spirit were heeded, and men would refrain from intoxicating drinks; if the appetite for food were properly regulated; and if the sexual impulses were kept within the limits designed by the Almighty! How much injury results from the indulgence of passionate and revengeful emotions, which the world would be spared, if our Saviour's command to love our enemies and do good to them that hate us, were the rule of our conduct! While we esteem those benevolent individuals who are striving to remedy the evils which abound—some laboring in one department, and

some in another, of philanthropic service—yet we cannot expect but that there will be a continual succession of these evils, until there is a more general willingness wrought in mankind to submit themselves to the Lord's restraining and directing power. He who labors to bring men into a conformity with the Divine will, labors most effectually to remove those evils that flow from disobedience to his commands. The main root of poverty and want and misery, is moral, far more than civil or political.

Very beautifully does the poet Cowper describe the effects of the government of Christ:

"Rivers of gladness water all the earth,
And clothe all climes with beauty.
In the heart
No passion touches a discordant string,
But all is harmony and love.
One song employs all nations; and all cry,
'Worthy the Lamb, for He was slain for us.'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round."

SUMMARY OF EVENTS.

UNITED STATES.—The total population of the country, including Indians, &c., will reach 63,000,000. Already the Census Office has actually returned in round figures 315,000 Indians and whites in the Indian Territory. These, with the population of Alaska, which Special Agent Petroff estimates at 38,000, will bring up the total population of the country to 63,000,000, a numerical gain of 13,000,000 for the decade.

The House Committee on Alcoholic Liquor Traffic on the 13th instant, agreed to report formally a bill to prohibit the manufacture and sale of spirituous and intoxicating liquors in the District of Columbia, except for medicinal, mechanical and scientific purposes. The act to take effect Eleventh Month 1st, 1891. There was only one vote against the bill recorded, although three or four of the members of the committee were absent.

Speaking of what is known as the "Force Bill," now being discussed in the U. S. Senate, the *Evening Telegraph* of this city says, in the event of its becoming a law: "All election officers, or all officers of Federal elections, will be appointed directly or indirectly from Washington by Federal authority, and they will hold their appointment for life. If they are dishonest, and they are rather more likely than not to be, holding office under such an infamous law, they cannot be removed by the voters; they hold their places for life in despite of the voters. They become a great partisan machine, multitudinous in numbers, enormously costly, and exercising the most arbitrary powers, of which the people cannot deprive them."

Indian police arrested Sitting Bull at his camp, 40 miles from Standing Rock, North Dakota, on the morning of the 15th instant. His followers attempted his rescue, and fighting began. Four policemen were killed and three wounded. Eight Indians were killed, including Sitting Bull and his son. Crow Foot, and several others were wounded. The police were surrounded for some time, but maintained their ground until relieved by the United States troops, who now have possession of Sitting Bull's camp, with all women, children and property. Sitting Bull's followers, numbering about 100, deserted their families and fled west up the Grand River.

The New York *Press* has a despatch from San Francisco, intimating that the Arkell exploring expedition in Alaska has possibly been lost. A two months' old letter from one of the party has been received at San Francisco so much belated that the party is known to be snow bound.

It was announced in Chicago last week that all the syndicate brewers of that city had decided to cease advancing money to saloon keepers to procure licenses. It is thought that in consequence of this about 1600 saloons will be closed at the first of the year.

The original package case against ex-Postmaster Davis, of Somerset, Massachusetts, was tried on the 13th inst. The evidence went to show that Davis sold his beer and liquors bottled and corked, claiming all to be original packages, but the Court found him guilty of maintaining a liquor nuisance.

In Pierre, South Dakota, on the 13th instant, the whole police force was called out to raid all the ori-

ginal package saloons, and arrest their keepers. All the latter were placed under bonds to appear at court.

The third party movement which originated at the recent Farmers' Alliance Convention, in Ocala, Florida, has taken definite form, and a call has been issued, signed by persons from 17 States, for a conference, in Cincinnati, on Second Month 23d, 1891.

In 12 counties of Nebraska there are 10,000 families in actual need of assistance.

The operation of grafting the bone of a dog's leg to that of a boy in the New York Charity Hospital is successfully completed, and boy and dog were cut apart. Both are reported to be doing well.

On Second-day last week, the 15th instant, silver that had been quoted on Seventh-day the 13th at \$1.05, advanced to \$1.10 per ounce.

Deaths in this city last week numbered 405, which is 19 more than during the corresponding period last year. Of the whole number of the deceased, 209 were males and 196 females: 58 died of consumption; 38 of diseases of the heart; 34 of pneumonia; 22 of diphtheria; 18 of typhoid fever; 18 of convulsions; 16 of old age; 16 of bronchitis; 15 of apoplexy; 12 of inflammation of the stomach and bowels; 11 of cancer and 10 of croup.

Markets, &c.—U. S. 4½'s, 103½; 4's, reg. 121½; coupon, 122½; currency 6's, 111 a 112.

COTTON.—Spinners bought sparingly on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, quoted at \$22.50 a \$23; spring bran, do., in bulk, at \$20 a \$20.50 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; do. do., extras, \$3.75 a \$4.00; No. 2 winter family, \$4.10 a \$4.40; Pennsylvania, roller process, \$4.50 a \$5.00; Western winter, clear, \$4.50 a \$4.75; do., do., straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.35 a \$4.75; do. straight, \$4.85 a \$5.10; do., patent, \$5.15 a \$5.35; do. do., favorite brands, higher. Rye flour was quiet but steady, at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was quiet, with moderate offerings, at \$2.15 to \$2.35 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 98½ a 99½ cts.

No. 2 mixed corn, 58½ a 58½ cts.

No. 2 white oats, 51½ a 51½ cts.

BEEF CATTLE.—Christmas show steers, 5½ a 7 cts.; extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; fair, 4 a 4½ cts.; common, 3½ a 3½ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.; lambs, 4½ a 6½ cts.

HOGS, 4 a 6½ cts. for good Western, and 5 a 5½ cts. for all other grades.

FOREIGN.—During the past week, C. S. Parnell, the disgraced leader of a faction of the Irish Nationalists, has seized the office of *United Ireland*.—Parnell, armed with a crowbar, assisting the rabble who accompanied him, in forcibly entering the building. He appointed a new editor, and as a result, both parties have been squabbling for possession; and two "United Irelands" have appeared, of the same date, and advocating contrary views. Parnell has visited various places in Ireland and addressed his hearers. The people of Ireland are thoroughly divided; and while some applaud, others receive him with every mark of disapprobation. Since the Irish Catholic Bishops have moved their flocks against him, as an immoral man, Parnell's following has become much weakened.

W. E. Gladstone, on the 11th instant, left London on his way to his home at Hawarden. Upon arriving at Redford depot, he addressed a meeting of 2000 persons. He said, that he had anticipated that the Irish members of Parliament, by their spontaneous action, would settle the present difficulty in the Irish question. The continuance of C. S. Parnell in the leadership would be fatal to Home Rule in England, Scotland and Wales. Parnell was no longer the leader of the Irish Nationalists, who had separated themselves from him. He (Gladstone) admitted that the Irish party ought to be independent, and that the consideration and settlement of this question ought to be left to them, but there was something beyond all consideration in Irish politics, namely, the great cause of Liberalism in England, Ireland and Scotland.

"Since Parliament rose on Tuesday," the *Tribune's* London correspondent says, "the clubs have been full of rumors of the possible reconstruction of the Ministry. The ground for these statements is found in the consideration that, if Lord Salisbury intends to remain in power the full period of the present Parliament, this is a suitable time for recasting the offices. No hotly disputed question is just now under discus-

sion. The Opposition is divided. The family of the Liberal alliance with the Irish is seriously threatened;—and these conditions make the present a suitable moment for changes, if any are contemplated. They certainly seem inevitable, if they are not soon to be a general election. It is curious to note, amid these rumors, that nothing is said about the probability that the Unionist leaders will be in or will desire to enter the Cabinet."

The Spanish Government has officially recognized the Brazilian Republic.

Many medical men who came to Berlin from abroad to study the Koch treatment, are leaving with their hopes of its success abated. Some specialists continue their demonstrations of its treatment, but the others have ceased to offer inquirers former facilities. Bergmann, upon concluding his demonstrations, announced that he had made injections in 200 cases, but would not pronounce definitely upon the result of the method of the treatment, until a year had elapsed. Nevertheless, he reaffirmed his belief in the value of the remedy.

The census of Berlin, just completed, shows that the city has a population of 1,574,485.

The Czar has issued an edict forbidding the employment of Austrian workmen in Russia.

The St. Petersburg *Novoe Vremya* protests against English or other foreign interference in regard to the treatment of Jews in Russia, and says: "The ruling in London will not advance the cause of the one step. At the bottom of the movement is fear of the English of an invasion of their own country by the Jews, who might deprive the poor of their bread, and enter into competition with the rich well. It is not religious intolerance that prompts measure relative to the Jews in Russia, where the synagogues stand proudly by the side of Christian churches; it is the absolute necessity for saving the rural populace from being drained of their resources by the Jews, who have already ruined the peasantry of Galicia, Roumania, and Pomerania. Russia will not let the Jews themselves from popular retribution. It does not assume a false liberalism, but acts openly in protecting the prosperity of the nation. If the view of Europe should attempt to force a distasteful peace upon Russia, she is in a position successfully to defend her independence."

Word is received from Nicaragua, that a new plague has appeared there, and has caused several deaths. The victims are seized with severe pain in the stomach, which incapacitates them. The pain is followed by dysentery, and if prompt measure is not taken, the sufferer dies within four hours. Espenosa, of that place, considers the disease a precursor of cholera.

MARRIED, at Friends' Meeting-house, Twelfth Street, Philadelphia, 29th of Tenth Month, 1890, JOHN FOSTER, of Westerly, R. I., to MIRA WICKERSHAM, Philadelphia, Penn.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 161.)

Eighth Month 12th, 1886.—Attended the funeral of H. Evans, who was suddenly removed. A very large company assembled. There was considerable said by different Friends. I was to express, "Blessed are the dead that die in the Lord," &c., —, followed, beginning with, "Strip Aaron of his garments, and put on Eleazar his son;" addressing the young man with much suitable advice. Truly they lie upon line, and precept upon precept, that the Lord would arise in his great power, to cause a shaking not only of the earth but of the heavens also, that every false rest may be taken up, and that the Lord alone may reign in rule in their hearts, whose right it is. —, was considerable to say, beginning with the words, "Be ye also ready," &c. The solemnizing while sitting in the house was very impressive.

5th. First-day.—At meeting this morning I was informed of the death of Sidney Potts; one of my early friends, and near my own age. She had been long a sufferer, but now happily released. Her purified spirit is, I doubt not, joined to the just of all generations which surround the throne. —, ministered to us this morning. — had much to say to the young. I went to meeting feeling very low; the words of the minister presented to my mind as applicable to myself, as one of so little account: "I am a worm, no man, a reproach of men and despised of people." After —, had spoken, some life came, and I was constrained to speak briefly. The meeting closed with great solemnity. To the Lord be all the praise. "I was brought low, and He helped me."

5th.—Came home this morning after spending six weeks at my nephews.

Ninth Month 5th.—Since returning, the concern of preparing for the coming season, should we see it, has engrossed my thoughts; but I hope not to the exclusion of best things, and endeavor to keep the main thing uppermost, which should be the primary concern of life.

8th.—I often feel lonely; but it is in wisdom that all outward props are taken away, that I may more and more lean on His arm, who has been my support and staff. To Him belong thanksgiving and praise.

1st.—A bright clear morning. Thankful-

ness has been the clothing of my spirit, for the favor of having had a more comfortable night's rest, free from pain and discomfort, which have afflicted me for several weeks past. Yesterday had company part of the day; how great care is needed, that no unguarded words may escape my lips when there is much conversation. O, Lord, set a guard over my tongue, that I sin not.

28th.—Have been this morning to see my dear friend, Rebecca S. Allen, who is very weak and ill, and had expressed a desire to see me. There was a sweet, peaceful feeling in sitting by her bed side. She is one who will be very much missed if removed from us. A great loss to her family and the Church, where she has stood as a watchwoman on the walls. The Lord is able to raise her up again; but if not, his will be done. Oh, that the dear youth would be willing to bow their necks to Christ's yoke, and obey and follow Him in all his leadings, that there may be a succession of laborers in the harvest field, to fill the places of those who have been removed of latter time, and of others who will ere long be taken to their eternal reward.

30th.—This afternoon, —, took me to see some relatives who are in trouble. Feel glad I went, though not able to do much more than sympathize with them in their great trials. They know where to look for consolation, even to Him who was "a man of sorrows, and acquainted with grief."

Tenth Month 3rd. First-day.—A precious solemnity spreading over the meeting, I felt constrained to supplicate vocally, and to return thanks for the renewed mercy; and to pray that the dear Master would feed us with food convenient for us, even with that bread and water which refresh our spirits and keep them alive unto Him; that so we may be enabled to press forward toward the mark for the prize; and that neither heights nor depths, things present or things to come, may ever be able to separate us from the love of God in Christ Jesus our Lord. To whom belong praise, thanksgiving and renown now and forever more. The favor granted of sweet peace, after a long season of famine, is cause of thankfulness to the Father of mercies, who remembers us in our low estate.

28th.—Monthly Meeting held to-day. —, spoke to different classes encouragingly. Afterwards R. E. P.; beginning with, "I will not leave you comfortless." Her communication was very sweet and comforting.

Eleventh Month 23rd.—Attended the funeral of E. W. Levick. A very solemn time. Several spoke in testimony. After the relatives had left the room, I spoke to a daughter of E. W. L., who was not able to go to the ground; a serious young woman. They will all miss their mother very much. Her faculties remained remarkably bright for such advanced age.

Twelfth Month 3rd.—A quiet, comfortable day. Thankful for the favor. "When He giveth quietness, who then can make trouble?" Again, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Oh! the peace which passeth the human understanding.

5th. First-day.—I did not get to meeting. —, and —, were there. They called after meeting, and I had a very acceptable visit from them. It is cheering, as one generation after another has passed away, to see children of the dear departed worthies, coming up in their footsteps, and following them as they followed Christ. Being willing to spend and be spent for the advancement of Truth and righteousness in the earth.

11th.—How fast the days and weeks pass away! Serious is the reflection, that we must render an account for the way in which time has been spent, whether it has been devoted to the honor and praise of Him, who is worthy to be feared, honored, and obeyed by all the workmanship of his holy hand; or whether too much thereof has been occupied in providing things—needful and lawful in themselves—but at the same time not duty in subjection to the great business for which this life was given.

1887, First Month 1st.—Another year has dawned upon us; and the query arises, how has the one just closed been passed? Has the time been spent to the glory and honor of Him who created us for his glory? Have I, by precept and example been endeavoring, as far as ability has been afforded, to advance the cause of Truth and righteousness? Holy Father, Thou who knowest the secrets of all hearts! Thou with whom I entered into covenant in early life! keep near, I pray Thee, and support by Thy presence, now I am drawing near the end of my pilgrimage. "Thou hast been my help, leave me not neither forsake me, O God of my salvation."

23rd. First-day.—The language has often arisen in my mind: "Whatsoever thy hands find to do, do it with thy might." There is no time for any to be idle, but rather working while the day lasteth. For the night will come wherein no work can be done.

(To be continued.)

The Pyramids and the Sphinx.

The oldest remains of the ingenuity and labor of mankind are at once the most stupendous and mysterious. But their glory consists not alone in their vastness, and the everlasting riddle which they propound, but in that they are not ruins. They alone appear to defy time.

"Every thing fears time, but time fears the Pyramids," said an Arabian physician more than seven hundred years ago. The "Father of History," Herodotus, describes them twenty-three hundred years ago substantially as they are now, and when he saw them they were probably older than his history is to-day. Yet there they stand, and except for the wearing away of the surfaces of the stones by human feet, if the visitor were told that the work was finished in the first year of the present century, he would see nothing materially inconsistent in the statement. Their fame has gone out through all the earth, and for ages they have been the chief

inspiration to the student, the historian, the scientific and the merely curious traveller to Egypt.

They are now very easy of access. A broad, beautiful road, elevated by an embankment above the highest inundation of the Nile, planted with trees on each side, and conducted by a magnificent iron bridge across the great river, extends direct from Cairo to the Pyramids, and can be traversed by carriage in an hour and a half. Up to 1868, an old roundabout donkey road was the only means of reaching them, and this was frequently out of repair and obstructed by water. The Prince and Princess of Wales were the first to drive from Cairo to the Pyramids without interruption. This was done in 1868. When the Suez Canal fêtes were held in the following year, every thing was in readiness as at the present time.

It was early on a bright morning that under the guidance of Mohammed Abdelrahmed, a native Egyptian, clad in the picturesque costume of his race, we began the ride. After leaving the city we saw on either hand a verdant landscape. In January every thing is green and the plain as level as the floor of any palace. Only the irrigating canals, sparkling like silver threads around an emerald, diversified the color of the expanse. In every direction magnificent palms arose, some of them apparently more than one hundred feet high. Before us in the distance were the Pyramids, and beyond them the Desert; behind us the city and citadel of Cairo.

The living inhabitants of the road were yet more interesting. It seemed as though all Egypt were moving toward Cairo: long processions of camels, donkeys, dromedaries, laden with grass, vegetables, wood, and everything necessary for the sustenance of the great city; hundreds, if not thousands, of Bedouins, Egyptians, Nubians, hastening along on foot; beggars, in every stage of deformity and picturesqueness; children half-naked running to and fro; cripples leaping at a speed as fast as our horses were driven, yelling, "Backsheesh! Backsheesh!" sometimes screaming across the canal, asking us to throw them something, chattering their few words of English; orange peddlers holding up their tempting wares; the ordinary street life of the suburbs and road surpassed in crowds, noise, and variety an average country fair on the busiest day. Not till several miles had been passed did it assume a more rural aspect.

The village of Gizeh is now a poor place of no account. The almost uniform testimony that the Pyramids—which have been seen for many miles, more resembling mountains than any structure of human creation—seem small at a near approach, is true; but it is an optical illusion common in all mountainous countries where elevations are unusually steep.

Niagara Falls generally disappoints, but the longer one remains listening to the ceaseless roar and beholding the endless flow, the more is he brought under the spell of majesty, power, perpetuity, and indestructibility amid restlessness. So the Pyramids weave an imperceptible chain about the mind, which gradually but surely draws the head forward and downward into an attitude of reverence, and which only the human magpies that chatter here, and the mercenary Arabs who hover like vultures about the visitors, intent only upon prey, can resist.

Just before arriving at the Pyramids the road enters the Desert and rapidly ascends to the plateau on which they stand. This plateau is about one hundred feet above the plain. It is formed of limestone rock. Upon it, very near

the Great Pyramid of Cheops, is the Viceroyal Kiosque, some of the rooms of which are allowed to travellers. A hotel has been erected at a short distance, where comfortable accommodations can be obtained. With these exceptions the entire region is occupied by ancient monuments of different forms.

Above tower the Pyramids, silent and immovable; beyond stretches the Desert to the remotest horizon. Its surface, agitated by the winds then prevailing, appeared like a great sea whose surges beat and dash in vain against these massive barriers. Here and there a solitary camel emerged into vision, and as its rider rose and fell, appeared, indeed, like a "ship of the desert."

Our attention was rudely drawn from this extraordinary scene and the meditations to which it gave rise, by a crowd of travelling Bedouins, who surrounded us, offering to take us to the summit. Their clamor was terrific. In a mixture of Arabic and all sorts of modern languages they set forth their qualifications. If these men were not in charge of a Sheik, responsible for their fidelity and competent to keep order among them, the traveller would fare badly enough. While we stood looking at them the Sheik ordered one of them, who was unusually persistent, to go back. On his refusal the Sheik struck him. He replied by a vigorous blow, which did the Sheik considerable damage. A general fight then began, all the Bedouins taking the side of the Sheik. An officer appeared upon the scene with a whip and beat the rebellious Bedouin across the face with it, and he went off in the condition of the man who fell among thieves, "wounded and half dead."

After much bargaining, we started up the Great Pyramid in charge of three men. Of these, two took hold of our hands, one on either side, and the third stood behind to push. The courses of stones were so arranged as to make a series of steps from two to four feet in height. The two pulled vigorously, but the third was rather a hinderance than a help, for he did not keep time with the movements of the others, and generally gave a terrific thrust after we had landed, which was worse than useless.

Several peculiarities about the ascent make it difficult, and to some perilous. The Arabs generally hurry the traveller from the start. Harriet Martineau says that they are right in taking people up quickly. It is trying to some heads to sit on a narrow ledge and see a dazzling succession of such ledges for two or three hundred feet below. (But such rapid breathing as is required in a rapid ascent is itself a cause of dizziness.) The stones are not of a dark, as is generally supposed, but of a light color which, in the intensity of an almost torrid sun in a translucent atmosphere, becomes dazzling. The color of the exterior and of the Desert at the foot being similar, and the stones but a few feet in width, it seems as though one was on an inclined plane, and the fact that he maintains his position a single moment is a mystery to him. The feeling that he must fall takes possession of his mind. Many do not feel it; but some who never waver upon the loftiest mountain summits, or who could climb to the top of a mast at sea without giddiness, have here been known to succumb. The only rational way for the average person is to ascend slowly, rest frequently, and accustom the eye to the view, maintaining the regularity of the heart's action and of the breathing.

I have already spoken of the high wind which

prevailed. It might have been supposed this would make the ascent unusually dangerous, but the climbing being done to leeward, the Pyramid itself was a protection. With the aid of the Arabs the ascent is not dangerous. Ladies frequently make it, and I have known gentlemen more than seventy-five years of age to do so. Without them it is perilous except to those accustomed to the very roughest mountain work. Experience in ascending all trodden paths, has no value here. An English soldier some years ago scorned the help of the guides, and attempted to descend alone. He fell, and was dead, mutilated almost beyond recognition before he reached the bottom.

A view from the summit is at once elevating and depressing. If one looks to the west he beholds the limitless Desert, whose monotony is broken only by ridges of rock a little broader than the sand. Within the distance of a few miles south and north rise more than sixty pyramids, all uplifting their triangular sides to pointed apexes above the sea of sand. It were not for the prospect toward the rising sun that the spectator would feel himself in the shadow of death. An awful sense of desolation weighs him down to the dust whence he came. His nerves would fail him, and he would be ready to glide from the sands of time into the eternity, whose type is the circle of the horizon, without beginning or end. But in the East the sun is the true type of human life, outburst from darkness and death.

The Nile reminds one of the Hudson as seen from the Catskills. The meadows intersected by irrigating canals, whose waters in the sunlight were white as snow; the palm trees mechanically waving in the wind; the scores of villages; the high carriage road, narrowing as it reaches the great city, with its countless minarets and domes—this is a contrast as great as that seen at the foot of the Mont de Glace, in the Valley of Chamounix, where the flowers bloom within a few inches of the freezing glacier.

But the Pyramids themselves, being far higher than the summit of any natural object visible from them, and vastly older than any temple except the earth and stars which they describe as the work of man, are more impressive than the limited segment of the globe which can be seen by ascending them. Nor does this detract from the glory of God, for "it was thus that he formed us, and not we ourselves, but man's works declare his glory."

An exploration of the interior of the Pyramid of Cheops increases the sense of its magnitude. I entered it about forty-five feet from the ground and climbed under the guidance of the Arab, travelling as a quadruped rather than as a man, for about one hundred and ninety feet, along a passage about three feet five inches high, about four feet wide, more or less obstructed with sand and small stones. We then reached the Queen's Chamber, a room nineteen by sixteen and twenty feet in height, roofed with blocks of stone, wonderfully adjusted to each other and ventilated by air-holes. This chamber, it is calculated, stands immediately under the apex of the Pyramid, but is four hundred and seventy feet below the original summit. Hence we traversed a passage quite irregular.

At one point an Arab descended, as he called, one hundred feet, and lighted a candle that I might see the reflection. The splendor of the scene was broken by the demand for "backsheesh" as he came out of the darkness. After various wanderings I reached the King's

chamber, which is seventy-one feet above that previously visited. It is roofed with granite, consisting of nine slabs, each eighteen and a half feet long, and of great thickness. To prevent the whole from being crushed in, the pillars relieved the ceiling of the weight by carrying five hollow chambers above it. In it is a sarcophagus, without lid, without inscription, and without contents. When struck, as it was by the Arabs frequently, the sound was like that of a cathedral bell.

To entertain me the Bedouins gave vent to awful yells, which reverberated in the sepulchre like the roars of wild beasts in dens and caves of the earth, or, as one might fancy, do shrieks of prisoners in deep dungeons, made insane by their miseries. I was fain to sing a cheerful hymn, but the echoes transformed it into a wail of despair.

The catacombs which I have seen in Rome and in Russia are less impressive than these dark silent realms, tenanted by those who lived and died centuries before the first stone of Jerusalem, Athens, or Rome was laid.

Harriet Martineau says with truth: "The symmetry and finish so deepen the gloom as to make it seem like a fit prison-house for fallen angels."

When I issued forth from this labyrinth of pulpshes the first thing I saw was the *Great American Combination Base-ball Club*, which had been making a tour round the world, preparing to play a game on the sand between the pyramids and the Sphinx! Mummy of Cheops! is it come to this? *Sic transit gloria mundi!* —J. M. B., in *Christian Advocate*.

FOR "THE FRIEND."

Letter from Mary Peisley (Neale)—1755—to John Pemberton, of Pennsylvania, and some thoughts suggested by reading it.

Respected Friend:—I have read and considered thy letter, and cannot help thinking at the temper of mind thou discoverest, deserves some encouragement, which I am willing to give, as far as is in my power.

In the first place, I would remark to thee, without the least intention to lessen parental authority or filial obedience, so far as they are either lawful or expedient, that divers parents of this age have bent their thoughts and desires so much to earth, to have a clear and distinct discerning of the times and seasons in a spiritual sense, and of the sacred purposes of Him, whose wisdom is inscrutable, and whose ways are past finding out, by all the penetrations of finite understandings, uninfluenced by his own eternal light; even then, we see and know but in part while here.

But some of us have believed and seen in the visions of light, that the day of Gospel light, which has dawned, will rise higher and higher; notwithstanding that some clouds may at times have intercepted its beauty and brightness, as is sorrowfully been the case amongst us, a people who have been highly favored. And though I have not the least intention to derogate from the real worth of those honorable ones of the morning, who were made instrumental in a great degree, to break down the partition wall which carnal, selfish men had erected, between the people and the Sun of righteousness; yet I am not afraid to say, and give it under my hand, that it was and is the sign of God, that his people in future ages could make an improvement on their labors, and carry on the reformation even further than they did. And, notwithstanding a night of

apostacy has come over us as a people (as day and night naturally succeed one another in their season, and God keeps his covenant with both), yet am I of the judgment, that that day has begun to dawn, in which the Sun of Righteousness will rise higher and higher and with greater lustre than heretofore. But if those who are called of God to be the sons of this morning, look back to the night, and to them who have slept and been drunken in the night, or even to the latter day, they will frustrate the designs of Providence respecting themselves—though not respecting his own work.

For it is his sacred determination, to be glorious in Heaven, and glorified on earth, though these who would be called his Israel, be not gathered. And I am of the faith, that where the Gospel has first been preached to them, as it is meet it should, such as neglect to embrace it, thereby rendering themselves unworthy so great salvation, will be left, and the feet of the messengers turned another way, even to the highways and hedges, with a power of compulsive love, which will prevail on the halt, the maimed, and the blind, to come to the marriage of the King's Son; and by coming, they shall be made strong, beautiful, and lovely, as a bride adorned for her Heavenly Husband, who shall not look back to those things, that are behind, but press forward toward the mark for the prize of the high calling of God, in Christ Jesus;—following no man's example, further than they follow Him. And what if I say, in the faith that is given me, that God has designed to carry some of this generation, in these parts of the world, higher and further in righteousness than their forefathers were carried, even such as were honorable in their day, and are fallen asleep in Christ? Therefore let them take heed, that they limit not the Holy One of Israel, nor circumscribe the leadings of his blessed, unerring Spirit, by looking too much at the example of others; for this has been the means of stopping the gradual progression of many glorious, well-begun reformations; instead of going forward, they have looked back, and even sunk below the standard of the first reformers.

Such as will be the happy instruments to labor for a reformation in this degenerate age, *must differ in their trials from the sons of the former morning*, and will find them to be of a more severe and piercing kind: theirs were from the world, and such as they might justly expect therefrom—not exempt from false brethren; ours, will chiefly arise from those under the same profession, clothed with the disguised spirit of the world, and that amongst some of the foremost ranks (so called) in Society: and what if I say (though my natural eyes may not see it), that God will divide in Jacob and scatter in Israel, before that reformation, which *He designs*, is brought about in his Church? * * *

In a degree of that love which seeks the good of all, I conclude with respects to thee and thy family.

Thy well-wishing friend,

MARY PEISLEY.

There seems to me, to be much encouragement, as well as instruction contained in this letter, written nearly a century and a half ago; though a "night of apostacy" has come over us, as a people, in some places, perhaps more so than Mary P—ever thought of, when it has been possible for such a question to be sent up, from a Quarterly Meeting to its Yearly Meeting, as to whether an organ was allowable in a Friends' Meeting; yet I believe, as she did, that

these things will have the effect of arousing those, in whom a spark of Quakerism is left, to see where all this is tending, even to the world again; and we shall begin to see that we are not using the gifts, God has bestowed upon us, as He intended we should: "What danger there is in following man, however good he may seem to us to be!"—the only true way to grow is to put our whole trust in the God of Israel, and follow his leadings, as they are revealed to us.

We have indeed, seen and are seeing, the "dividing in Jacob and scattering in Israel," which M. P. speaks of, which will be before the reformation,—may we not hope, that the scattering will soon cease, and Friends again look simply to the blessed Master for guidance; seeking daily at his footstool to know what his will is concerning us, being made willing to do it, though it seem to lead us in a different way from some others—as dear M. P. was—and Joshua Evans, whose instructive Memoir is now in "THE FRIEND."

I am sorry to find so many among us, who do not look, for better days for us as a Society, although it has been predicted, by several of the Lord's noble servants, who have gone to their eternal reward; and the words often revive in my mind, with power, "according to your faith be it unto you." We believe, that we have the Truth in its simplicity, and that it is through these truths that the world is to be purified; if we let them fall, God will raise up those, who will bear them before the world, and do their part in spreading them, and receive the reward.

Let us then ask God to increase our faith. "for without faith, it is impossible to please Him—for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him;" neither forgetting the admonition to Timothy, which is to us to-day, both individually and as a Church, "Preach the word, be instant in season, and out of season, reprove, rebuke, exhort, with all long-suffering." Let us be willing, if the dear Master who suffered for us call for it, to go in faith to those whose eyes are blinded, fearing not man, but in the power of the Lord, which He will give, if mayhap some may be reached, and turned again into the right way, and the blessed day hastened, by our faithfulness, when we shall be truly one people, taught of the Lord.

R.

FROM THE "HERALD OF PEACE."

A Hero of the Cholera.

A press correspondent writes as follows:—"A few miles from the city of Toledo there is a small township called Arges. At the commencement of the year its population was nigh 500 souls; its mayor, or 'alcalde,' is Don Rufiano Jimenez—an extensive lime-burner, deservedly enjoying the popularity and confidence of his fellow-villagers. This honorable son of labor, aged about fifty-two years, married, and having a family of five children, with a modest, unpretentious air, rough and frank in his language, deserves to occupy, together with another fellow-martyr, niches in the Christian pantheon of philanthropy. He, with the junior curate, Don Jose Sanchez Illesias, aided by the unwavering devotion of the Sisters of Charity, have had for over two months to combat the grim monster that has invaded the happy homes and left desolate the hearths of Arges. Flying from the fearful scourge and its attendant miseries—a cholera invasion—may be met daily those who by stealth contrive to pass the military and sanitary cordons which

closely encircle the infected radius. Notwithstanding the vigilance displayed, those who have means contrive the escape of themselves and their families. In fact, from death and desertion, there was alone left to battle with the fearful epidemic, the Alcalde, and his fellow devoted companion, El Cura (he, too, is no longer amid the living.) Both nobly confronted at the bedside of the stricken-down neighbor, hour after hour, the grievous monster whose ravages are best described in the blunt language of the Alcalde, in reply to a correspondent's question—"Those who remain are less than those who left and died." Yet Don Rufiano, seeing his fellow-laborer, El Cura, stricken down at his side, said, 'I'll do my duty till the cholera goes, or it carries me off.'

"Out of a population of 500 over 80 fled; added to this the long death-roll of two months, sadly thinned is the little sylvan retreat, for Arges was a favorite resort of the Toledianos. But, notwithstanding this increasing flight, leaving after them the sad legacy of death, grief, and mourning, the heroic mayor and his fellow-worker El Cura, had left to them no time to think of retreating before the arch enemy, for when they were not at the death-bed of the sick and dying the cemetery claimed their immediate attention. No rest day or night from this continuous labor of Christian philanthropy: they alone are the sole sanitary authority. All their fellow-laborers—the doctor (delegated by the Government), the parish priest, the schoolmaster, the secretary of the local board, with many of the Sisters of Charity, have passed to their reward; while the remaining members of the council of the township have passed the cordon, and sought safety in flight.

"Had not the heart of this noble man reason to waver, to grow weak in this unequal conflict, when in the morning of one of the days of this week his first duty was not alone to prepare for burial, but even to convey and dig the very grave which was to receive the body of his only son? For among the population remaining there is not a gravedigger. The responsible ones have already fled, and those who remain fear the duty, and danger of contagion.

"Heart-broken, as naturally he should be, Don Rufiano's cup of desolation was not yet full, for shortly after returning from the graveside of his son, the self-denying Cura has gone to his eternal reward, and to place his remains in its last earthly dwelling is the labor of the evening—to repair again to that cemetery from which he issued disconsolate; but yet, undismayed in this heroic labor of mercy, he returns to this abode of death, and there again renews another sad episode, the consignment of the body of one who some hours before shared his labor and his risks, and who, that very morning, cheered and consoled him in the midst of his domestic afflictions. Yes, this martyr, in the cause of Christian charity, has gone to join his fellow-laborers who have preceded him; the poor Alcalde is left alone to combat the cholera, which has made such sad havoc amidst his little constituency. No wonder that royal attention should be directed to this little hamlet. No wonder that the sympathetic heart of the Regent of Spain should recognize the deeds of its Alcalde, and transmit to him from San Sebastian the badge of the Legion of Honor of Spain—the 'Cruz de Beneficencia'—for on whom could it be more worthily bestowed than on Don Rufiano Jimenez, a noble laborer?"

The earth and its fulness are the Lord's.

SELECTED.

THE BIRDS.

"The melodious voice of the birds welcome the cheerful spring with a sweet song no art or instrument can reach to."—ISAAC WALTON.

THE LIFE AMONGST THE TREES.

Aut inter splissos arborum ramos avium sonus suavis.

Loud the deep-toned organ's pealings
Fill the broad cathedral dome;
Through the mournful minster floating,
Round the halcyon band of home;
These for some may foster feelings
Of Euterpean power to please.
But to me are tame and languid
To the life amongst the trees.

Hear melodious numbers waking
As the light quadrille begins;
From the clarionet's soft breathings,
Or the plaintive violins.
Sweet the dulcet wave that's rolling
From the cords or ivory keys;
Sweeter still the mellow music
From the life amongst the trees.

Hark! th' Æolian harp is blending
Solemn cadence in the air,
And in gentle whispers drowning
Every voice of dark despair.
Soft and solemn are the wailings
Of the harp-strings to the breeze;
Softer still the vocal chorus
From the life amongst the trees.

Mark the piney forests' mournful
Answer to the passing wind,
When in plaintive tones recalling
Times and friends long left behind.
We must own these lovely voices
Have their charms—high power to please—
But more dear the living numbers
From the life amongst the trees.

There is language in the brooklet
As it yields its humble force,
And in loving gentle accents,
Chides the pebble in its course.
Sweet the murmuring of the waters,
As they lave the flowery lees;
Sweeter still the liquid language
Of the life among the trees.

Have you wandered through the wild-wood,
When the leaves bestrew the ground;
And the moonbeam's shadows dancing
To mysterious music round?
Listened to the deep orchestra
Rolling on the autumn breeze;
From the myriad insect voices
Waked to life amongst the trees?

Heard the storm cloud's detonations,
Or the ocean's roar sublime;
Striking strong and wild pulsations
On the horologe of time?
All these sounds have various features,
All have various power to please,
But they all must yield the laurels,
To the life among the trees.

How this heart-expanding music
Brightens, cheers and soothes my soul,
As it ushers in the seasons
That the blooming buds unroll;
And while life's short day shall linger,
Shall my lips exulting sing
Praises to the bounteous Giver,
Of the bloom and birds of spring.

Sing aloud, ye lovely songsters,
And your high-born numbers pour;
Soon our songs will here be ended—
You and I will sing no more.
Other birds will join the chorus,
Underneath our favorite trees;
Others lingering listen to them,
Other bard proclaim their praise.

C. S. COPE.

BLESSED is the man who learns to profit by his wants and infirmities, and who, in all the privations he endures, is submissive to the will of God.—Selected.

SELECTED.

Entering the Work.

I had long had a controversy in my soul. In fact, from the time I was converted, the Spirit of God had constantly been urging me in paths of usefulness and labor, which seemed me impossible. Perhaps some of you would hardly credit that I was one of the most timid and bashful disciples the Lord Jesus ever saved. For ten years of my Christian life, my life was one daily battle with the cross—because I wilfully rejected, as many do, that I never dared to do. Oh! no. I used to make up my mind I would, and resolve to intend, and then, when the hour came, I used to fail for want of courage. I need not have failed. I now see how foolish I was, and how wrong; but, for four or five months before, I commenced speaking, the controversy had been signally roused in my soul which God had awakened years before, but which, through mistaken notions, fear, and timidity, I had almost allowed to die out. I was brought to a severe heart-searching at this time. I had not been realizing so much of the Divine presence. I had lost a great deal of the power and happiness I once enjoyed. During a season of sickness, one day it seemed as if the Lord revealed it all to me by his Spirit. I had no vision, but a revelation to my mind. He seemed to take me back to the time when I was fifteen or sixteen, when I first gave my heart to Him. He seemed to show me all the bitter way, but this one thing had been the fly in the pot of ointment, the bitter in the cup, and prevented me from realizing what I should otherwise have done. I felt how it had hindered the revelation of himself to me, and hindered me from growing in grace, and learning more of the deep things of God. He showed it to me, and then I remember prostrating myself upon my face before Him, and I promised Him there in the sick-room, Lord, if Thou wilt return unto me, as in the days of old, and revisit me with those urgings of Thy Spirit which I used to have, I will obey if I die in the attempt. I care not, I will obey." However, the Lord did not revisit me immediately. He let me recover, and I went out again. About three months after that, I went to the chapel which my husband was a minister, and he held an extraordinary service. Even then he was trying something new to get the outside people. They were having a meeting in which ministers and friends in the town were taking part, and all giving their testimony and speaking to God. I was in the minister's pew, with the eldest boy, then four years old, and there were some thousand people present. I felt much more depressed than usual in spirit, and not expecting anything particular, but, as the testimonies went on, I felt the Spirit come upon me. You alone who have felt it know what means. It cannot be described. It seemed as if a voice said to me, "Now, if you were to stand and testify, you know I would bless it to your own soul as well as to the souls of the people." and I gasped again, and I said in my soul, "Yes, Lord, I believe Thou wouldst, but I cannot do it." I had forgotten my vow—it did not occur to me at all. All in a moment, after he had said that to the Lord, I seemed to see a bedroom where I had lain, and to see myself as though I had been there prostrate before the Lord promising Him that, and then the voice seemed to say to me, "Is this consistent with that promise?" and I almost jumped up and said, "No, Lord, it is the old thing over again."

"I cannot do it," and I felt as though I could sooner die than do it. And then the devil said, "Besides, you are not prepared to speak. You will look like a fool, and have nothing to say." I said, "Ah! this is just the point. I have never yet been willing to be a fool for Christ—now I will be one;" and, without stopping another moment, I rose up in the street, and walked up the chapel. My dear husband was just going to conclude. He thought nothing had happened to me, and so did the people. We had been there two years, and they knew my timid, bashful nature. He stepped forward to ask me, "What is the matter, my dear?" I said, "I want to say a word." He was so taken by surprise, he could only say, "My dear wife wants to say a word,"—and sat down. He had been trying to persuade me to do it for ten years. He, and a lady in the church, only that very week, had been trying to persuade me to do it and address a little cottage meeting, of some twenty working-people—but could not.

I got up—God only knows how—and if any mortal ever did hang on the arm of Omnipotence, I did. I felt as if I were clinging to the human arm—and yet it was a Divine arm—to hold me. I just got up and told the people how it came about. I confessed, as, I think, everybody should, when they have been the wrong and misrepresented the religion of Jesus Christ. I told the people, although I had been occupying all the ordinary positions of a minister's wife, though I was young then, I had been doing a great deal more than many an older one does in the Church of God, in the way of meeting believers, and visiting and working behind the scenes, so that they had all been regarding me as a very devoted woman, and I told them so. I said, "I dare say many of you have been regarding me as a very devoted man, and one who has been living faithfully to God, but I have come to know that I have been living in disobedience, and to that extent I have brought darkness and leanness into my soul; but I promised the Lord three or four months ago, and I dare not disobey. I have come to you on this, and to promise the Lord that I will be obedient to the Heavenly vision."

But oh! how little I saw then what it involved. I never imagined the life of publicity was going to lead me into, and of trial also; I was never allowed to have another quiet Sabbath, when I could speak or stand up. All I took there was the present step. I did not go in advance, but the Lord, as He always does with His people are honest with Him, and obedient, opened the windows of Heaven, and poured out such a blessing, that there was not room to contain it.

There was more weeping, they said, in the chapel that day, than ever there had been before. Many dated a renewal in righteousness from that very moment, and began a life of devotion and consecration to God. Now, I might have "talked good" to them at that time, and that would never have happened. At honest confession, coming out and testifying the truth, did what twenty years' talk would never have done.

The work went on. Whenever I spoke, the chapel used to be crowded to its utmost capacity, and numbers were converted. Not to me, but to God be all the glory. Shame to me that I did not begin sooner. It was not I that did it; but the Holy Ghost, the Holy Spirit of God.

The Lord dealt with me in a very wonderful way. Three months after this, my dear husband

fell sick for the first time, and he was obliged to go away into the country. A deputation waited on me, and asked me to take his town appointments. I said I could not think of such a thing. What could I do with that great congregation? They must not ask me—and away they went. They came back again to know if I would take the nights: they implored and importuned me until I promised. So you see, God forced me to begin to think and work. I was obliged, and I did it with four little children, the eldest then four years and three months old. It looked an inopportune time—did it not—to begin to preach? It looked as though the Lord must have made a mistake. However, He gave me grace and strength, and enabled me to do it.

I think I can say that, from that day—and it is about nineteen years and nine months since—He has never allowed me to open my mouth without giving me signs of his presence and blessing. The Lord dealt very tenderly with me: giving me great encouragement; but some things were dreadful to me at first. I would not go into pulpits till the people demanded it. And the first time I saw my name on a wall!—I shall never forget the sensation. Then my dear husband said, "When you gave yourself to the Lord, did you not give Him your name?" Thus he used to go from one thing to another, until now I have learned to glory in the Cross. When a dear friend was talking about the tremendous undertaking it was to go to France, and begin there, "My dear sir," I said, "I should not feel any more discomposed to go to France, and open there, than I should to appear in St. Andrew's Hall—simply for this reason—that I believe God is the same in every place, and the same faith, and the same truths, and the same faithfulness will bring Him to our help." "Ye are my witnesses," saith the Lord, "And, lo, I am with you always!"—*Catharine Booth.*

Darning.

With the mother of a family of little children, to darn or not to darn is evermore the question. Little knees seem never satisfied until they can come to the light and air—little toes have a most penetrating and persistent way of thrusting themselves on observation, and if there is a rent or hole anywhere within reach, little fingers will find it, and make it larger.

So soon as boys and girls can learn the use of needle and thread, if they are required to do the mending they make necessary, they will learn to be careful as well as learn to mend. Doubtless it is the easier in the first instance to mend for them, but the habit of mending themselves up, and the knowledge of how to do it well, will be of incomputable advantage to them in many ways.

When little pants are made, a lining of the same material as the pants, put in across the knees, and in the seat, will make the mending of them comparatively easy—and if the worn outside is cut away in rectangular lines, the appearance will be better than if it is left in irregular or circular form. In inserting new pieces into old garments, the seams should always be with or across the goods. A seam in cloth across the goods shows less when sewed together over and over with very fine stitches, and then pressed, than if back-stitched; but seams the length of the goods, should be back-stitched, and in any case, if the goods has a stripe or a check, it should be carefully matched.

A very fine needle, and fine thread or silk, is

essential to fine work. The stitches can be so hidden in the fabric as hardly to show at all, especially if they are set directly with or across the goods, and not diagonally. Grace Greenwood tells us in one of her sketches, that she was always tearing her clothes when she was a child, but her mother darned them so nicely, that she was proud of the darning.

Rents come, and stitches give way, without any easy accounting of the how and the why. The moth is always at work or lying in wait to "corrupt," and that mighty agent of destruction—oxygen—is ceaselessly exercising its universal affinity for all things perishable, and destroying them in one form that it may present them in another. Friction, incessant and inevitable, is wearing away furniture and clothing and habitation, and their constant renewal is an imperative and universal demand with rich and poor alike.

Not only mortals mend, but God himself does likewise. No sooner is a gash made in the bark of a tree, than the mending process begins. If a lobster loses his claw, another immediately begins to grow in the place of it. When a bone of any animal is broken, new gelatinous and bony matter is secreted, and the fracture is made whole again. The Maker of all things constantly renews them, and in faithfully discharging this humble but important duty to her family the house-mother may feel with reason that she is following directly in the footsteps of her Divine Master.—*Christian Advocate.*

Recent Changes.—Frederick Harrison in an article in *The Forum* describing the influences which had tended to form his character, describes some of the changes which he had witnessed in his native England. He says:—

"Although a year or two short of sixty, I was born in the days of rotten boroughs, bribery and pocket seats; when noblemen's butlers returned members to parliament in his lordship's hall. The widow of an M. P. used to frank our letters, and that saved us eight pence a-piece. Omnibuses, cabs and policemen had just been invented, but they were still thought new-fangled fads. Post-boys, hackney-coaches and watchmen were still familiar figures of the streets. We did without railways. From London to Brighton or to Bath we had to drive; and, if with the same horses, no faster than thirty miles in a day. Ocean steam navigation was an experiment; our only telegraph was the wooden semaphore; there was no fire brigade, and our only fire-engines were hand pumps; the water supply came in part from wells; there were no wells, and cess-pools existed in great cities. Slavery existed in our colonies and possessions beyond sea, and nearly a million of negroes were bought and sold in the King's dominions. India was governed by a company of private merchants, who had a monopoly of the trade to China. Men were hanged by the score, and sometimes in chains. Forgeries and other felonies were still punishable by death.

He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—*Hannah More.*

FOR "THE FRIEND."

Inroads of a Worldly Spirit.

Dr. Johnson, it is stated, near the close of his distinguished life, said: "I have *written* piously, it is true, but I have *lived* too much like other men."

In many cases it is no doubt true, that it is easier to write moral and religious essays, and thus *appear* good on paper, than it is to *be* good in a life of righteousness and as epistles for Christ known and read of all men. How needful for us is the experience of that nothingness of ourselves and that dependence upon Him "without whom we can do nothing," which opens the way more thoroughly for the baptism which purges the floor of the heart, and leads into a consistent, godly, and every day religious life and conversation in the sight of our omniscient Father and Judge!

Are there not many up and down who, while they do not choose in humility of mind to walk in the path of self-denial and in an acknowledgement of Christ in all their ways before men, at the same time *do* desire to obtain salvation through Him—the only way and door—at the winding up of all things to them here? But if we aim to put our trust in Christ Jesus, must we not be governed by and obey Him? If we love Him shall we not follow Him and keep his commandments? If we reject his grace and cross, and thus stand as we must upon his left hand in this probationary life, can we reasonably expect to stand otherwise in the great day of decision and judgment? While in the grave there is neither labor, wisdom nor device.

Does not one of the snares and dangers of the present day, lie in the great desire, notwithstanding any profession of the religion and cross of Christ we may claim, to live and act according to the standard of those around us? in other words, to swim with the world's current, to pursue its riches and honors, and to indulge a longing solicitude of standing well with it, to be too anxious for its good opinion? Some seem to act as though but little thought was given to the eternal life beyond, so occupied are they with the interests, the accumulations, the enjoyments—if such they may be called—of this. These would appear to wish to build a heaven of happiness and an eternity of felicity here below. Apparently forgetting that a life of communion with Him in whose hand our breath is, and whose are all our ways, is the life of truest happiness designed for us here by Infinite Goodness, and which also has the promise of the eternal life to come.

Are not these influences, with a deep-seated love of the world, a fruitful cause of so many being willing to balk their Christian testimonies, and even risk their eternal happiness, rather than be out of conformity with public opinion and the customs and spirit of this world? Meanwhile most true it is, that while the things of earth are ever evanescent and unsatisfying, those to come and promised to the righteous, are declared to be sweet to the taste here, and in the world above are as enduring as the days of heaven.

From a commonplace book, the following from a pious author is selected: "I honestly believe, that one chief reason for the fewness of conversions to Christ is, that there is so little preaching for Christ in the *daily lives* of his professed disciples, and such an amount of direct preaching against Him. Actions speak louder than words. The bad sermons of the life, are an overmatch for the best sermons from the

lips. Every life is a sermon. Some church-members find their texts in the shop or the stock-market; and they preach (by their practice) that the chief end of life is to make money. They make more converts to mammon than to Christ. Others preach up, practically, fashion and self-indulgence. A Christ-like life, is the mightiest human influence to attract souls to God. The most unanswerable argument against the subtle skepticism of the day is the *living* Christian. To-day this world's sorest want is more Christ-like men and women. The preaching it needs is, not only the precept but the *practice* of a pure, heavenly-born piety. The voice of these is a trumpet. Their influence is a salt. Their example is a light," &c.

A Sweet Surprise.

It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last came a gleam of light which thrilled his heart with grateful joy. His wife was sitting by his side while he was in a state of great languor, with a copy of the *Watchman and Reflector* in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. The letter contained some items of information which filled him with wonder.

At a meeting of missionaries at Constantinople, Schauffer stated, that a little book has been published in Germany, giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople, asking that a teacher might be sent to show them the way of life.

When Dr. Judson heard this, his eyes were filled with tears; a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said his wife.

"Why, what you have just been reading. I never was so deeply interested in any object; I never prayed so sincerely and earnestly for anything, but it came—at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised,—it came!"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be translated as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come.

In Judson's case, the news of the answer came before he died, but it was answered long before. So we may know the results of prayers and toils, even while we sojourn here; but if not, what sweet surprises shall await us in the great beyond!—*Northwestern Christian Advocate*.

Natural History, Science, etc.

Snow Blindness.—Blackening the nose and cheeks under the eyes, has been found an effectual preventive of snow blindness, or the injurious effect of the glare from illuminated surfaces upon eyes unaccustomed to it.

The Eucalyptus.—Nicholas Pike, in an article in *The Scientific American*, strongly advocates the planting of this Australian tree, especially the *Eucalyptus globulus*, in marshy and malarial soils, particularly in our Southern States. It has a smooth bark and bluish leaves—from which it gets the name of Blue gum-tree. Every part of it exhales a balsamic odor. The preparations made from it, he regards as superior to quinine, in the cure of malarial diseases, and the presence of the plant itself is thought to promote the healthfulness of fever-stricken districts. He mentions several places where large plantations of Eucalyptus have been made, with a marked effect in promoting health—such as the Roman Campagna, the South of France, Sierra Leone, and Algeria. The wood is hard, heavy, durable, and valuable for building and naval purposes.

Horse-flesh in Paris.—Twenty-four years ago the first horse-butcher in Paris opened his shop. Since then there have been started nearly 100 horse-flesh shops in the Department of the Seine; and at the present time about 20,000 horses are killed for food in Paris, every year. The price of the meat is less than half that of ordinary butcher's meat.

Clover for Manure in China.—Larger ridges, not unlike those on which gardeners grow celeriac, are thrown up on the wet rice-fields in the autumn, and the seeds of the plants are dropped in, in patches at five inches apart, on the surface of the ridges. In a few days, germination commences—and long before the winter is past, the tops of the ridges are covered with luxuriant herbage. This goes on growing until April, when it is necessary to prepare the ground for the rice. The ridges are then matted, and the manure plants are scattered in their fresh state over the surface of the ground. The fields are flooded, and the plough and harrow are employed to turn up and pulverize the manure thus scattered over the ground, and half buried amongst mud and water, commences to decay immediately, and gives out most disagreeable putrid smell. This mode of manuring is generally adopted in all the rice lands in this part of China, and the young plants doubtless derives strong nourishment from ammonia given out in the decomposition of the fresh manure.

Firewood is so scarce in the country, that a great portion of the straw, cotton stalks, and grass, which would go to manure the fields, is used for firing, and therefore the plan of giving manure for the land is forced upon farmers by necessity.—*Fortune's Travels in China*.

Fishing in the Solomon Islands.—In the afternoon I again take to the boat and row across the lagoon to one of the small islands near the reef. As I pass a point of the mainland, I notice a native standing motionless and patient at the edge of the still water under the coco trees. He is fishing, beside him is a long pole projecting over the sea, at the end of which stout pieces of cane are fixed, which serve to spread open a net about eight feet square, which now rests flat on the bottom. Just beyond

dark looking mass in the water may be noticed, covering several square yards. This is the shoal of fish that he is waiting for. They resemble sardines in shape and size, and swim in a compact mass. It is hard at first to believe that they are fish, but every now and then a beam of silver comes from some part of the mass when one of them turns for an instant on its side. Outside the shoal a dozen large fish, somewhat resembling mackerel, but flatter and without the brilliant color, may be seen swimming backwards and forwards, "rounding up," the sardines as a sheep-dog does a flock of sheep, the whole shoal edging off in a solid mass a few feet one way or the other to avoid their dreaded enemy. At length the large fish rush straight to the centre of the shoal, scattering them, panic-stricken, in all directions, and even driving some of them ashore. Now is the patient fisherman's time. Many of the shoal are driven, their blind panic, immediately over the net. Seizing the pole, he lifts the net clear of the water, carrying in it hundreds of the fish, and then emptying them into a basket, replaces his net for a fresh haul.—*C. M. Woodford, in Solomon Islands.*

Major Sam.—It was at Cawnpore, the scene of the most fearful tragedy that ever darkened the page of Anglo-Indian history, that Major Sam lived. Those terrible associations never seemed to trouble him, however; for he was as tame as an elephant. No doubt you regard him as very cumbersome and clumsy as a pet, but no dog or kitten could have been more gentle and affectionate to his little master and mistress. They were the children of an English officer stationed there, and were often, I grieve to say, too wilful for their old nurse to manage. At such times, Major Sam's powers came out strongly. He would look on from his post near the wide veranda where the children played, and when poor Nora seemed worsted in the conflict, he would trumpet loudly, and then pop down and lift the screaming culprit high in the air, and hold him there. Presently, Nora would say, "Arrah, that's enoof, now! Let him down; he'll be a gnuib bye now, sure." At her command, the elephant would gently deposit the naughty one on the ground.

Nothing can be more touching than Major Sam's devotion to the children. He would watch over them for hours at their play or while they slept, and they were always kindly and thoughtful of him. He had a special weakness for nuts, and they never forgot to bring him his daily allowance of these after-dinner curiosities of theirs. Little Margery always hid them in her slippers, where he would find them, and take them out with a touch as delicate as that of a lady's finger.

When the children were ten and twelve years old, they were taken to England, and in a few years little Margery married Mr. Clifton, an American gentleman, and came to New York. In time she had a little Margery of her own, whose greatest delight was to hear about her mother's child life in that wonderful India, especially the part that Major Sam played in it. Mrs. Clifton was one day walking about Madison Square Garden, holding little Margery by the hand, looking at the animal's in Barnum's circus. Suddenly one of the elephants began trumpeting loudly and straining at his chain. He became so excited that his keeper, trying to quiet him and fearing trouble, called out that the animal had undoubtedly recognized some one in the crowd, and if any one present had ever had any "personal friendship

with an elephant," would he or she kindly step forward?"

"Go, mamma, do," whispered little Margery. "Perhaps it's Major Sam, under another name, and he remembers you."

It was Major Sam, indeed; and when Mrs. Clifton reached his side, he made the most extravagant demonstrations of joy, caressing her with his trunk, trumpeting, and then making strange little noises that she remembered well from her childhood. Having petted his old friend and assured himself of her identity through years of change and growth, showing a memory far superior to hers, he gently lifted her skirt, and began fumbling about her shoes for the after dinner nuts!—*A. E. P. Searing, in Harper's Young People.*

Items.

Woman in the Methodist Episcopal Church.—An active discussion is going on among Methodists in this country as to the expediency of admitting women as delegates to their General Conference—the law-making body of this denomination. It is a matter of some interest as well as amusement to notice the fears and hesitation which exist, lest some evils should flow from the change. One writer states that as a rule a woman cannot be a fair judge on a matter in which she is warmly interested—that she is not open to conviction by arguments, as men are, and is incapable of keeping a clear head in a debate. Then, it is argued that if women are admitted into the highest legislative body, they cannot be kept out of the ministry—and after a time they will have women preachers among the Methodists!

The Opium Trade.—In reply to an address on the opium question, sent by Friends of London Meeting for Sufferings to a Conference of Missionaries in China, held at Shanghai, the following resolutions were received:

"Whereas this Conference regards the rapid extension of the growth of native opium, in addition to the use of the imported drug, with profound alarm; and whereas the consequent vast increase of the opium habit demands our most serious and unremitting consideration:

"Therefore resolved—

"1. That we as a Conference re-affirm and maintain our attitude of unflinching opposition to the opium traffic.

"2. That we recommend all Christians in China to use every endeavor to arouse public opinion against the spread of this evil, and to devise means to secure, as far as may be, its final suppression.

"3. That we advise the formation of a Chinese Anti-Opium Society, with branches at all mission stations, and we recommend the appointment by this Conference of a committee of seven to carry out this resolution.

"4. That we have learned with alarm the rapid increase in the consumption of morphia in China; that we find this increase is largely owing to the indiscriminate sale and consequent abuse of so-called anti-opium medicines; and that we now, on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and as far as possible prevent, the sale of such anti-opium medicines as contain opium or any of its alkaloids.

"5. That we earnestly impress upon all Christian churches throughout the world, the duty of uniting in fervent and continual prayer to God that He will in His wise providence direct His people to such measures as will lead to the restriction and final abolition of this great evil.

"6. That we deeply sympathize with the efforts of societies in Great Britain and elsewhere for the suppression of the opium-trade, and recommend them to continue and increase the agitation for the suppression of the growth and sale of opium."

Our Attitude Towards other Churches.—Francis Frith, in an article in *The [London] Friend*, says: I cannot understand a Friend, who is intelligently attached to his own profession, viewing with in-

difference and unconcern the far-reaching system of priestcraft, and the delegated and mechanical character of much of the "Service," of (for instance) the Established Church. How can he fail to be burdened and pained by it? But it is not only, nor even chiefly, that the effect upon his own mind is distressing: by far the most painful feeling is—that here is an almost universal system which is the most striking and pronounced exhibition of "The Church's" idea of individual responsibility and of the spirituality of Divine worship; and here is something so suggestive of superficiality, not to say unreality; so much of the character of perfunctory and delegated worship, that it is notoriously losing its hold upon the affections and convictions of multitudes of educated and thoughtful men. And with this dis-esteem of the functions of their Church inevitably goes, also, in many instances the reverence for Christianity itself. In fact, it is but a modified expression of the influences which in Catholic countries have alienated nearly the whole male population from even a profession of religion.

It seems impossible to ignore the essential and very wide differences which separate our conceptions of the true character of Divine worship, and the forms in which it is publicly expressed, from those of the other denominations. And, that being so, there is surely an imperative need to make our choice definitely between them, and to feel no hesitation in expressing our strong preferences.

In doing this, I need scarcely say that there is nothing necessarily involved of any shade of uncharitableness. We do not impugn in the least either the sincerity or the attainments of any of our Christian brethren.

A Methodist University.—A project has been started by the Methodists of founding a great national university at Washington. A mass meeting to promote the scheme was held in that city on the 3rd of Eleventh Month, at which 12 bishops and an immense congregation were present. A letter was read from President Harrison, expressing sympathy with the plan.

THE FRIEND.

TWELFTH MONTH 27, 1890.

An anecdote has been preserved of Richard Jordan—that when he paid a religious visit to Great Britain, a friend, whom he met with there, was so impressed with his deficiency in literary culture, that he advised him to study grammar, fearing we suppose that there would be such a want of polish in his sermons that they would be unacceptable to persons of refined taste. But being present at a meeting where Richard was enabled to preach the Gospel with Divine authority and power, he felt the force of his communication so strongly, that he afterwards told him to go on with his preaching, "grammar or no grammar."

Most of those whom our Saviour when on earth selected as his companions, and whom He afterwards commissioned to go forth as apostles and declare the doctrines of his kingdom, were unlearned men taken from the lower walks of social life; and a similar observation may be made respecting many of the preachers of righteousness among early Friends. This may have been so ordered, in order that the faith of the hearers should not stand in the wisdom of men but in the power of God. To those who felt the power accompanying the ministry of George Fox in some of those wonderful meetings, where "the power of the Lord was dreadful amongst them, so that the people trembled and shook," it made little difference whether the language was polished or not, or whether the sentences were constructed according to the best rules of rhetoric, or not; the presence of the word of life

in their souls was the one thing they needed; and to sit under the teaching of Christ, and to know his voice so answered their spiritual needs, that they had no more disposition to criticise the language of the preacher, than a man would the form of a purse which contained a sum of money offered to him.

George Fox did not despise useful learning, and he was desirous that the children of Friends should be properly instructed in it; but he knew that in religious matters, the one thing needful was the experience of the power of Christ, enlightening the mind and giving strength to those who would receive Him, to repent and forsake sin.

SUMMARY OF EVENTS.

UNITED STATES—The total value of beef, hay and dairy products exported from the United States during the 11 months ending Eleventh Mo. 30th, 1890, was \$118,194,430; the figures in 1889 were \$105,279,304.

The total collections of internal revenue for the first five months of the current fiscal year were \$62,901,470, an increase of \$4,725,859 as compared with the collections for the corresponding period of the last fiscal year.

According to the *New York Voice*, the average revenue which the United States Government receives from the manufacture and sale of intoxicating liquors is \$559 for each dealer, wholesale or retail, engaged in the business. Yet in spite of this high federal license, the increase in the use of alcohol has been since 1880 about 30 per cent. greater than the increase in population.

The Financial bill agreed upon last week by the Senate caucus, and reported to the Senate by Senator Sherman, was changed by the caucus so as to limit to banks having a capital of \$50,000 each the operation of the provision reducing to \$1000 the compulsory requirement of deposits of bonds with the Treasury. It requires the Secretary of the Treasury to issue Treasury notes to the amount of ten million dollars, based upon the abraded and otherwise uncurrent subsidiary silver coin now in the Treasury, and includes Senator Allison's proposition for an international arrangement to secure uniformity in ratio in silver coinage, with a provision for the appointment of three commissioners to represent the United States and an appropriation for their salaries and expenses.

Representative Sandford, of New York, on the 18th instant, introduced in the House a bill to refund the four and four-and-half per cent. bonds into bonds bearing 2 per cent. interest, and to convert the United States notes into certificates of indebtedness without interest.

A despatch from Gainesville, Texas, says that the United States troops have begun to remove all cattle belonging to non-residents from leased pastures in the Comanche and Kiowa nations. They are driving them into the border counties of Texas. The number is estimated at 100,000 animals.

The Crow Indians have sold to the Government for \$546,000 their lands in Montana amounting to 1,850,000 acres.

Captain A. M. Healy, of the revenue cutter *Bear*, reports that the Esquimaux in Alaska are in danger of starvation. He proposes that the Government buy reindeer in Siberia and transport them to the Alaskan coast, that they may in time form a permanent food supply for the natives.

Sitting Bull's band of 150 warriors, led by Big Foot, on the 22d instant, surrendered to Colonel Sumner, who, with 200 soldiers, surrounded them, near Standing Rock, North Dakota. They were making for the Bad Lands.

The official canvass of the votes of Minnesota, unexpectedly shows that the amendment to the Constitution allowing five-sixths of a jury to render a verdict in all civil cases, has been carried.

Representatives of the Farmers' Alliance of the Seventh Congressional District of Kansas, on the 20th inst., adopted a resolution instructing Farmers' Alliance members in the Legislature from the Seventh District, to vote against Senator Ingalls, and to work for his defeat.

Many of the counties of the northwestern part of Kansas have offered extraordinary bounties on wolf, rabbit and gopher scalps, in order that destitute people may have a means of making a living this winter.

Deaths in this city last week numbered 379, a decrease of 26 from the previous week and 13 more than during the corresponding period last year. Of the foregoing 177 were males and 202 females: 50 died of pneumonia; 47 of consumption; 39 of diseases of the heart; 18 of bronchitis; 14 of apoplexy; 13 of convulsions; 13 of scarlet fever; 12 of croup; 12 of diphtheria; 11 inflammation of the brain; 10 of casualties and 9 of paralysis.

Markets, &c.—U. S. 4½'s, 103½; 4's, reg. 122½; coupon, 123½; currency 6's, 111 a 124.

COTTON sold in a small way to spinners on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$23.50 a \$24; spring do., in bulk, at \$22.23 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; do. do., extras, \$3.75 a \$4.00; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.35 a \$4.85; Western winter, clear, \$4.50 a \$4.75; do. do., straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.00 a \$4.50; do. straight, \$4.65 a \$5.00; do., patent, \$5.15 a \$5.35; do. do., favorite brands, higher. Rye flour was quiet at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour sold in a small way at \$2.15 to \$2.25 per 100 pounds.

GRAIN.—No. 2 red wheat, 99 a 99½ cts.

No. 2 mixed corn, 57½ a 57½ cts.

No. 2 white oats, 49½ a 50½ cts.

BEEF CATTLE.—Christmas show steers, 5½ a 7 cts.; extra, 5½ a 5½ cts.; good, 4½ a 4½ cts.; medium, 4½ a 4½ cts.; fair, 3½ a 4½ cts.; common, 3½ a 3½ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Christmas show sheep, 6 a 6½ cts.; extra, 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4½ cts.; culls, 2½ a 3½ cts.; lambs, 4½ a 6½ cts.; a few Christmas lambs, 7 cts.

Hogs were dull at 5½ a 5½ cts. for Western, 5 a 5½ cts. for others.

FOREIGN.—On the 19th instant, snow storms prevailed everywhere in Great Britain. The fall has been deep, and traffic is blocked in many places. A number of wrecks of small vessels have been reported.

A cable despatch received from London on the 22d instant, reports starvation at the east end of that city. The leaders of the Dockers' Union say that the great difficulty is want of employment, and the situation is the worst that has been known for years. About 90,000 men are unemployed in London at the present time. At every meeting of the executive officers of the Union, it is said, stories of death from starvation are sure to come forward. Not such starvation as would lead to a Coroner's verdict, but death brought about by want of the absolute necessities of life. The people lived in houses which were being gradually stripped of every stick of furniture, to be sold for the purchase of food.

During last week an exciting canvass was made in the Kilkenny district of Ireland for members of Parliament, between the adherents and opponents of Parnell. Several collisions occurred between the opposing parties, at one of which a white powder, supposed to be lime, or more probably flour, was thrown into Parnell's face, some of it entering between the eyelids, and inflaming his eyes, but not seriously. The election occurred on the 22nd instant, and Sir John Pope Hennessy, the anti-Parnellite candidate, was elected by a decided majority. Parnell declares he will continue to contest each constituency, seat by seat.

The special correspondent of the *New York Herald*, at Killarney, says, in a despatch of the 20th instant, that a fellow-countryman, who had long known Parnell, declared upon seeing him for the first time in five years, that he should not have recognized the late Nationalist leader had he not been pointed out to him, and he added: "Why, the Parnell whom I remember was tall, strong and powerful in limb, face, character and voice. This Parnell is the shadow of the Parnell I knew. He is staggering on the verge of the grave—or something else."

"Whatever may be the cause," says the *Herald's* correspondent on his own account, "Parnell is not himself. He is thin in body and haggard in face. His beard is unkempt and his hair straggling. That his voice is husky and almost gone is not to be wondered at, for he has worked it hard of late. More serious is the fact that his stock of nerve force seems gone also."

A dispatch from London, dated the 18th instant, says: In an interview to-day, Sir Geo. Baden Powell, M. P., said that, speaking from personal experience, he believed that the Behring Sea dispute would be settled this winter.

The *Siecle* and the *Voltaire*, of the 20th instant, commenting on the proposal of the Council General of

St. Pierre Miquelon, that Great Britain cede Burin France, say they consider that the proposed cession that port in exchange for the rights of France on the French shore of Newfoundland, ought to satisfy the people of Newfoundland.

The pioneer agent of the British South Africa Company writes in glowing terms regarding the prospects of the gold fields of Mashonaland.

The correspondent of the Associated Press at Berlin in his despatches of the 20th instant, sends the following reports of matters of German current interest. The number of the American doctors who have been waiting here trying to get some of the Koch lymph fast being diminished. Several of them succeeded in procuring small supplies for use in their private practice before Professor Koch issued his prohibitory limiting the supply of lymph to hospitals or medical colleges. The majority have returned without lymph, but weighted with experience acquired studying cases.

During the past week, Prof. Gerhardt, of Berlin closed his exhibition of cases to all foreign physicians excepting some Americans. Professor Gerhardt now treated seventy-nine patients, giving two milligrams of the lymph in the first dose, and in some instances only one. Four of his patients who were suffering from advanced pythisis died. Three left hospital much improved. Twenty-four remain and are progressing favorably. Professor Gerhardt presses his increasing satisfaction with the results of the remedy, especially in tuberculosis of the larynx where the chances of recovery are better than in pulmonary phthisis. He confirms Professor Koch's experience that the remedy is most useful in the initial stage of disease.

A despatch of the 18th instant from Calcutta, says it is expected that the rice crop of India this season will be larger than the average, and that 10,000,000 cwt. will be available for export.

The *London Times* says: In view of the agitation among the foreign residents of Japan against the proposal for placing them wholly under native jurisdiction, the following statistics from the last British Consular report from that country will be read with interest. At the close of 1889 the number of foreign residents at Tokio and the open ports (excluding those elsewhere in the interior) was 3324. Of these 137 were British, 718 American, 459 German, 292 French, 113 Portuguese, 79 Dutch and the remainder of other nationalities. The number of Chinese was 4879, that of Chinese business firms 277. The number of foreign business firms was 202, of which 94 were British, 37 German, 32 American and 14 French.

According to a cablegram from Buenos Ayres, received on the 21st, a disaster has occurred at Cordoba where the canal has burst its embankment and destroyed hundreds of houses. One hundred lives reported to be lost. General Roca, the Minister of the Interior, has gone to the scene to superintend measures of relief.

NOTICES.

A young woman Friend with experience, wise position as companion or care-taker in a Friend family. Apply at the Office of THE FRIEND.

FRIENDS' CARD CALENDAR.—The Card Calendar 1891, published by the Tract Association of Friends is now on sale at the Book Store, 304 Arch St. P 5 cents. Sent by mail for 10 cents.

WESTTOWN BOARDING SCHOOL.—The stage connect at Westtown Station with trains leaving B. St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to
J. G. WILLIAMS, Sup.

MARRIED, at Friends' Meeting, New Garden, Tenth Month 22d, 1890, HANNA, daughter of James and Elizabeth R. Cooper, to D. THOMPSON MITCHELL, son of Abner and Jane Mitchell, of Millcreek, Delaware, Del.

DIED, Sixth Month 23rd, 1890, at her residence Marleton, N. J., DEBORAH C. LIPPINCOTT, in the year of her age, a member of Crowell Particular Upper Evesham Monthly Meeting of Friends.

—, in Philadelphia on the 7th of Fourth M 1890, aged 75 years, REBECCA B., widow of Ric B. Fawcett, late of Salem, Ohio, a member of North District Monthly Meeting of Friends.

THE FRIEND.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 169.)

Third Month 13th, 1887.—First-day. Have not felt for a month past like adding anything to this book. Poverty and strippedness have been the prevailing feeling. In meeting this morning the prayer arose in my heart: "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through rough darkness, as I was in the days of my youth, when the secret of God was upon my tabernacle."

30th.—At meeting this morning; which was to me a solemn and good one. What a favor, after a long season of drought and mourning, to feel a little arising of life. Holy Father, thou who hast been with me from youth to advanced age, enable me in tribulation to praise thy great and worthy name. Still keep near me, I pray Thee, now that flesh and heart are failing; and be the strength of my heart and my portion forever.

24th.—Have felt poorly in body for several days past; while poverty of spirit is the prevailing feeling within. Was not easy to stay from meeting, a way being provided for me to ride. Parker and —, spoke, and had I been faithful, should have spoken also. But from the fear of being in haste, waited until meeting passed, bringing away my burden; which occasions sorrow for withholding more than is meet, at tendeth to poverty.

25th.—In reading the memorandums of A. J. Hall, I can realize much of her exercises in that I have passed through in days that are gone, and still pass through. But no new things happened to us. There must be vicissitudes of heights and depths. This has been a comfortable day. Company in the morning, and much conversation; but nothing said to occasion commination. Oh the need of constant watchfulness.

27th.—After a season of famine and drought, comparable to the mountains of Gilboa, where there was neither dew nor rain, nor fields of spring, at our meeting this morning, after —, and —, had spoken, I was constrained to declare what presented, even though the feeling has been, that I should not have to appear this way again. Peaceful feelings have been the reward of my little offering, though sensible

at times that I am one of the least, feeling unworthy of Divine notice.

31st.—Have been reading some extracts from letters and papers of William Grover; he writes: "Reverently do I wish to acknowledge the belief, that there is that which can richly make amends for every privation, heal every breach, cause the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose. But oh, for an increase of capacity to look unto this, and to walk worthy of receiving such blessing. It is a great privilege in affliction, to be near tender, sympathizing friends; particularly may I not say, at my time of life, when both bodily and mental energy may be considered on the decline. And oh! that in all our trials, both inward and outward, the Divine arm of everlasting loving-kindness and compassion may be underneath to bear up, sustain, and afford a safe landing at last, beyond the reach of all conflict and fear. We require some one to speak to freely, and also confidentially. And besides, how greatly is human comfort at times increased, by a reciprocity of innocent communication. I believe it relieves the more weighty, and sometimes, overanxious cogitations of the mind, and by so relieving, contributes to our resuming them with more effect and advantage."

Fourth Month 9th.—Another valuable Friend taken to her everlasting rest: Hannah M. Stokes, a member of Chester Monthly Meeting, Pa., and an elder who will be very much missed in the church, and by her friends. She possessed the ornament of a meek and quiet spirit, which in the sight of the Lord, is of great price.

16th.—Our Select Yearly Meeting this morning. Soon after we were gathered into silence, I felt constrained to supplicate for us, that the dear Lord would be pleased to draw near and own us by his life-giving presence. A great change in the meeting since I first attended. Nearly all the old Friends who sat on the front seats, have been removed, and others appointed. Many elders in attendance to-day, very much of strangers to me. But I hope they will be as Aarons and Hurs, to hold up the hands of the ministers; to watch over them in love, and to speak a word in season to them that are weary, or no less, words of caution when needed.

Fifth Month 1st.—First-day.—My birthday. Have reached the advanced age of 89 years. It occasions very solemn feelings in looking over the leaves of my long life, being sensible of omissions and commissions; but with the humble hope they may be all forgiven and blotted out, and when the end comes, I may be prepared to gain an admittance into the kingdom of everlasting rest.

13th.—Attended the funeral of C. J. Allen. There was a very large collection of Friends; also considerable speaking. This dear Friend is one who will be much missed; not only in his family, but in the church where he was a valuable member.

14th.—A comfortable day. Our morning reading was part of the 14th chapter of John:

"I will not leave you comfortless," &c. Words of our dear Saviour. They brought a feeling of peace. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Sixth Month 26th.—More than five weeks have elapsed since making any memorandums in this book. Going from home on a visit to some friends, I took cold and was brought home sick. Every time I am indisposed, I think it may be the last. My life has been lengthened far beyond I had ever looked for. Oh, for more watchfulness, and more faithfulness, the remaining days that may be allotted me, is my prayer.

28th.—My cold better to-day. As I lay on my bed this afternoon, a quiet feeling was granted me. Though weak in body, the language of holy writ presented to my mind, which brought a feeling of thankfulness, unworthy as I feel of the Lord's mercies:—"Fear thou not for I am with thee, be not dismayed for I am thy God. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness."

Seventh Month 3rd.—I think of going to West Chester for a few days to visit my friends —, and —; thinking perhaps, country air and the society of dear friends, may add to my strength. But, holy Father, my times are in Thy hand, who seest the end from the beginning.

10th.—At West Chester Meeting. My mouth was opened early in the meeting, with the words of a certain ruler, who queried with our Saviour, "Good Master, what good thing shall I do that I may inherit eternal life." Then afterwards was constrained to bow the knee in supplication. J. S. spoke for a considerable time afterwards.

12th.—Returned to my home, refreshed in body and mind; with the earnest desire to press onward in the faith and patience, through all the hindering things of this life, toward the mark for the prize.

20th.—After spending nearly a week at home, my nephew brought me to his house, near Haddonfield, to spend a few weeks.

24th.—At Haddonfield Meeting. For a long while it seemed a very low time; like to toiling all night and taking nothing. After a period of struggling, a little life arose; and with a feeling I dared not withstand, I communicated a few words of encouragement to a state whose faith might be reduced low, &c. —, spoke afterwards, and I thought the meeting ended well. Have not excellent counsel and advice, been frequently handed forth by ministers, members of this meeting and by others? They have had line upon line and precept upon precept. And how I have desired, that the seed sown may take root and grow to the honor of the great Husbandman.

[How frequently throughout these memoranda, does our friend refer to the much ministerial labor bestowed in meetings, and particularly to our younger members! and her concern that the "line upon line and precept upon pre-

cept," as important religious advantages, might not, through their apathy or neglect, appear against them in the great day of account for the precious seed sown. That faithful handmaiden of her Lord, Rebecca Jones, felt a similar deep Christian solicitude in her day, because, as she says, there were so "few whose shoulders were preparing for the burden of exercise that lay weightily on the fathers and mothers in the church, who were far advanced in years, and in all probability would ere long finish their course. I mourned at the prospect of a succession, and wished that the spirit of Elijah might rest on Elisha."

Would, that this interesting class of Society might stand so unreservedly dedicated to the Redeemer's will and requirements, as to know a being made strong in the power of his might for labor in the heavenly vineyard. So that, in infinite loving-kindness and condescension, judges and counsellors may again be raised and anointed to build the waste places.]

(To be continued.)

FOR "THE FRIEND."

During the Autumn of 1880, and winter following, a railroad was being built in one of the coal mining regions of Pennsylvania. In the employ of a contractor for building one of the sections of the road, was a person whose family comprised himself, wife and four children, (two daughters and two sons). The contractor having drawn the money due him on his contract from the company, suddenly left the locality for an unknown elsewhere, leaving his employes unpaid; many of them nearly or quite penniless—among the victims of this criminal and most cruel act, was the head of the family above alluded to, who thus unexpectedly found himself deprived of means for its support—being greatly discouraged at this unlooked-for change in his temporal affairs, he wrote to an acquaintance, representing his straitened situation, and a Friend since gathered, we reverently trust, "as a shock of corn fully ripe," to his everlasting rest, whose heart and purse were ever ready to relieve the distress of the needy, was applied to, and a small sum sent the family to assist in tiding over some of its more pressing necessities.

Recently the mother, in a conversation with her two sons, comparing perhaps the brighter outlook of the future, with the darkened shadows of the past, adverted to the circumstance of having received pecuniary help, but through or from what source she could not tell. This little incident made a deep impression upon the sons, and so wrought upon their feelings, that they resolved if possible to find out who were the donors to whom they felt themselves indebted for the assistance then given. By habits of frugality, sobriety and industry, they saved (exclusive of that appropriated towards the maintenance of the family) from their joint earnings, sufficient to open a small grocery and fruit store in the City of B—, where they resided; diligent attention to business, coupled with a reputation for fair, honest dealing, was soon followed with a second store similar in character, in a flourishing town a few miles distant; to these there has been added the third in another neighboring thriving business centre, all being conducted, it is believed, to profit and satisfaction. A Friend a short time ago happening in one of the stores, the brother in charge related to him the conversation had with their mother in reference to the pecuniary aid extended the family, queried of him, whether he could impart any information as to who the parties were, they

being extremely desirous of refunding the donation received; he replied that he was unable to answer the question, but would make further inquiry respecting it, and soon after in an interview with the writer, mentioned what had passed between one of the brothers and himself relative to the matter. The subject when first broached seemed as a dream; a moment's reflection, however, sufficed to recall the transaction, and the friend informed, that his father was a contributor, though the sum contributed and forwarded was forgotten, ten years having elapsed, as was subsequently ascertained by referring to a "cash book," in which was found an entry as follows: 1-4, 1881, pd. —, \$—; the result of the search was promptly communicated to one of the brothers, and as promptly responded to the following day, in his sending a check for the full amount contributed, accompanying it with a letter appreciative of the kindness for the services rendered. In this instance, while the donation was a comparatively trivial one in itself, yet the principle equally applies, that the motives which actuated these young men were as true and ennobling, and the act as commendable on their part, as if the amount involved had been much greater.

With no desire to encourage sentiments of self-laudation, nor to glorify the work of human hands, perhaps it may be allowable for us to remark, that it will not detract from the merits of the Institution, neither prove distasteful to its numerous friends, when it is learned, that these brothers were once Westtown boys.

FOR "THE FRIEND."

Christmas.

[The absence from the city of the Editor prevented the following communication from receiving the early attention which would otherwise have been proper. It is now inserted, although somewhat late, with a hope that its suggestions may receive proper attention and fall into "good ground;" and so produce fruit.—ED.]

As the 25th of Twelfth Month approximates, I have felt an increased desire that a warning voice may be heard through the columns of THE FRIEND—cautioning and tenderly advising the people to beware of spending the period called "Christmas" in a manner so counter to the dictates of Truth as many do who profess to be followers of Him who was meek and lowly in heart; and who, when in that prepared body in which He came to bear witness to the Truth, and do the Father's will, set an example of perfect obedience thereunto. He did not spend his time in wantonness and mirth, following in the footsteps of the heathen and keeping their idolatrous festivals, or attempting to graft them upon his body—the Church.

How much feverish folly there is in preparing for it! How much time, money, thoughts and attention are devoted to preparing for its offerings! How many deviations from the Truth are committed! It is sad to think of the falsehoods told to the innocent little children in inculcating the idea that presents are made to them by a fanciful being. How much parents and others who do it will have to answer for in imposing upon them such ideas. A dear little girl recently asked a visitor relative to it. Her friend told her there was no such being as she thought gave her the presents. "Who did then?" Thy father and mother bought them for thee. The dear child went to her mother to tell her about it, as it all seemed so counter to

what she had previously been taught. The parent was spoken to about it, and her answer who had come to the city, I believe, to get the presents for others, replied, "I wish it was all done away with."

It causes much perplexity, unsettlement, and thoughts that profit no one, but unfit the mind for sober self-examination, and deep searching of heart.

E. S. L.

Dress and Fashion.

Who does not know that the Methodists when they were noted for their plain dress, and for renouncing the fashion and show of the world, used to have power with God in prayer, and that they had the universal respect of the world as sincere Christians. And who does not know that since they have laid aside this peculiarly and conformed to the world, they are losing this power? Would to God they had never thrown down this wall! It was one of the leading excellencies of Wesley to have his followers dress plain. Objection: We may be proud of a plain dress as well as a fashionable one. I answer, so may any good thing be abused. I put it back to the objector: Is there any reason why a Christian woman who fears God and loves souls, should neglect the measure which may make an impression that she is separated from the world, and pours contempt upon the fashions of the ungodly?

Who does not know that the plain dress the Quakers has won for them the respect of the ungodly? Now, if they had coupled with this, the zeal for God and the weanedness from the world and the contempt for riches, and the self-denying labor for the conversion of sinners to Christ, which the Gospel enjoins, they might have won the world for Christ!

Objection—but if we dress so, we shall be called fanatics.

Whatever the ungodly may call you, fanatics, Methodists, or anything else, you will be known as Christians; and in the secret consciences of men will be acknowledged as such. It is in the power of unbelievers to pour contempt on a holy church that are separated from the world. How was it with the early Christians? They lived separate from the world, and it made such an impression on the world, that even infidel writers said of them, "These men won the hearts of the masses of the people, because they gave themselves up to deeds of charity, and poured contempt on the world."

Depend upon it, if Christians would live now, the last effort of hell would soon be expended in vain to defeat the spread of the Gospel. Wave after wave would flow over till the highest mountain would be covered with waters of life. You profess that you want sinners converted, but what avails it if they sink back again into conformity with the world. Brethren, I confess I am filled with pain in view of the conduct of the Church. Where are the proper results of the glorious revivals we have had! I believe they have been genuine revivals of religion and outpourings of the Holy Ghost. Yet, after all, the great body of these converts are a disgrace to religion. One Holy Church, that is really dedicated to the world, and the world to it, would do more to recommend Christianity, than all the churches in the country, living as they now! Oh, if I had strength of body to go through the churches again, instead of preaching to convert sinners, I would preach to bring up the churches to the Gospel standard of living. Where shall I look—where shall

ord look for a Church like the first Church, that will come out from the world—and be separate?

Now, do you believe that God commands you not to be conformed to this world; and do you believe it and dare you obey it—let the people say what they will about you;—and are you now separate yourselves from the world, and never again be controlled by its maxims—and never again copy its practices—and never again be whiffled here and there by its fashions? I know one man that lives so. I could mention his name. He pays no attention to the customs of the world in this respect, and what is the result? Wherever that man goes, they know he is a Christian. Oh, if one church could do so, and would engage in it with all the energy that men of the world engage in their business, they would turn the world upside down!—C. G. Finney.

FOR "THE FRIEND."

Be Courteous to All.

From Frances E. Willard's book, "Glimpses of Fifty Years," I cull the following resolutions, recorded in her diary in the twenty-second year of her age.—

"Have resolved that neither public opinion, narrow-minded pride, nor any other creature, shall prevent me from showing, whenever I can, kindness as delicate and respect as genuine, as I know how, to those whom the community as a rule, treats slightly or with positive meanness. If I do this I shall be of value to the world whether the world knows it or not. I shall, I think, bring some happiness into troubled and wounded hearts."

"Be I weak or strong, I will stand up for justice so long as I have power; and I hereby declare, that I will speak more kindly and considerately to those whose claims are unrecognized by the society in which I live, than I will to any others; and I will try in a thousand pleasant nameless ways to make them happier. God help me to keep my promise good!"

These resolves seem to me so brave and so excellent, that I would gladly bring them before some who may not read the book. No doubt many "wounded and troubled hearts" could be gladdened by a kindly and cordial recognition from more favored ones.

Surely it is unworthy a Christian to feel superior to others on account of wealth or the ability to dress well; and even where the ground for pride is education and culture, these too are included in the query: What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it? (1 Cor. iv, 4-7.) I suffered keenly many times in my younger years from slights occasioned by my being dressed much more plainly than many of those with whom I mingled; and though such slights do not now, or would not if I received them, grieve me as then, the remembrance of the pain has, I think, made me more careful of the feelings of others.

A man of my acquaintance, uncultivated, and not a Christian, once expressed to me his opinion of two ministers, whom, if I remember right, he had lately heard preach. One he did not care to listen to, because he thought him proud and above speaking to such a man as he; the other was cordial and pleasant, and he would willingly hear him. Both these ministers (Friends) preach Christ; both are in earnest for the salvation of souls; and I do not believe the one complained of would willingly hurt the feelings of any person; yet often in

thinking of it, I have reflected how carefully we ought to walk towards "those who are without."

Oh! if our hearts are filled with longing for the salvation of our fellow men, we shall not despise any means, however small, by which we may influence them for good.

Even from a selfish point of view, the good will of any person is worth having; but the possibility of being a means of good to any, is a far higher consideration. Therefore, it seems to me well for a Christian to show kindly feeling for all with whom he comes in contact; to speak pleasant words by the way, as he transacts his daily business, and by all proper means to endeavor to obtain an influence over those about him. Then, if opportunity and ability should be given to speak for the Master, and I think none who love the Lord should feel too small to seek for and expect this at times; his words will be far more likely to find an entrance than if he betrayed a feeling of superiority. E.

SHERWOOD, N. Y.

MANY young ministers (perhaps older ones also,) do, I believe, suffer greatly for want of timely counsel. It is a subject I desire to touch with delicacy and with a feeling sense of my own liability to err; but surely it is one of great moment to the well-being of our Society, seeing that, however excellent the gift or evident the anointing, human instruments are weak and fallible, have the treasure in earthen vessels, and are constantly liable to receive a bias from a variety of causes and circumstances. The constitution of our Society appears to me excellent, I had almost said perfect, in this matter. May it be acted upon, and carried out, with faithfulness, in simplicity and godly sincerity, and then fruit will be found to the praise and glory of Him who is the Head over all things to his Church. It is an awful thing for ministers to set their own feelings above the care of their friends or the judgment of the Church.

These should remember, that the various members of the body have not all the same office, but that the Lord hath tempered them together as it hath pleased Him, so that "the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you." They are for the help and comfort of one another, that the functions of the whole may be healthfully performed; and whilst we must not in any degree diminish the importance of ministers looking with a single eye to their heavenly Leader and Guide, remembering the declaration of our Lord, "One is your Master, even Christ, and all ye are brethren," they must bear in mind that, whilst to one is committed the gift of prophecy or preaching, to another is given the discerning of spirits, and that it is the Lord's will that his people should be subject one to another, that all may learn and all may be comforted.

I sometimes think the ground of the different and even opposite errors into which some have fallen who have occupied conspicuous stations amongst us, both in this country and in America, whereby so much suffering has been brought upon the Society, may have been a departure from true humility. But where is humility to be looked for if not amongst those who are the professed followers of Jesus, and who believe themselves called to a ministry which is pre-eminently the work of the Spirit? May this blessed fruit increase and abound among us!—*From Memoirs of Maria Fox.*

Oriental Lesson-Lights.

BY H. B. TRISTRAM, Canon of Durham.

Preparations for a Burial.—The body of the Saviour had been laid almost hurriedly in the tomb, for the Sabbath was dawning on; that is, it was approaching sunset on the Friday evening at six o'clock, when, according to the Jewish calculation, the Sabbath day began. At the utmost, there were but three hours for Joseph to ascertain the actual death of his Lord; then to go to Pilate and obtain permission for his burial; then to return to Calvary, to remove the body from the cross, lay it out, wash it, provide the new linen cloth for a shroud; then, with the assistance of his friend Nicodemus, who had brought one hundred pounds' weight of an antiseptic mixture of myrrh and aloes, to arrest the process of decay so rapid in that climate, until, the Sabbath over, he might be more elaborately embalmed; to enfold the body, covered over with the perfumed mixture, in the linen cloth; and, finally, to lay it in the new tomb hard by, in his own garden. Many such tombs may still be seen in the immediate neighborhood of Calvary. We should thoroughly realize to ourselves what a Jewish tomb of that period was; for when this is done, many little touches in the narrative which else might be lost upon us, will come to us with a vivid power. We must remember, too, that, after his malefactor's doom, the blessed Saviour was "with the rich in his death;" that the preparations for his burial were not of the simple character of those with which the widow's son at Nain were carried on his bier to "the graves of the people." The mode of burial of persons of rank and eminence was very elaborate. But in all cases, wherever the means of the family of the deceased person permitted, spices between the corpse and the shroud were employed. Thus we read that King Asa was laid in a bed filled with sweet odors and divers kinds of spices, prepared by the apothecary's art, and they made a great burning for him; that is, they burned perfumes and incense in his honor.

Cremation, or the burning of the dead, was looked upon with horror by the Jews, both as a heathen custom, and, in later times, as implying a disbelief in a future resurrection. Doubtless, too, their long sojourn in Egypt had ingrained in the nation a feeling of reverence for the remains of the departed. To signify their faith in the resurrection, the rabbis delighted to call the sepulchre the house of the living. But we do not find that after the time of Joseph, who was embalmed as an Egyptian prince, the Jews ever embalmed after the Egyptian fashion. Their notion of reverence for the earthly tabernacle of the soul, revolted from the idea of removing any portion of it, in order to preserve in some degree the remainder.

"*They came . . . bringing the spices.*"—The manner of the Jews was to pour down the throat preservative substances, sometimes to steep the body in natron, and then carefully to spread the perfumed and preservative ointment within the shroud. There is a significance in Joseph's buying a new linen cloth for this purpose. The rabbis taught that any indignity offered to one who suffered for a crime, would go towards his expiation in the next world, and therefore especially directed that the corpse of a malefactor should be wrapped in a foul and ragged cloth for his shroud. Joseph thus very practically showed his faith in the crucified One as no

malefactor, but a noble and holy one who demanded the highest reverence. The linen cloths seen by Peter, laid by themselves, illustrate the remark of St. John, that the napkin which was about his head was wrapped together in a place by itself. The deceased was usually dressed, not merely in a shroud, which was the shirt or *chetoneth*, but also in the upper vestments of ordinary life; while the turban was always placed on the head, with this difference, that its folds were made to cover the entire face.—*S. S. Times.*

Discovery of a Fund.—An interesting story comes from Atlanta, U. S. A., of a long forgotten fund left fifty years ago by a Scotchman, for the education of slaves in Georgia. This fund, says the *Scottish Leader*, of the 10th ult., has been accumulating ever since, and has not yet been applied to the purpose for which it was established. Early in this century, Archibald McLaren, a native of Scotland, lived in Savannah, prospered in business, and became the owner of a large plantation and a considerable number of slaves. His relatives in Scotland were earnest anti-slavery people, and to one of them, his brother, John McLaren, Archibald by his will left the proceeds of one half of his plantation, which was to be sold.

John McLaren, who died in Glasgow in 1836, directed by his will that the proceeds of the Georgia estate should be applied to the education of the negro slaves on the plantation which his brother had owned, or their offspring, as soon as the laws of Georgia would permit the education of slaves. Four merchants of Savannah were appointed trustees to apply the fund to the purpose designated by the testator, but all promptly declined the trust, because its purpose was unlawful. The heirs of John McLaren claimed the fund, alleging that the trust had failed, but the court at Edinburgh held that, inasmuch as the testator knew that the application of the fund according to his purpose was at the time forbidden by the laws of Georgia, and had directed that it should be so applied when the laws of the State would permit, the fund must be preserved to await a change in the State laws. The money, to the amount of £355 was deposited in the Bank of Scotland, according to the decree, and has increased by the addition of interest annually since 1836. With the bank's receipt for the money was forwarded a memorandum to the late William Lloyd Garrison, suggesting that the American anti-slavery societies might look after the application of the money, if the circumstances should change. This memorandum was found among Garrison's papers by his son, who made inquiries on the subject.

The Bank of Scotland is ready to pay over the money to anybody entitled to receive it. But as the negroes who were slaves on the "Gowrie" plantation, as it was called, and their offspring, are dead or scattered, and cannot now be traced with certainty, it is impossible now to apply the fund strictly according to the intent of the testator. The School Commissioner contemplates making a claim for it for the education of negroes generally, and the Attorney-General of the State hopes to devise a plan by which it may be appropriated for that purpose. It does not matter now what becomes of his legacy, but it might have been of service to the Gowrie slaves when they were freed.

Treasures of wickedness profit nothing: but righteousness delivereth from death.

FOR "THE FRIEND."

THOUGHTS ON THE NEW YEAR.

One, by one, our days are numbered,
One, by one, the new years pass,
One, by one, our friends are gathered
Like the tender blades of grass.

Do we think each new year coming,
Brings us nearer to the close
Of a life; so full of meaning
That may end in sweet repose?

Let us pause as thus we ponder,
Ere we part with this loved year;
Fraught with joys and many sorrows,
Full of hope, and love, and fear.

We have oftentimes been reminded
That the angel death may come,
Not alone unto the aged;
But the young it taketh home.

We have felt how hard the lesson,
Father may thy will be done!
May it draw us by correction,
Nearer to thy own loved Son.

We would thank thee for thy blessings,
Oh! our Father and our God.
They have been at thy disposing
Though we've sometimes felt the rod.

Grant us then, oh Holy Father!
Ere thou let the curtain fall,
That the past be blessed together,
Both the joy, the grief, and all.

That the future with thy blessing,
We may dedicate to thee,
And with meek and contrite spirits,
More devout and humble be.

Would we look within the volume
That this new year holds in store;
Would we ponder every column
Would we read its pages o'er;

Did we know what is before us,
Even in our pathway lies,
Oft our hearts would faint within us,
Oft and deep would be our sighs.

Wise the hand that holds the volume,
Turning all the pages o'er,
Knowing well that we are human,
And his light must go before.

Wise the hand that gently leads us
Through this hidden vale of tears,
Brightly shines the star that guides us
Through the mists of many years.

Trusting then, as little children
This great volume we embrace,
Though from us the future hidden,
Only let us see thy face.

We would humbly ask thy blessing
On this new year, just at hand;
For we own, without thy blessing
Naught can prosper in the land.

S. B. C.

DAMASCUS, Col. Co., Ohio.

SELECTED.

Musings in a Picturesque Valley.

I look on the valley, the lake, and the hill,
All bright in the glory of day—
And the thoughts of that better land over me thrill
Where the pastures are green and the waters are still;
I would seek it, Lord! show me the way.

I mark where the flocks are reposing in sleep,
Or 'mid the wild underwood stray—
Alas! what am I but a wandering sheep,
Which He, the good Shepherd, in mercy did keep
From becoming the wolf's easy prey.

I see the gay herbage in garden and glade,
Tho' it perish, my hope is secure:
For thus I remember the promise is made,
Tho' the grass and the flower may wither and fade,
The word of our God shall endure.

I watch the bright clouds, as majestic they sail
O'er the face of the warm summer sky,
And I think of the time when no vapor shall veil
(If my hand do not falter, my faith do not fail!)
The home which I look for on high.

As the mild gentle zephyrs at evening, begin
In fragrance around me to play,
They tell with what wooings the spirit would win
Stray souls from the mazes of folly and sin,
To wisdom's pure peaceable way.

And when daylight is past and the night water
burn
Their bright tapers above, I endeavor
From their clear emanation this lesson to learn,
That they who shall many to righteousness turn,
Shall shine as the stars do forever.

Tho' darkness be spread over nature's fair face,
And hung like a pall in the air,
I know there's a region of glory and grace,
Where God and the Lamb are the light of the pl
And no night shall ever be there.

And when day again dawns upon meadow and grove
Giving freshness and beauty to earth,
It reminds me of Him, who in mercy and love,
Came forth like the sun from his greatness above,
To give to lost man a new birth.

And as hour after hour speeds swiftly away,
Which no wisdom can ever renew,
My heart whispers gently that life is a day,
And that I with my might should perform while I
Whatever my hands find to do.

The brook murmurs by me with flowers on its brink
Even now as these measures I pour,
And as I behold its clear waters, I think
Of those pure streams of joy which the blessed
drink
Where they hunger and thirst never more.

And the wildwood which waving before me I see
Spreading shade o'er its leaf-covered sod,
Is an emblem faint of that glorious tree
Which in unfading verdure forever shall be
In the midst of the Eden of God.

Then hail to the valley the lake and the hill,
In nature's delightful array;
Not in vain have I looked on your beauties, if still
With such pleasant fancies my soul you shall fill,
As shall teach me to watch and to pray.

SELECTED FOR "THE FRIEND."

Evil Familiarity.—The Scripture testimony that "evil communications corrupt good manners," has an additional proof in the following anecdote of a Parisian life:—A woman attended her husband to France, who was an official character, soon after her arrival wrote to a friend how very painful everything she saw and heard was to her; the levity round of pleasure, the desecration of the day of the week,—in short, the whole frivolous and corrupting routine;—her life was such she longed to return home. About a year after they were recalled to London. Before her departure, she wrote to the same friend that she was grieved to be freed to quit a place so tedious, delightful, and that she should not leave without the deepest regret those amiable people whom, perhaps, she might see no more! Every woman had frequently said, that English women were held in such abhorrence by Parisians, that she was obliged to dress like French; to escape insult. So it is when cultivates familiarity with unholiness and in its varied shades.

"We first endure, then pity, then embrace."

THE cultivated minds and faculties of educated women require, as a condition of happiness, opportunity for expression in activities that correspond to these faculties. This immutable law of life; it is equally true of men and of women. Our daughters must be educated to be independent, self-sustaining workers, a condition not only of their safety in this world of vicissitudes, but of their happiness as rational beings.—*Selected.*

FOR "THE FRIEND."

Brief Testimony concerning our late Friend David Huddleston, of Dublin, Wayne Co., Indiana.

"The memory of the just is blessed."

With no desire to exalt man, but rather to glorify the name of Him, who in the abundance of his grace enabled our late venerated and lamented Friend to testify to its all-sufficiency and keeping power, as well as to the love, the goodness, and protecting care of his heavenly Father, throughout a long life of usefulness devoted in a large measure to his service; I have deemed it a privilege and a duty in the love of the Gospel, to pay a feeble tribute to the worth and labors of him who hath passed away; and also to commemorate the manifestations of Divine wisdom and guidance pervading his life; and to revive amongst us the valuable lessons and counsels contained in the various communications from the pen of our late dear friend, presented to us through the medium of THE FRIEND, by which we humbly trust many hearts were strengthened and refreshed on their onward journey—and thereby made "to thank God and take fresh courage."

It was by these lively and timely testimonies, fittingly and feelingly alluded to editorially in the columns of THE FRIEND, soon after his decease—that the name of David Huddleston is best known to its readers; and yet doubtless at his home, in the companionship of his loved family and friends, by his faithful, content walk, his Christian deportment, and his quiet, unobtrusive demeanor, and the weightiness of his spirit, he endeared himself to these, fusing a light around him that brightened in his advancing years, bearing indubitable evidence that he was seeking for a country—even a heavenly—and that he longed for an inheritance therein. A distant valued Friend, in alluding to his demise, thus writes:

"If thou hadst known him personally, I think thou wouldst have admired the tenderness and gentleness of the man, combined with firmness in support of our principles." Although not intimately acquainted with our departed Friend, living at some distance apart, I much his junior in years, yet it was the privilege of the writer in former years to mingle with him on many occasions in a social and religious capacity—and the words quoted above are peculiarly appropriate and truthful; and are fully endorsed; and it can be added, the better, that portion of the Society he so long labored for and loved, has lost one of its tried, proved and honored standard-bearers.

In this day of deplorable declension and departure from the ancient principles, practices and testimonies of its founders, who like the object of this memoir were faithful in the maintenance thereof, is it not incumbent on us, our unworthy successors, to take heed that we endeavor to walk worthily of the vocation wherunto we are called?

May the lives, the godly conversation, the constancy, the many spiritual graces so largely bestowed on our predecessors in the Truth, emulate the little remnant left, to so abide steadfastly "in the faith once delivered to the saints," that others may be induced to seek "the old paths," and walk therein—that no reproach may be brought on our high and holy profession, but the glorious and ever blessed truths taught and proclaimed by Christ himself, his holy apostles, and all his humble, obedient, imitator followers in every age of the world,

may find a place in our hearts, that the seed of the heavenly kingdom may be nourished there, to grow and spread as a precious plant of renown, bringing forth fruit abundantly, to the praise of the great Husbandman; so, if we accord to man—as an exemplification of the offices of the Holy Spirit dwelling within him—the meed of our love, veneration and Christian regard for the work's sake; to Him, the only wise, omnipotent, omnipresent and omniscient God, and his dear Son our Lord and Saviour, with the everlasting Spirit, be ascribed thanksgiving, praise, honor, glory and dominion forevermore, amen!

Thus, as we love and cherish the memory of the just, who have been called from works to rewards, having fought the good fight, kept the faith, and finished their course with joy—and known a preparation, as we reverently trust, to enter into that rest reserved for the people of God, so we who remain ought to emulate their pious example, bearing the cross, crucifying ourselves to the world, despising the shame, and become possessors of a glorious crown—and at last be permitted to enter within the pearl gates of the Eternal City, where sin, sorrow, strife, suffering and death are unknown; but the blessed fruition of joy, peace and love await the redeemed.

J. BELL.

SAN JOSE, Cal., Eleventh Mo. 27th, 1890.

Heroic Fireman's Lamentable Death.—At the recent fire at a chemical warehouse at Newcastle-upon-Tyne, — Murphy and another fireman lost their lives.

The statement published in the local press, that Engineer Murphy held a medal for the saving of life under the most heroic circumstances, so heroic as to receive the commendation of the Metropolitan Board of Works, in a special resolution, came to his friends as a complete surprise. Murphy was not a man to boast of what he had done or what he could do, and while others were telling what they could do at a fire, Murphy would sit quietly, and be content to give praise to others without holding up his own achievements. But there appears to be little doubt that during his career he had saved nearly twenty lives. Any record of these is most difficult to obtain, but one story we have heard from a man who witnessed the feat while in London, about ten years ago. A fire had broken out in a tenemented house of four or five stories in height, and working its way upward had almost destroyed the building, when suddenly the face of a woman appeared at one of the top windows. Any possibility of escape or rescue from below was out of the question, and there was only one way open. Between the top of the wall of the house where the fire originated and the adjoining building, which had also caught fire, was an iron girder, nine yards in length, and not more than a foot wide. This girder was almost red-hot, but suddenly a fireman appeared upon it, and amid the almost absolute silence of the crowd, walked slowly across it and disappeared into the burning garret. A moment later he was on the girder again, with the woman in his arms, and stepping boldly on to the heated iron, when the slightest slip would have meant a frightful death, he carried his burden safely across, and brought the woman to the ground in safety, amidst the enthusiastic cheers of the crowd, but not until his boots had been burned off his feet.

Sincerity is the way to heaven. To think how to be sincere is the way of man.—*Meacius.*

FOR "THE FRIEND."

It hath rested on my mind for some time past that it might be right for me to pen a short account of Western Yearly Meeting of Friends, held at Sugar Grove, near Plainfield, Hendricks County, Indiana, by adjournments, from Ninth Month 12th to 17th of the same, inclusive, 1890, as it was my privilege to attend it through all its sittings. I think I may truly say, that I believe there was a precious evidence of the canopy of Heavenly love spread over the meeting, from season to season, uniting our hearts together in a feeling of the unity and fellowship of the everlasting Gospel of our Lord Jesus Christ; under the influence of which, Friends were enabled to conduct the weighty affairs of Society in harmony and love, and Gospel order. Much exercise prevailed throughout all its sittings, that all the doctrines and testimonies for which our worthy early Friends so deeply suffered, many of them in noisome prisons even unto death, might be faithfully maintained without compromise.

A strong testimony was borne in regard to the ministry; that it is only such as are called by the Head of the Church and prepared by Him, and are careful to wait for the fresh anointing, that can be made instrumental in gathering souls to Christ. And ministers were cautioned against too frequently making use of the sacred name in their communications. I was brought to feel nearly united to them in spirit, and ardent desires were raised in my heart, for myself, with them, that we might be brought away from everything that might hinder the growth of the precious immortal seed and plant of renown. So that we might be made a people to the praise of the ever blessed Head of his own gathered Church and people.

R. M.

PENNSVILLE, Morgan Co., Ohio.

Gray's Elegy.—Mary W. Plummer, in the *Friends Intelligencer and Journal*, describes a visit to Stoke Pogis church-yard, in which Gray's Elegy was written:—"It is one of the quaintest, prettiest, most secluded spots we saw in England, the very sunlight seeming to shine more softly there than elsewhere. The church, one of the earliest parish churches in England, is a small, gray stone structure with a square tower, and almost covered with ivy. Before the church-porch the old sexton plucked some yew for us from the large tree that stood just beside, remarking that it was the tree mentioned in the Elegy. The grave of Gray is in front of the church, under the same stone that served for his mother's tomb; but in an adjoining field, where it may be seen from the road, stands his monument, a square stone base upholding a sarcophagus. On the sides of the pedestal are graved stanzas from the Elegy."

In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain.—If there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he, who, when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.—*F. W. Robertson.*

FOR "THE FRIEND."

"The memory of the just is blessed."

"When to live is Christ—to die is gain."—It is not loss, but gain to surviving friends, who have been benefitted by the example they have left behind, to follow on in their footsteps. It seems but a feeble tribute to these departed ones when memorializing their worth, to extol their virtues.

THE FRIEND, to whose pages he (D. Hudleston,) had contributed through a course of years, has, by its editor, made very suitable remarks in the "notice" of the demise of D. H. Justice demands that the little which can be done in commemoration of upright lives should not be left undone. In the instance of bringing to view departed worth, it should ever be characterized with a sense of gratitude to our Father in Heaven—that in his kindness, "He gives us friends to bless the present scene—resumes them to prepare us for the next."

We mourn—but not as those who have no hope. True it is, oh death, that "thou hast all seasons for thy own." The aged who have hope in death, look with warm expectancy to the beloved youth for a succession of standard-bearers, who, prepared to receive the "fallen mantle," may go forth as valiants in the dear Redeemer's cause. Such as these realize great force in the words of Truth—"Thou hast given a banner to them that fear Thee—that it may be displayed because of the Truth." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

P. R. GIFFORD.

Twelfth Month 16th, 1890.

ONE man is by nature inclined to excessive out-spokenness. He is ready to say what he thinks on any subject, and to say what he thinks about anybody. He is of the opinion that frankness is a virtue, and that a lack of frankness is a fault. He has seen the evil of undue concealment of the truth on the part of others, and he is determined never to err on that side. So he goes through the world as a social nuisance. He makes trouble between others. He raises barriers across his own path of usefulness. He disregards the rights of his fellows, and he oversteps the bounds of propriety in speech and action. Yet all the while he consoles himself with the thought that frankness on his part is a virtue; whereas in fact it is, in his case, a predominant fault. His special need is to learn that that quality which he cultivates as a virtue is a fault that he ought to set himself to repress, and that which he prides himself on as a commendable element of character is a personal trait that he ought to be ashamed of. It might be a virtue in another man, but in him it is an unmitigated fault.—*Selected.*

Natural History, Science, etc.

Butterflies Drinking Salt Water.—C. M. Woodford, in his account of the Solomon Islands, says: "Perhaps you did not know that butterflies were fond of salt-water. Yet, look at that large black one with the swallow-tails, sitting on the wet sand, only just clear of the water, and greedily imbibing the moisture through its long tongue. I pop the net carefully but quickly over him, while he is still intent upon his draught. Black, did I say? Well, he looked black, with his wings folded over his back, but the instant the net closed around him, he showed his beautiful upper side of bright blue, with the

deep velvety black border. It is *Papilio Orsippus*, one of the most beautiful insects of the Malayo-Australian region. This addiction to salt water is not confined to this species only, as I frequently catch other butterflies, chiefly *Papilios*, in the same position. Indeed, such strong and swift-flying things as *Papilio Isander* and *P. Solon* are more easily caught when thus intent upon a draught.—C. M. Woodford, in *Solomon Islands*.

Coquina.—Coquina, a word of Spanish origin, meaning shell-fish, is the name applied to loosely compacted conglomerate of broken shells, typically represented on Anastasia Island, Florida. It underlies the whole Island, and was formed by the rolling and breaking of the shells in the face of the waves, and the subsequent cementing of the fragments, first by the solution and afterward by the hardening of the lime carbonate of the shells. Dana similarly ascribes the formation of coral-reef and coral-beach rocks to the same action of the waves, which, he says, "especially in their heavier movements, sweeping over coral plantations, may be as destructive as winds over forests. They tear up the corals, and by incessant trituration, reduce the fragments to a great extent to sand; and the debris thus made and ever making, is scattered over the bottom or piled upon the coast by the tide, or swept over the lower parts of the reef into the lagoon." He also states, that "the making of limestone from shells or crinoidal remains, is similar to that from corals," and that "the rate of formation from shells is slower than that from corals or crinoids, since the molluscs produce in their calcareous secretions, much less carbonate of lime in proportion to their bulk."

The coquina rock in the quarries is so soft that it is sawed out in blocks; it hardens, however, on exposure to the air. It has long been used for building purposes. Many of the houses in the old Spanish town of St. Augustine are built of it; also the cathedral, the sea-wall in front of the town, Fort Marion, and other structures. It is said to have been especially well adapted in the past, for fortifications, and to have resisted the crumbling effect of cannon balls which embedded themselves within it. It would probably, however, soon succumb if attacked by the powerfully destructive appliances of recent warfare. By information obtained through recent visitors to the region, it is learned that coquina "in its natural state, is but little used now as building material, coquina concrete taking its place. This is made by grinding the coquina and mixing it with cement. Boxes are made the width of the walls, and into these the mixture is poured in a liquid state;"—as it hardens, the boxes are moved up and refilled, "so the walls are really in one mass, without joint or seam."

Geologically, the coquina of Anastasia Island belongs to the most recent period. The shells it contains, though fossil, are entirely of living species, and most if not all of them may still be obtained along the shores of the region. So recent is the formation, that some of the shells still retain their natural color.

The term coquina, though originally given to the rock in Florida, is correctly applied to a cemented shell conglomerate wherever found. The writer has seen coquina in a quarry on the banks of the Miles River, one and a half miles west of Easton, Md. The shells composing it are more comminuted than in most of that from Florida. They are also older, being Miocene; but whether the rock was made in com-

paratively recent times of Miocene deposited worked over again, or was formed on the beach of that age and imbedded within its strata, could not positively determine, but incline, however, to the latter view.—*Lewis Woolm in The Student.*

Sympathy of a Dog.—One evening during month of August, at about eleven o'clock, following transaction was witnessed by O. Tyler, of Salem, Mass.: An intoxicated young man was passing down Essex Street, accompanied by his dog. A policeman took cognizance of his condition, but disliked to arrest him, thinking he would go quietly home; and, being personally acquainted with Tyler, asked him to look after this patron of the saloon. Turning into St. Peter's Street, the young man lost his hat, and it fell, crown uppermost, on the pavement. He attempted to pick it up, but was unsuccessful, and only lurched into the middle of the street. Recovering himself, he made a second attempt, which terminated in bringing him up against a neighboring building, senseless. Then he gave up the attempt to recover his property, and proceeded bareheaded down St. Peter's Street. His dog, whose intelligent sympathy was worthy of a better object, tempted to pick up the hat by the crown, could not close his jaws over its edge. Then he pushed the hat off the curbstone until it could take its rim into his mouth, when he picked it up and trotted after his intoxicated master. By this time the latter had staggered against a building opposite the jail, where he remained in a leaning posture. His dog approached, and, squatting on his haunches directly before him, held the hat as high as he could. The young man reached after it, evidently feared to lean forward far enough to grasp the hat. At this juncture, Otis Tyler approached, assisted the young man to his feet, and saw him home in company with his dog.—*Our Dumb Animals.*

Preserving the Sequoia.—As a contribution to Forestry Science, Secretary Noble has withdrawn from sale three sections of land in Visalia, California District, on which is a fine forest of mammoth tree of California—*Sequoia gigantea*. Some of these are of extra size even for mammoths. A few are reported forty feet round and four hundred feet high. Parties in California have questioned the Secretary's right to refuse them to purchase; but he contends that though only a statute of the United States permanently withdraws lands, he has full power to decide when lands shall be sold. He has power, when he can show sufficient reason to withhold any land, and he considers this scientific reason here sufficient.

Mexican Onyx.—Mexican onyx is a form of marble, and its colors are formed of oxide of metals in the earth over the caves through which calcareous water passes. Volcanic eruptions and earthquakes have almost destroyed the caves in which only onyx exists, and native Indians who mine it have to cut through masses of ruins. Blocks of the material quarried in a primitive way, in order not to shatter the substance. Deep round holes are drilled by hand on a line. In each hole is inserted a snugly fitting piece of wood, which has been grooved from end to end. Hot water is poured into the grooves at night. This swells the wood, and the block is split along the line without damage. The natives then saw the blocks into slabs and polish the surface with their hand. Each piece is semi-transparent—

placed between the eye and a strong light, has a remarkably beautiful effect in form and color.

Cracked Ice for Invalids.—Finely cracked ice, ministered in a teaspoon of champagne or dry, has been the rallying-point for many ailing patient; or the ice alone, finely crushed, but it simply melts away in the mouth, sliding down the throat rather than being swallowed as a draught, is a most useful stimulant.

An ingenious nurse in the University Hospital, years ago, saved a patient who revolted at mere thought of food, and was starving in exhaustion, by sprinkling pounded ice over bits of broiled chicken that she had pretended to tempt his taste. It was the novelty of the sparkling ice that carried the day. The patient tasted, enjoyed and ate it all.

Items.

Puzzling Question.—During her recent visit to Africa, O. Chant, in an eloquent speech before the Peace Society at Boston, said:—"I think it is so puzzling to that poor scoundrel who is hanging there, in that prison cell, to be hanged for being a fellow being, to know that he is to be executed for murdering one, while another, a successful general, is feted and decorated, and ennobled and honored in society for murdering thousands. I want to ask you a plain question: If you quarrel with our neighbor and strike a blow, isn't that murder? If we are in a position of power, and quarrel with other men in power, if other people strike other blows to support quarrel on one side and the other, what do you think? If when there was an international difficulty, the leading diplomatists had been called on to do the fighting themselves, we should have peace instead of discourtesy, diplomacy instead of arms and warfare."

Secelytizing Zeal of the Mormons.—The features characterizing Mormon missions may be summed up in the statement that from the beginning their converts have affected to follow, to the very letter, the New Testament precepts and precedents, and, particularly, such as are found in our Lord's instructions to the Twelve and the Seventy. It is in spiritual obedience that their church has almost maintained a "quorum" of the twelve apostles, and also an ever-increasing number of seven, constituting an order in the priesthood, and which missionaries are commonly selected. They are adherent to hold himself subject to call the church authorities, and must go wherever

To refuse is to lose caste and to make one's self an object of suspicion. And thousands have themselves as passive in the hands of their rulers as ever did any member of the Society of Jesus. The first fashion was to call for volunteers, little by little a system of drafting was substituted. The number desired is apportioned out among the several communities, the selection is made by the local authorities, and the names are given to the chiefs. If satisfactory, these are read at a general conference, and "sustained" by popular vote. "Without purse or scrip" has ever been a great commandment. Each one goes at his own expense, and no matter how great the damage to his estate may be. To pay salaries would be to directly imitate the ways of the other churches and their "hiring clergy." Let the elder get to the end as best he can. The first seven that crossed the ocean landed at Liverpool without a farthing. Their purse they depended wholly for food and shelter on the people among whom they labored, and in times of great hardships were often endured. It is seldom does a saint take a mission alone, but at least two travel and toil together.

Worshipful of the same injunction not to rest with idleness, but merely "harmless as doves," the Mormons have never knowingly cast pearls before swine, or offered the strong meat of the Gospel to babes. On the contrary, they have always, most carefully suppressed unpalatable, though

fundamental, matters of faith and practice. Thus it was with polygamy, for more than ten years after others had practically accepted it. On one occasion the prophet sent out 380 elders to testify far and wide that such a thing had never been heard of in the church. No Jesuit, in his best estate, was ever ready to lie more shamelessly for the advantage of his order. As an alleged further following of the New Testament, learning has never been held in high esteem as a needed part of preparation for heralding the Mormon gospel. The great business was to "give testimony" to the truth. This, in the form of bold, positive assertion, was all-sufficient.

Strangest feature of all, and certainly a wide departure from even the letter of the Gospel, piety is not deemed essential for Mormon missionaries, the moral character of the messenger is not much taken into account. So there is no sort of scruple about appointing those whose graces are far below the average. They are called and sent to give them a chance to see the world and to test their courage and skill facing the foe, to deliver them from evil associations and habits, and even to punish them for transgressions against church rule. One saint, a saloon keeper, was "sustained" to go forth and tell of Joseph and the Book, but before the police were advised of the fact, he had been arrested for selling liquor on Sunday.

It was a favorite practice with Brigham Young to take revenge upon any who were proud or stubborn, or in any way troublesome, to break their fortunes and place them where they could do no harm, by sending them to distant and desolate regions. That is, to remain until penitent, at least until called home; for the travelling elders never go forth for life, but only for a single campaign of a few months, or years.

The Mormon elder is expected not only to baptize, but also to bring home his trophies. It was found, soon after the Great Basin was reached, that Europe was so remote, and the difficulties so appalling, of a journey from thence, that something potent in the way of impulse must be supplied, or else the "valleys of the mountains" would never become the abode of the saints. And so the Perpetual Emigration Fund Society was contrived, which ever since 1849 has loaned or given pecuniary assistance to tens of thousands of the indigent. Companies of emigrants have been organized and led through all the long and perilous journey by those who had influence and knew the way. Vessels were chartered, and in later years emigrant trains upon the railroads, and so the cheapest possible rates were secured. Fifty dollars would pay the passage from Liverpool to Council Bluffs. And then both the spiritual and the carnal were appealed to, to stimulate the faithful to transfer themselves to Utah. They were to press on at once, not only for heaven, but also for Salt Lake, as a very important station on the road. And success for a season was well-nigh overwhelming. So many would flock to Zion that the utmost of available ways and means proved insufficient. And then it was that Brigham, in the plenitude of his wisdom, hit upon his famous "hand-cart scheme," and announced it as of origin celestial. The saints were to dispense with wagons and almost all worldly goods, and to trudge the entire 1,000 miles from the Missouri, male and female, old and young, and, moreover, each one push before him a hand cart. —*Herald of Peace.*

The Old Catholics of France.—Pere Hyacinthe, or to give him his full name, M. Hyacinthe Loyson, has re-appeared in Paris, after a season of apparent retirement. He has been preaching constantly, we believe, but without much public notice. Suddenly he has lifted up his voice to denounce "clericalism," which he declares to be the present peril of the Republic in France. He is fervent, as he always is when he has something dangerous in sight. It is possible, also, that his renewed activity is due, in some measure, to the recognition which he and his followers, calling themselves the Gallican Church, or the old Catholics of France, have received from a small, but Angelical church which has assumed the title of the "Church of Holland" and which is under the Archbishopric of Utrecht. This Church is better known perhaps as

the Jansenist Church, and is under the ban of the Church of Rome, but has transmitted the succession through a line of bishops, and claims, therefore, to be a well descended church. The Archbishop of this church, after consultation with his Bishops, has agreed to perform Episcopal offices for the French or Gallican Church, represented by Pere Hyacinthe, and to ordain priests, if needed, for the Jansenists of France. This helps Pere Hyacinthe out of his solitary position, and gives him and his flock a certain church status, and a name by which they will be known in the circle of French. The only awkward feature in the new Alliance is that while the "grace of orders" in due succession has been passed over to the "Gallican Church," it will receive no recognition from the dominant church in France the Roman Catholic Church, and it will in turn decline to recognize the Reformed Church of France. Huguenot and Jansenist will still stand apart. —*The Presbyterian.*

Church Bells.—The authorities of the First Baptist church in West Philadelphia have resolved to discontinue the ringing of their church bell. This is done, we believe, partly because the bell is no longer needed to summon the congregation to the place of worship, and partly because the ringing of a large church bell has had at times a very injurious influence upon the nerves of invalids within the range of its sound. The drift of opinion, especially in our large cities, seems to be against the "church-going bell."

Light Reading.—I have lately reflected much on the alarming increase of this perilous pleasure—*poison*, it might be called. The useful reading, compared with the idle, or worse, like our medicine compared with our food, is but as grains to pounds. The evil does not consist merely in the reading itself, though that is enough to alarm, but in the misappropriation of time, and in its disqualifying tendency for that reading which is good.

Theodore Frelinghuysen, on the Book of Discipline—"Sirs, this book was framed for troublous times; it was the palladium to preserve the fabric in seasons of peril and of storm." —*Foster's Report.*

THE FRIEND.

FIRST MONTH 3, 1891.

It may be interesting and informing, to some of our readers, to give a condensed view of the line of reasoning by which Alexander King, in his "Cry of Christendom," arrives at the conclusion that water baptism was not designed to be a standing ordinance in the Church of Christ.

Ablutions were common in most ancient nations, in connection with prayers and sacrifices, or as expiatory of sin; and there were "divers washings," and sprinklings, enjoined by the Mosaic law, upon the Jews, as a purification for ceremonial defilements. It had been once a usage to baptize proselytes to the Jewish religion. Hence it was natural, that when John appeared in the spirit and power of Elias, proclaiming repentance, and the near approach of the kingdom of heaven, that many of his hearers were baptized by him in Jordan.

Afterwards, the same practice prevailed among the followers of Jesus—although He himself baptized not, but his disciples. There is no intimation that He enjoined this practice, or that it originated from his teaching. John had adopted a practice already in use, and our Lord, by submitting to it, gave his public sanction to John as his forerunner—allowing his

followers to adopt the general usage; while the distinction of his baptism, as emphatically announced by John, (in contrast with his own), was, "He shall baptize you with the Holy Ghost and with fire."

Where gentiles or Jewish proselytes professed faith in Christ, while in contact or intercourse with Jewish Christians, they naturally adopted the usual observance. In the famous case of Cornelius and his company, Peter appealed to the Jewish believers present, to give them recognition of fellowship in the usual way, to those whom God had already acknowledged by the gift of his Spirit. "And he commanded these to be baptized in the name of the Lord;" not to make them Christians, or to impart spiritual blessing; but to recognize them as fellow-believers. Such appears to have been the usual course, on the accession of gentile converts to what was generally regarded as a Jewish sect.

In regard to the terms of the apostolic commission, as recorded in Matt. xxviii, 19: "Go and teach [make disciples of—(R. V.)] all nations, baptizing them in [into—(R. V.)] the name of the Father, and of the Son and of the Holy Ghost;" the "signs which shall follow them that believe,"—i. e. certain supernatural gifts, by which the special mission of the apostles was attested, (as mentioned by Mark xvi, 17, 18) seem to limit this commission to the apostles themselves.

That the apostles did not gather from these words the meaning which many of the modern churches extract from them, is shown by the fact, that it required a special revelation to induce Peter to go to Cæsarea to preach Christ to persons of another race, whom he had hitherto regarded as unclean. And that his fellow-members of the Jerusalem Church felt a similar restriction with himself, is indicated by the statement, that when driven out by persecution, they "travelled as far as Phenicia and Cyprus and Antioch, preaching the word *unto none, but unto the Jews only*."

After discussion of the circumstances connected with the Scripture record of these incidents, too long to be copied here, A. King draws this conclusion: "It would seem, then, that this commission, so generally relied on by modern interpreters, was not believed by the apostles to apply to the gentile world. It therefore fails to prove an ordinance of Christ, for baptism with water, as a permanent sacrament of the Universal Church."

The first Gentile Church appears to have been that of Antioch, where "much people was added unto the Lord;" but nothing is said about baptism. From this Paul and Barnabas were sent out on an extensive missionary tour. In the history of this we have reports of marvelous adventures, miracles and preaching. That multitudes were gathered together to hear the word of God; that the preachers made many disciples, and appointed elders in every church; that the disciples were filled with joy and with the Holy Ghost, but *not a word about baptism*. Paul himself, in speaking of his commission, emphatically says: "Christ sent me, *not to baptize, but to preach the Gospel*."

We feel that a word of explanation is due to some of our correspondents, who may think that their communications to THE FRIEND have lain unattended to longer than is reasonable. The editor was absent from home about four weeks, accompanying a Friend who had a concern for religious service in the State of North Carolina. The articles that accumulated

during that absence, we hope will soon be disposed of—indeed several of them appear in the present issue.

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Pine Ridge Agency, South Dakota, says that couriers from the Bad Lands arrived on the morning of the 29th ultimo, and announced that a conflict had occurred on Porcupine Creek, between Big Foot's band and the Seventh Cavalry. The Indians had been surrounded by the troops, and when they were being disarmed the encounter took place. Captain Wallace and several soldiers, also a number of Indians were killed. One officer and 15 soldiers were wounded.

President Harrison, on Twelfth Month 24th, issued a proclamation inviting all the nations of the earth to take part in the Exposition to be held in Chicago to commemorate the 400th anniversary of the discovery of America by Christopher Columbus.

The steamship Thanemore, which left Baltimore on Eleventh Month 28th, for London, is given up for lost. She had on board 34 officers and seamen and 12 cattle-men. She carried 430 head of cattle, and had a general cargo valued at \$175,527.

It is calculated that it will require 3780 cars to move the orange crop of Southern California this season. The value of the crop is estimated at \$2,608,000.

A large number of deaths occurred in New Orleans during the week ending Twelfth Month 24th. The large death rate is due, in the opinion of prominent physicians, to the prevalence of the grip, of which there were said to be nearly 30,000 cases under treatment.

The Supreme Court of Michigan has decided as unconstitutional the law passed by the last Legislature providing for cumulative voting for Representatives to the State Legislature in districts where more than one member was to be elected.

A tourmaline ledge, recently discovered on a farm near Auburn, Me., is said to have already yielded \$7500 worth of gems.

Over one hundred consumptives are under treatment by the Koch method in New York hospitals.

It is reported in Haverhill, New Hampshire, "on good authority," that the French Canadians living near the State line are organizing with a view of securing many of the abandoned farms of New Hampshire and Vermont. Committees have been sent to buy up such farms, and a considerable immigration from Lower Canada is expected during the coming season.

Deaths in this city last week numbered 350, a decrease of 29 from the previous week and 54 less than during the corresponding period last year. Of the foregoing 182 were males and 168 females: 39 died of consumption; 39 of pneumonia; 35 of diseases of the heart; 17 of diphtheria; 16 of convulsions; 15 of old age; 12 of croup and 11 of bronchitis.

Markets, &c.—U. S. 4½'s, 103½; 4's, reg. 122½; coupon, 123½; currency 6's, 111 a 123.

COTTON was quiet, but steady, on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$23.50 a \$24; spring do., in bulk, at \$22 a \$23 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; do. do., extras, \$3.75 a \$4.00; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.35 a \$4.85; Western winter, clear, \$4.50 a \$4.75; do., do., straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.00 a \$4.50; do. straight, \$4.65 a \$5.00; do., patent, \$5.15 a \$5.35; do. do., favorite brands, higher. Rye flour moved slowly at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was quiet and steady at \$2.15 to \$2.25 per 100 pounds.

GRAIN.—No. 2 red wheat, 98 a 98½ cts.
No. 2 mixed corn, 56½ a 57 cts.
No. 2 white oats, 48 a 48½ cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 3¾ a 4 cts.; common, 3¼ a 3½ cts.; culls, 2 a 3 cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra, 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4¼ cts.; culls, 2½ a 3½ cts.; lambs, 4 a 6½ cts.

HOGS.—Good Western at 5½ a 5½ cts., other Western 5 a 5½ cts.

FOREIGN.—A cablegram, dated Glasgow, Twelfth Month 29th, says: "There are many signs that the great railroad strike is nearing its end and that the strikers will, sooner or later, have to submit to the inevitable. Should this be the case, it will not be because the general public was not in sympathy with the strikers."

The result of the recent Kilkenny election was follows: Hennessey, 2527; Scully, 1356. Majority Hennessey, 1171.

William O'Brien and T. P. Gill have arrived Boulogne in France.

The Radical Congress in session, in Brussels, has adopted resolutions in favor of universal suffrage the representation of minorities.

The official census of Germany, which was recently completed, gives Berlin a population of 1,574, being an increase of 259,000 in five years. The city containing the next highest number of persons Hamburg, with a population of 570,534. This increase of 99,534 since 1885. Hamburg, with city of Altona, 715,170 inhabitants, has added 21 cent. to its population within the last five years. Leipsic, which has 353,272 inhabitants, had 159,500 in 1885. This is the greatest increase in city, being 82 per cent. Munich has 344,898 inhabitants; Breslau, 334,710; Cologne, 282,537; Dresden, 276,035; Magdeburg, 200,071, and Frankfort-on-Main, 179,850.

Two persons in Madrid suffering from leprosy have been inoculated with lymph according to method of Dr. Koch. The doctors of the hospital where the lepers are being treated, report that the patients have apparently been rapidly improving since the new remedy was applied.

Vienna's population as just counted is 1,315,620.

The terrible plague of diphtheria in Croatia has already destroyed hundreds of children, and in many instances parents are permitting their offspring to go without medical aid, having lost all faith in doctors.

The floods in Italy, following the heavy snows, much damage to the railways. Traffic about the strait of Naples has been almost completely suspended.

It is stated, semi-officially, that the Russian persecution of the Jews is due to the fact that their indolent industry is detrimental to the interests of the lazy and easy-going Russian peasantry, who find the ordinary means of livelihood and control of life jeopardized by the superior energy and enterprise of the Hebrews.

Recent advices in London from China as to the burning of the Steamship Shanghai, near Woo Hoo in the province of Ngan-holi, about 50 miles from Nanking, show that the disaster was much more serious than at first reported. The earlier advices received, state that the crew, consisting of about six natives, together with several European officers, were supposed to have met death either in flames or subsequently by drowning, while attempting to escape from the burning vessel. It now seems that the number of the dead will amount to over 200, and that the rest all lost their lives by drowning.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee in charge meet in Philadelphia on the 9th-day, of First Month, 1891, at 11 A. M.

The Committee on Instruction meet the same at 9 A. M., and the Committee on Admissions at A. M. WM. EVANS, Clerk.

A young woman Friend with experience, wish position as companion or care-taker in a Friend family. Apply at the Office of THE FRIEND.

RACHEL M. THOMSON is glad to undertake copy with the typewriter or by hand, in her spare time, will give prompt attention to any work which may be entrusted to her.

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WESTTOWN BOARDING SCHOOL.—The stage connect at Westtown Station with trains leaving B. St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to J. G. WILLIAMS, Superintendent.

DIED, on the 13th of Ninth Month, 1890, in Ka of typhoid fever, PHEBE B. WOOD, in the 20th. of her age, granddaughter of Elisha Bracken, of C. rain, Ohio, and adopted daughter of John and Mary Way. She was a member of Coal Creek Monthly Meeting of Friends. This dear youth was ever a lover of the Truth, and we trust our great loss is her eternal gain, and that she rests in peace.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 178.)

Seventh Month 31st, 1887.—At Haddonfield Monthly Meeting again this morning. Went to great poverty of spirit. But after being lifted into solemn silence, the spirit of prayer came to cover the meeting. Whereupon I felt constrained to kneel and supplicate for the assembly, who had met for the solemn purpose of shipping Him who is a Spirit, and who must be worshipped in spirit and in truth. For those who had entered into covenant with the Lord, says that are past, that He would be near, and enable them to keep their covenants and to perform all their vows which their lips had uttered and their mouth had spoken when they were in trouble. And for all present, that we might press onward through all the cumbering of this life, towards the mark for the prize. That so neither heights nor depths, things present or things to come, may ever be able to separate us from the love of God which is in Christ Jesus our Lord.

Eighth Month 14th.—Was at meeting this morning. —, spoke, beginning with the exhortation, "There are twelve hours in the day," and dwelling on the uncertainty of life. Followed, with a portion of the parable of our Lord Redeemer, relating to a husbandman who went out early in the morning to hire laborers in his vineyard, &c., repeating several verses of the text, and desired that if there were any present who had been standing idle as at the tenth hour, that they might be encouraged to enter into the vineyard of their own hearts to labor; that in the end they may be permitted, with those who had entered in early, and those who had borne the burden and heat of the day to receive the penny of reward. —, then came in supplication. The feeling over the meeting was an unusually impressive one. Thanks arise in my heart for this favor to our Lord and Master. Truly we are not a forgetful people. To the Lord, belongs all the praise, for his manifold mercies.

Ninth Month.—Returned to my own home, after spending five weeks at my nephew's near Haddonfield. Am thankful in being favored to be more under my own roof. What a favor and blessing to have a comfortable home to come to! unworthy as I feel of all my unnumbered blessings.

Ninth Month 2nd.—Another aged friend, Henry Wood, gathered to his everlasting rest. He was a faithful minister of the Gospel, and a member of Trenton Meeting. His health had been declining for a long time; but I have no doubt his work was done in the day time, before the powers of life were failing, and that he was prepared to join the just of all generations who surround the throne.

18th.—"Cast me not off in the time of old age, forsake me not when my strength faileth." Often has this petition been raised in my heart, feeling low, and stripped of the presence of the dear Master. But I desire to wait in patience, until the cloud is removed. A favored servant of the Lord said, "I waited patiently for the Lord, and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God."

Tenth Month 24th.—In meeting this morning a few words presented to my mind of encouragement, which I expressed, and feel peace in doing the little required; having felt of latter time so shut up with respect to ministry, as to think I might not ever have more to say in meetings. But when He, who has the key of David openeth, none can shut. Praise be to his great and worthy name.

Twelfth Month 29th.—Feeling low and poor, went to meeting this morning with the hope of receiving a crumb of soul-sustaining bread. After sitting a while in silence, J. S. from West Chester, arose with the words, "As the mountains are round about Jerusalem," &c. He spoke very encouragingly. Then to the young. Afterwards to those far advanced in life; and to some who may be ready to adopt the language, "Cast me not off in the time of old age, forsake me not when my strength faileth." Having felt at times almost forsaken, was comforted by what he expressed. Though the weather was very cold, I was glad I ventured out; saying it is good for me that I have been here. How often does the dear Master, when faith is almost ready to fail, either immediately or instrumentally send help. To Him be ascribed praise.

Second Month 5th, 1888.—First-day. There is One only who knows all that I stand in need of. Holy Father, I pray Thee, now when the earthly tabernacle is failing, to strengthen me with might by thy Holy Spirit. Enable to praise and magnify thy everlastingly worthy name, who hast been with me all my life long.

15th.—My feelings have been affected this morning, in hearing of the sudden death of my dear friend, Sarah A. Richie. Was told that she went to bed on Second-day night as well as usual, though for a long time feeble. In the early morning of Third-day, she was a corpse. One after another of valuable members who stood as pillars in the Church, have been removed within the past few years; and where are we to look for others to fill the vacant places?

Oh, that the Lord would visit and revisit our dear young people, that they may be made willing to take up the cross and obey and follow our Saviour in all He may require of them. That thus a little army may be qualified to fill the places of those who have, and others who may ere long be taken to their everlasting homes.

[Abigail Hutchinson, often in these memoirs, conveys the earnest breathings of her spirit, as in the foregoing, that the Lord, in the riches of his mercy "would visit and revisit our dear young people; and that they may be made willing to take up the cross and obey and follow Him," &c. No doubt there are not a few, who with hearts bowed before Israel's tender Shepherd, feel often a similar prayerful solicitude, that this interesting class might so yield themselves to the humble, teachable wisdom of Jesus who gave himself for us, as to become valiant in their day for that cause which has ever been dignified and precious in the eyes of those who have served their generation according to the will of God, and have finished their course with joy. That our young Friends, having received gifts from on high, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," may so submit to his discipline and cross, and the transforming power of his grace, as to become qualified for using these in the service of the church—standard-bearers and testimony-bearers, that need not to be ashamed.]

How greatly such are wanted to take up the fallen mantles and to build again the waste places! And how, as obedience is yielded to the qualifying power of the Lord's Holy Spirit, would sons and daughters be raised up and anointed to occupy with the precious talents committed, to the praise and glory of Him, who has removed and is removing faithful servants and handmaidens from the church militant to the church triumphant in heaven.

Could A. H., from her home in the glorified regions above, now speak to this class, would it not be in tender pleading entreaty, somewhat after this sort? Dear young Friends, while there is a precious liberty and freedom in the school of Christ, and in obedience to his will, infinitely beyond earth's richest gifts, there is, at the same time, no other way to these realms of glory and this eternal recompense of reward, than by a filial faithful following of Him who will ever remain to be the way, the truth, and the life.]

17th.—Attended the funeral of S. A. R. yesterday afternoon, from North Meeting-house. A large company assembled. Many testimonies were borne to her steadfast, faithful, consistent life. Whose example to others held out the inviting language: come follow me as I follow Christ.

(To be continued.)

It is an obvious truth that what is begun in vanity, must end in vexation of spirit.

FOR "THE FRIEND."

A Visit to North Carolina.

I left home on the 26th of Eleventh Month, to accompany a Friend who had a concern for some religious service in North Carolina. We took an afternoon train from Philadelphia, which brought us to Baltimore in time to board the steamer that goes down the Chesapeake Bay, in the night, and reaches Norfolk in the morning. From that point a railroad conveys the passenger into the neighborhood of Belvidere, where the Eastern Quarterly Meeting is held twice in a year.

As I lay awake in my berth, feeling the regular pulsations of the engine which impelled us, and seeing the illumination caused by the electric lights, it was an easy transition of thought for the mind to meditate on the wonderful works of an all-wise Creator, who in remote ages had, through the agency of the vital and chemical and mechanical laws which he had impressed on matter, stored up the reservoirs of coal, which now furnished our steamer with motive power, warmth and light!

The traveller through Chesapeake Bay, and in Hampton Roads, and other great expanses of shallow water that belong to the lower course of the James River, sees before him the natural habitat of the oyster; and can understand how it is, that their peculiar situation, contiguous to these breeding-grounds, have favored the development of the trade in oysters, which has grown up in Baltimore and Norfolk.

The oyster abounds in inlets and coves, sounds and bays; but is not found on the ocean beaches exposed to the direct action of the surf. It is probable that in such a situation, the young oysters would be buried and smothered in the sand.

The oyster belongs among the Bivalve shell-fish, the soft parts being protected by two solid limestone shells. Its food consists of animalcules and minute vegetable particles brought to it by the water, a continual current of which is directed to the mouth by the action of the gills. The oyster is very prolific; each one may produce over a million of eggs. These are hatched within the shell, and the young are to be seen slowly swimming in a whitish fluid, which surrounds the gills. When the parent oyster expels its young, and this is done simultaneously, by multitudes on an oyster bank, the water becomes filled as with a thick cloud, and the spawn is wafted away by currents, the greater part of course to be generally lost; but some to find an object to which it can attach itself for life. After once fastening itself, the young oyster loses all power of locomotion. It often attaches itself to the shells of older oysters, and thus we often meet with clusters containing many individuals.

The business of opening and packing oysters for shipment into the interior of the country, is very largely carried on in Norfolk. Many of the streets are paved with the refuse shells, which work down into a hard and smooth road, and great quantities of them have been consumed in filling up the salt marshes around the city, and converting the swamps into solid land.

The eastern part of North Carolina is low, flat, and sandy—so low indeed that a large part of it is swamp land, covered with bushes and trees which form a refuge for bears and other wild animals. The Dismal Swamp, which lies south of Norfolk, in lower Virginia and the upper part of North Carolina, is one of the most extensive bodies of land of this character

in this section. The Pasquotank and Perquimons rivers, and probably other streams, head it in, and flow in a southeast course into Albemarle Sound.

The principal crops raised in the territory between the Chowan River and the ocean, are corn, rice, cotton, and peanuts. The peanuts thrive in the most sandy soils—and those which contain some clay produce better cotton. The past season had been a favorable one, and the farmers were in good spirits. The picking of the cotton was nearly finished, but we saw a few patches where the white cotton protruding from the bolls showed us the manner of its growth.

The botanical name of the cotton plant is *Gossypium*. There are several species of it. That cultivated in the United States is *G. Barbadosense*. The East Indian cotton is a different species, and has a shorter fibre. It belongs to the natural family (Malvaceæ) of plants, of which the Althæa and Hollyhock of our gardens, the Hibiscus and Marsh-mallow of our sea-side swamps, are members.

The flowers are rather large, yellow or cream-colored; and when the pods mature, they split open, and expose the masses of snow-white lint or fibre, in the midst of which the seeds are buried. A cotton field covered with opened pods is a beautiful sight, and reminds a northern visitor of damp snow adhering to the bushes. The lint is separated from the seeds by machinery. Formerly the seeds were generally composted for manure for a future crop; but of latter times an increasingly large proportion of them are used in making cotton-seed oil, which is used as a cheap substitute for olive oil.

The cotton plant is a native of both the old and the new world—and has been cultivated in India from time immemorial. But within the last century there has been a wonderful increase in the amount of it raised, due principally to the improvements in manufacturing machinery, which have greatly reduced the cost of cotton goods.

The pea-nut, or, as it is more commonly termed at the North, the ground-nut, is one of the great family of *Leguminous* plants, so called because the fruit assumes the form of a legume or pod. To this family belong the peas, beans, clovers, indigo, sensitive plants, acacias, etc.—There are said to be 7,000 species of plants belonging to this family, many of which are found in tropical countries. The ground-nut, or ground-pea, or groober, as some of the North Carolinians call them, is known to botanists as the *Arachis hypogæa*—the specific name—meaning growing under the earth: and is so called from the remarkable habit of thrusting its fruit under the ground. The flower, which is similar in shape to that of the pea or bean, is yellow in color. After flowering, the flower-stalks lengthen, bend down, and thrust the germ of the seed under the ground. The germ then begins to enlarge, and develops into a pale yellowish, wrinkled, and slightly curved pod, often contracted in the middle and containing two seeds. Should anything prevent the ovary from entering the ground, it withers away and fails to mature.

It is a native of America, but is now cultivated in all the warmer parts of the globe. It was introduced into Spain from Peru. In some parts of Africa it forms one of the principal articles of food. The seed contains a great deal of oil, which is used for the same purposes as olive oil. A single vine will often have 30 or 40 seed-pods attached to it.

At the house of a Friend where we stopped we saw a group of women and children picking the pods off the pea-vines, which, after drying had been hauled into a shed or outhouse. They were a good-natured group. After the pods have been thus separated, they are often passed through a fan, which removes the sand adhering to them, and blows away the empty pods in which no seeds have developed.

The farmers were getting about 75 cts. a bushel for them, at present. We saw large piles of bags filled with them, at the railroad stations. The vines are said to make good fodder, and to be relished by the cattle.

Rice is one of the most valuable of the Grasses, to which family it belongs; as do also corn, wheat, oats, and barley, which form so large a part of the food of the human race. It is known as *Oryza sativa*, and is supposed to furnish food to more persons than any other plant. Throughout the Chinese Empire, and the Continent of India, as well as in the great Islands of the Indian Archipelago, it is the principal, and often the only food of the great mass of the population. In its general appearance it resembles more nearly the common oats, than any other cultivated grain. Like it, the seed is closely enveloped with a chaff or covering, difficult to remove.

Rice is naturally a marsh grass; and although it will grow on uplands, yet it thrives best where it can have some inundation. Its cultivation in America dates from about the year 1700, when a vessel from Madagascar, stopping at Carolina, left some seed-rice with a gentleman named Woodward.

(To be continued.)

J. W.

FOR "THE FRIEND"

The Form and The Life.

Friends, in common with other highly favored Christian reformers, have believed it their duty to bear testimony against the pride, the vanity, and the sinful extravagance of fashionable society; and this testimony has been relinquished only in proportion to their decline in spiritual fervor.

Not because they would condemn a thing once so reasonable and useful as a uniform style, but such a one as would pervert the blessings of a merciful Providence to the fostering of pride and beguiling the mind of the unwary away from the "source of light and life," bringing into bondage to the spirit of this world, which can never be at rest; but must be ever changing its fashions, to feed but never satisfy a restless and, may I not say, often lustful mind.

There is beauty in order; yea, solid utility. The Almighty is not the author of confusion. Order accompanies proficiency in human as well as in the Divine economy: increasing the proficiency and cheapening the products of all our different branches of manufacturing. Hence the propriety of a common style in such articles.

There is probably no case in which the necessity of order is more apparent than in the manufacture of wearing apparel: nor more admirable than in Christian brethren, bound together by the unity of the one spirit, who gathers them out of the world and forbids conformity thereto,—either in the spirit or in the outward man, which is conformed to the spirit.

Hence, my beloved fellow professors in this once highly-favored (and I verily believe yet wholly forsaken) Society, may we not acknowledge the wisdom of Him whom we reverently believe hath for the sake of his own glory

our eternal blessedness, gathered this people by his Almighty power, a band of witnesses to the primitive simplicity of the Gospel, in using them (as a means of preservation from degenerating) to adhere to a consistent order becoming the simplicity of their profession. First of all, regard to apparel: upon which the vanity of the human heart is most lavish; but extending throughout and regulating the whole manner of dress and conversation.

Trust that without addition of words it will be evident to the mind of every well-disposed individual, that no permanently effective protest has been borne against that slavish servitude of dress known as following the fashions, without maintenance of some degree of uniformity in pattern in a sufficient number of such persons as will enable them to procure the manufacture of their necessary supplies, without depending entirely upon a market which is ruled by the fickle fashions of the public: a practice (professedly to avoid the possibility of clothing a lifeless form) has of latter time so much rooted out that good order once so characteristic of Friends, that in many parts of the Society a consistent Friend cannot procure articles as he or she can be easy to wear, without sending, at great expense, to distant places where Friends have been more faithful.

It may not such as these take some courage in answering in their own minds this question: where to-day would have been our testimony in regard to plainness, if a remnant had not been willing to support it at some pecuniary

cost? We certainly have the most satisfactory evidence that the wholesome order supported in the Society so long as it remained sound in Christian faith, was far from having economy as its prime motive; although in fact it has been a result, since under the Divine blessing it preserved Friends and their families from those excessive superfluities which would otherwise have stolen in.

It may not a man be a Christian without losing himself from his respectable neighborhood.

Every true Christian will find it in his duty to regard and treat all men with due respect; but the Lord has placed a difference between all who are of this faith and all who are not: this faith: if we disregard this difference, it is at our peril. To merit the true respect of men, is to do our duty. Can we conform to the customs, without exposing ourselves and children to the company and the spirit? whence has sprung in these days of fallacy, such dread of a form without life: Is it from a dread of the cross? Will a form without life in the cross to the natural will, be long tolerated without the life? Or, what is the form of a lifeless professor: is it that established by the head of the Church which is in the cross to the natural man, or is it one set up in his own will as a substitute therefor? Again, where is the life of our Society to-day: is it where there is supported with the life, or is it where there have thought to liberate the life, by leaving the form? Verily a tree is known by its fruit, which in this case is so plain that "he who is without may read."

THOS. E. SMITH.

W. CREEK, IOWA, Eleventh Mo. 28th, 1890.

sic.—It would be well for Christian parents to consider, whether music, which fills up no small portion of their daughters' time, does not do so without any moral end, or even without any specific object?

FOR "THE FRIEND."

The Theatre and Tobacco in Association,

With Information Concerning a German Edition of the Essay on "The Theatre."

Information was given to the readers of THE FRIEND some time ago, that a French edition of the writer's Essay, *The Theatre* (abridged) had been printed at Nismes for gratuitous distribution. A Friend in Great Britain, strongly impressed with the evil influence of stage plays upon the community, and the need of our religious Society upholding its Christian testimony against them, obtained a considerable number of copies of both the American and French editions, and sent them to friends and correspondents in various parts of Europe. Meanwhile, it appearing to the writer that a German translation might prove serviceable, correspondence was entered into, and arrangements are about to be made with the German Evangelical Book and Tract Association, at Berlin, to issue a German edition of the book (unabridged) in that city. Sufficient funds remain in the author's hands to pay for the translation of the essay. Those wishing to assist in its printing and distribution, will please kindly remit to the undersigned at No. 528 Walnut Street, Philadelphia.

An illustration of how the immorality associated with this evil may come directly home to us, has been made apparent in this "City of Homes," within the month now closing. Unchaste, pictorial representations of actresses and ballet-dancers have for some years past been made use of by manufacturers and dealers in cigarettes (so largely used by boys and young men) to advertise their unclean and hurtful wares. Not satisfied with confining their cards to the shops associated with the trade, a certain firm has lately gone to the length of making use of the mails to carry their circulars and pictures directly into our homes, having apparently called to their aid the city directory, and made use of the names ready at hand by the tens of thousands.

The matter being laid before the postal authorities in this city, the conclusion arrived at was, that as like pictures were to be found in the cigar shops generally, and were tolerated there, it seemed useless to try to do anything toward putting a stop to this high-handed invasion of indecency. Nevertheless, as it did not seem right to accept this argument and conclusion, by which our homes were levelled to the low plane of the tobacco shops with their shameless wares and too often their like talk and manners, an appeal has been forwarded to the Postmaster General, with the expression of the hope that he will be enabled to make use of his authority to deny in this direction to the offending firm, the great privilege of the mails which they have so signally outraged.

And why have these indecencies been so tolerated? First, because the public appearance of actresses and female ballet-dancers upon the stage (a custom strongly reprobated by such "heathen" as the Japanese, the Chinese, and other Eastern nations) has now come to be permitted and encouraged in all professedly Christian countries, called "civilized." (I make this distinction advisedly, because I do believe that the Fijians and the Samoan islanders, being, as it were, tribal communities, fresh in the faith, would be scandalized at these public representations which we tolerate.) Secondly, because the host of the users of cigarettes continues to increase daily, and very few of these people will

have sufficient moral strength or manliness to lay the finger of condemnation upon their sympathizers, even though they, the dealers, the actively-interested promoters of the baneful habit, may have flagrantly offended against the law of purity. What ought any Friend to have to do with the Theatre and with Tobacco, save to reject and condemn them?

JOSIAH W. LEEDS.

Twelfth Mo. 30th, 1890.

"Except Joe Whitbread."

A lady in Dorsetshire, England, went to the home of a sick man, Joe Whitbread by name. She found him very ill.

After speaking with him for a few minutes concerning his health, she turned the conversation to his state before God. He unhesitatingly declared that in that respect he was all right, as he had never injured anyone in his life, and was not afraid to die, altogether evincing his state to be one of stubborn *self-righteousness*.

Having heard all that he had to say without making much answer, she proposed to read to him a little from the [Bible.] He made no objection, and she accordingly opened her Bible at Romans iii. 9, reading it as follows, very slowly:

"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin—except Joe Whitbread."

"As it is written, There is none righteous, no, not one—except Joe Whitbread."

"There is none that understandeth, there is none that seeketh after God—except Joe Whitbread."

"They are gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one—except Joe Whitbread."

"Now, we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God—except Joe Whitbread."

"Therefore by the deeds of the law, there shall no flesh be justified in his sight—except Joe Whitbread."

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference—except Joe Whitbread."

"For all have sinned, and come short of the glory of God—except Joe Whitbread."

When she came to the last of these verses he cried out in great distress, "Oh, stop, ma'am! I can't bear it any more! Oh, stop, stop, ma'am!"

She, affecting surprise, asked what was the matter, remarking, "I am only putting together what God says and what you say. God says: 'All have sinned;' and you say you have not; so that must be 'except Joe Whitbread.'" Only a few more words passed, and she left.

The next time she saw him his face lighted up with joy as he expressed his longing to see her that he might tell her how the word she read to him opened his eyes to see his condition as a sinner in the sight of God, and to accept Jesus as his only Saviour from sin.

"Joy and peace," said he, "have filled my heart since the hour I trusted in Jesus."

A few days afterwards he fell asleep, praising the name of Him who is the friend of sinners, and who said, "I came not to call the righteous but sinners to repentance."—*The Contributor*.

FROM "THE AMERICAN."

An Arizonian Hillside.

My many questions caused me to be set down as a "tender-foot" the moment I reached a certain mining camp in Southern Arizona. Amusement or disgust was depicted upon the countenances of every miner that I questioned, and both, in one unhappy instance, when I asked if the San Pedro River was an irrigation ditch. This blunder demonstrated that I had all to learn, and from that moment I pursued a course of quiet investigation.

Of mining camps in general, nothing need here be said. Probably this particular one has no distinctive feature. Let it suffice that the surroundings, and not the camp, called me so far from home, and it was to them that I turned as soon as possible. Out of the village there was but one of two things for the Rambler to do: to follow this or that tortuous valley, or climb some one of the innumerable hills; as anything akin to a prairie was beyond easy walking distance.

I reached Bisbee at noon, July 8, and climbed a high hill early the next morning.

There is a never-failing charm in turning into new paths; to have opened to you a new vista; to enter for the first time the bounds of a new territory. Fatigue is set at defiance. One's old self slinks into the back-ground. We are mentally born again. What though the region was here a desert, so long had it been since a refreshing rain had fallen. The oaks were brave of heart and held their leafy crowns aloft; cacti were in bloom; birds sang; butterflies flitted in the brilliant sunshine, and snow-white clouds floated from peak to peak of the distant mountains. At last, I was in a wilderness, with not a familiar object about me, and it was with honest pleasure that I handled rocks, plants, and many a living creature of which I knew not the name. It was sufficient merely to recognize their position in the grand scheme of organic nature.

For long there had been no rain, and the first impression was that of wonder that so great a variety of animals should choose so arid a region, when capable of migrating to others more inviting. Here were birds in abundance, nesting in the scattered oaks, and finding an abundant food supply among the heated rocks and repellant cacti. It is true, I was told that the rainy season should have commenced before this, and that the birds simply anticipated the coming change; but could they not have waited for it? In the East, we certainly associate abundance of animal life with the constant presence of water, and never an upland field so teeming with creatures of every kind as the low-lying marshes with their ranker vegetation. The river valleys within reach of these Arizonian hills, have not much to commend them; still, that they were not over-crowded, and the hills deserted, was a surprise. However, here among the uplifted rocks, were the birds—and a goodly company of less prominent creatures, to which I turned again and again, notwithstanding the grandeur of the landscape spread before me.

The Cactus wren, because of its close kinship to the dear wrens of the homestead door-yard, but more by reason of its own merits, held me long; and it will ever be a mystery how this restless bird thrived the maze of spiny branches that baffled all my efforts to follow it. That it could dart through the tangled branches of a stag-horn cactus without a wound, is simply

miraculous—and do this, too, when pursued; rushing with restless haste from a supposed enemy. Possibly it was pricked now and then, but if its feathers were ever ruffled, not so its temper, and often when the fates seemed most against it, this bird would perch between thorns of dangerous lengths, and sing with that whole-souled ardor that should cause faint-hearted folk to blush. If ever a little foot-sore, and you long to return to the smoothened path-way of the village street, pray for the Cactus wren to find you out.

There were other creatures on the hillside that merit our attention—and I would that I had had weeks instead of minutes to devote to them. Lizards and skinks are well-nigh countless; but not too the snakes, which fact I deplored. It was not so long ago that the lively lizards in New Jersey pine barrens had given me much to do to gain some insight into their life-history, and now I recalled each time, place, and circumstance as these same animals darted over the rocks and between the scattered cacti. The surroundings were not dissimilar:—was there any peculiarity of habit? I could detect none. The lizards were as swift, but still a little strategy enabled me to capture them with my hands, and they straightway became tame, as had proved the case in the East;—while the wary skinks defied all my efforts to capture them, and even when badly wounded by bird-shot, bit me savagely—an Eastern experience also. Let him who will attempt to explain why these animals, with essentially the same habits and constantly associated, differ in this one respect of temper. In New Jersey the skink is a solitary animal, and lives in hollows of old trees, often twenty, thirty, or fifty feet from the ground—(locations the common lizard seldom visits)—which may or may not explain the difference of temper of the two animals; but here, on this Arizonian hillside, the same rocks and cacti sheltered both. They basked upon the same sun-lit surfaces, often in actual contact; they fed upon the same food, and took refuge in the same safe harbors when pursued; but in every instance it held good that the lizard was amiable and the skink otherwise. I fancied a score of reasons for this while on the spot, but have no foundation upon which to rest any one of them, even for superficial inspection.

A merit of such a stroll as this of to-day, is that one must keep moving. To sit long in the same spot where rocks are rugged and loose, wearies far more quickly than a constant change of position, and with this change is endless novelty. It needed but half a turn of the head to catch winning glimpses of a new world. From the wriggling centipede at my feet, which delighted me by reason of its graceful movements, to some distant mountain, wrapped in rosy clouds, was a bold leap, but one that the mountain Rambler has constantly to make.—However vividly an object impressed itself upon me, be it one at hand or many a mile away, I was never so occupied as to be too late for something new; and why regret such aimless wanderings? If I learned little, I enjoyed much, and these are vacation days. But does one learn so little when method is left in the lurch? There is at such a time a deal of unconscious cerebration, and the most trivial incident of a mountain tramp, when recalled, stands out in boldest outline and has far more significance than we supposed. I shall not need to turn to the photographs that my companions took, to see the landscapes that were spread out before

me—and I doubt not but that in years to come, when wandering about the fields at home, I have their familiar birds and plants bring vividly before me incident after incident that the time made but the faintest impression upon me. It has proved so heretofore, and I look for its repetition in the future. We learn more if we but desire to learn, without making further effort. It adds a bright leaf to memory's volume to walk over a mountain.

CHARLES C. ABBOT.

BISBEE, ARIZONA.

SELE

DEPENDENCE UPON GOD.—The poet Coleridge said, he felt deeply his dependence upon God for every breath of his genius. There was no difference, he maintained, between the general dependence of poets and himself:—"They have been so dependent, that they stand indebted to a mighty power for the exercise of those talents they have supposed their own; whereas, I know most perfectly, and am, perhaps, the only man who has been taught it to the last, that my power to do whatever it be, and consequently my power to compose is, as much as the outward power afforded to me by the same Hand that makes me in any respect to differ from a brute."

The great Matthew Hale, writing on the inward direction and assistance of the Spirit of God to the soul," gives forth a testimony of experience very similar to the foregoing, viz.

"They who truly fear God, have a constant guidance from a higher wisdom than what is merely human, namely, the Spirit of Truth and goodness; which does really, though secretly, teach and direct them. Any man that sincerely fears Almighty God, and relies upon Him for his direction, has really as a son has the counsel and direction of his father; and though the voice be not audible nor discernible by sense, yet it is equally as if a man heard a voice, saying 'This is my way, walk in it.'

"Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul; yet, even in the conduct of this life, a good man fearing God and giving his direction, will very often, if not always, find it. I can call my own experience to witness, that, even in the external occurrences and incidents of my whole life, I have never been disappointed of the best direction when I have, in humility, and a sense of my own deficiency, sincerely implored it."

It is in Jerusalem that we have the richest fruit of the sacerdotal and sacramentary system, which puts emphasis on places and modes, and on physical *taction* as means of spiritual life. In the Church of the Sepulchre, one sees the very apotheosis of the sacerdotal idea, where nearly all that is distinctively Christian is lost, and all that is retained; and where, amidst flickering clouds of incense, bursts of music, and the discordant rumblings of greasy priests, one has to hear the key-note of a true Christianity in the lips of the woman of Samaria, who, under the shadow of Gerizim, said to the woman of Samaria, "The hour is coming when ye shall neither in this mountain nor in Jerusalem, worship the Father. God is Spirit, and they that worship Him must worship Him in spirit and in truth." There is no other planet where men more seriously realize the simplicity and power of the Gospel of Christ, than in this holy city of Jerusalem. Bishop L. H. Vincent, in *The Independent*

FOR "THE FRIEND."
TWELFTH MONTH 1st.

REFLECTIONS ON THAT DAY.

At this date, at the dark hour of midnight, ascended
The king of the North to his cold icy throne;
For o'er the nation his scepter extended,
And loud his inaugural trumpet has blown.

His bright golden-rod and the beautiful aster,
His keen blade cut down ere the day's early dawn,
The leaves of the forest, the bloom of the pasture;
The flowers and the fruitage of garden and lawn.

Slowly down the cold river all silently sailing,
The slain of his victims pass shrivelled and sear,
The hemlock's dark pall-bearing branches are
waving
O'er their comrades laid low in the "grave of the
year."

Though the sun's slanting rays still more feeble are
growing
As the wild winds of winter their warfare extend,
Yet we can rejoice in the carbon's bright glowing,
And enjoy the warm breath of our anthracite friend.

Far down in our mountains and valleys dark cellars,
Where the sunshine of ages long past has been
stored,
For speed to our spindles, for heat to our parlors,
We can draw on a vast inexhaustible hoard.

Look around and reflect what a strange revolution,
In what retrograde steps we would all have to tread,
What scenes of deep suffering, what want and confusion
If deprived of our rich, carboniferous bed.

Could we to our shades as a substitute fly,
They would serve but few meals for the ravenous
flame,
We would soon have to answer the smoldering cry,
It is done, quite exhausted the source whence it
came.

Our forests would fade as the foam on the river,
Their glory in fall be a thing of the past,
No shelter to shield from the heat of the summer,
Or temper the rigor of winter's cold blast.

How then would our journals and volumes be tram-
melled,
That speed through the land to enlighten and bless,
Memorials of mind, erudition and knowledge,
Concretions of wisdom—the shafts of the press.

Like the coal from the furnace, and where would it
leave us?
Far back with the barbarous ages to roam;
All modern improvements at once 'twould bereave
us—
The speed of our travel, the comforts of home.

Where is there a being so lost to true feeling,
To whose mind calm reflection does not sometimes
recall,
The importance of this vast deposit that's yielding
Such needful support and such comfort to all?

Not none who this day now partake of this blessing
Their royal high privilege rudely profane,
Through thoughtless irreverence lightly addressing
Or taking the name of its author in vain.

Not still with the smoke of these altars ascending,
Let the various voices of industry rise,
The ring of the anvil, the shuttle clash blending
With the love song of labor lead up to the skies.

Not praise and thanksgiving swell high in the chorus
With the piston's deep throb and machinery's hum;
Nor the blessings kind Providence placed here before
us,
And the prospect of plenty for ages to come.

Though the king of the North his loud trumpet is
blowing,
And far to the South may his scepter extend;
We still can rejoice in the carbons bright glowing,
And enjoy the warm breath of our anthracite friend.

C. S. COPE.

WEST CHESTER, Twelfth Mo. 1st, 1890.

*At a Meeting for Suffering of Friends of Philadel-
phia Yearly Meeting, held on Sixth Day, the
19th of Twelfth Month, the following memorial
to Congress was adopted:—*

To the Senate and House of Representatives
of the United States, in Congress assembled:

The memorial of the Representatives of the
religious Society of Friends, for Pennsylvania,
New Jersey and Delaware, respectfully repre-
sents:—

That we have viewed with deep concern the
excitement and unsettlement among the Indians
in the northwestern parts of the United States,
and the dangers that threaten to involve an ex-
tensive portion of our beloved country in the
calamities of Indian warfare.

It has been the uniform testimony of those
who have been familiar with the facts, that the
Indian has rarely been chargeable with disre-
garding treaty stipulations which he has com-
prehended and ratified. While on the other
hand it is well known that almost, if not all the
wars of the United States with the Indians in
the past, have been the result of injustice or
perfidy on the part of the whites.

A commission, appointed to negotiate with
the Sioux, in 1868, of whom General Harney
and other military officers were members, uses
the following language in its report, in reference
to the Indian:

"Wrongs are borne by him in silence that
never fail to drive civilized men to deeds of
violence. Among civilized men, war generally
springs from a sense of injustice. The best pos-
sible way, then, to avoid war, is to do no act of
injustice. When we learn that the same rule
holds good with the Indians, the chief difficulty
is removed. But it is said our wars with them
have been almost constant. Have we been uni-
formly unjust? We answer unhesitatingly, Yes."

General Pope wrote, "How can we expect
the Indian to observe a treaty which he sees us
violate every day to his injury?"

Henry B. Carrington, who was an officer in
command during the war with the Sioux, in
1866 and 1867, in an address delivered in 1881,
declared, "That from 1865 until the present
time, there has not been a border campaign
which did not have its impulse in the aggres-
sions of the white man," and also, "It is enough
for us to know that white men first stole their
lands, and then sold them arms; and did by
every low passion, work out the scheme by which
we should treat the Indian as a brute, only to
be exterminated, rather than as a man to be
saved."

In view of these, and similar declarations of
men who have been themselves participants in
conflicts with the Indians, is it not the part of
wisdom, as well as of that mercy and forbear-
ance which should characterize a powerful na-
tion, to inquire into the causes which have led
to the present attitude of the Sioux, patiently
consider their complaints, and apply a remedy
which may restore tranquillity without the fur-
ther effusion of blood?

The discontent and suffering which have fol-
lowed the reduction of rations due the Sioux
under the stipulations of former treaties, at a
time when the failure of crops had already
caused a scarcity of food, by which they were
threatened with starvation; and the opening of
eleven million acres of their land to occupation
by the whites, before the terms of the agree-
ment for its sale, as they understood it, had been
ratified by the Government, and the money pro-
vided for its payment; appear to have been the

chief causes of the distrust and animosity towards
the whites, and the disposition on the part of
some of them, to acts of violence which now
exist. These feelings have no doubt also been
stimulated by the delusion industriously pro-
pagated among them of the speedy appearance
of a supernatural being as the avenger of their
wrongs and their deliverer.

Disappointing to them as this expectation of
the appearance of a Messiah must be, should not
the wide spread acceptance of this belief excite
pity in the minds of those who profess to have a
true understanding of the precepts of Him, whose
advent to the world was ushered in by the angelic
anthem, "Glory to God in the highest, on earth,
peace, good will to men"? And does not a
knowledge of the truths of the benign religion
which He introduced impose an obligation upon
those who hold them to act in conformity there-
with towards a people, who though they may not
in Divine providence have been favored with a
knowledge of the truths of the gospel as re-
corded in the Holy Scriptures, are yet the re-
cipients of a measure of that light with which
Christ enlightens every man that cometh into
the world, and are equally with ourselves the
objects of his redeeming love?

Statistics have been published in the daily
press which show that the expenses of this Gov-
ernment since its formation in 1776, to 1886, a
period of one hundred and ten years, on account of
the Indians, have been upwards of nine hundred
and twenty-nine millions of dollars; and that of
this sum six hundred and ninety-six millions have
been expended by the War Department in wars
with them and expenses incident thereto. Of
this enormous aggregate over two hundred mil-
lions are stated to have been expended in hos-
tilities with different tribes during the ten years
from 1872 to 1882; the primary cause of which,
in accordance with the testimony before adduced,
has been the rapacity and injustice of the whites.

That a course of justice and kindness towards
this people would be productive of lasting peace,
is illustrated by the early history of the Pro-
vince of Pennsylvania, in which friendly rela-
tions were established by such a course between
the white settlers and the Indians, and main-
tained for upwards of seventy years without the
existence of a military force.

We have observed with satisfaction that the
issue of increased rations has been ordered by
the Government, and measures are now pending
in Congress tending to the pacification of the
Sioux by appropriations for the payment of their
claims, in accordance with the recommendations
of the late Commission appointed to negotiate
with them; and we would express the hope that
prompt measures will be taken to assure these
Indians of the desire of the Government to
redress their grievances and fulfil all its obliga-
tions by a course of liberality and conciliation,
and that in its intercourse with them and other
tribes all obstructions may be removed to the
spread of humane and Christianizing influences
among them.

By direction and on behalf of a meeting of
the Representatives of the religious Society of
Friends, for Pennsylvania, New Jersey and
Delaware, held in Philadelphia, the 19th day
of Twelfth Month, 1890.

GEORGE M. COMFORT,
Clerk for the day.

It is recorded as a saying of Dr. Johnson,
near the end of his life, "I have written *piously*.
it is true; but I have *lived* too much like other
people."

How the Dog Got Home.

A story is told of a dog which lived on a ship. The vessel was anchored in the harbor of a foreign port. The dog often went ashore with the officers, and being occupied with various doggish amusements, often was left behind when the officers returned in their boat to the ship. The first time this occurred the poor dog knew not what to do when he found the ship's boat gone. He ran up and down the wharf barking and whining.

A boat was lying at the wharf in which a native was sitting. The dog suddenly stopped, jumped into the boat, and gave several short barks, as if to say: "I want to go to that ship out there."

The man knew the dog, took in the situation, and doubtless thinking of a fee, he rowed the dog to the ship's side. The man got his fee, for the officers were glad to have their pet returned to them. After that the dog often got back to the ship in the same manner.

The following anecdote is somewhat similar in character, and speaks well for the dog's intelligence:

"You know how much I rush about in hansom cabs," said the narrator, "and Scoti, my collie dog, always goes with me; we travel many miles in a week together in this way, but on one occasion I was walking and missed him.

Search was in vain. The crowd was great; traffic drowned the sound of my whistle; and, after waiting awhile, and looking elsewhere, I returned to my suburban home without my companion, and sorrowful, yet hoping that he might find his way back.

In about two hours after my arrival a hansom cab drove up to the door, and out jumped Scoti. The cabman rang for his fare, and thinking he had somehow captured the runaway, I inquired how and where he found him.

'O, sir!' said the cabby, 'I didn't hail him at all; he hailed me. I was standing close by St. James Church a-looking out for a fare, when in jumps the dog. Like his impudence, says I. So I shouts through the window, but he wouldn't stir. So I gets down and tries to pull him out, and shows him my whip; but he sits still and barks, as much as to say, "Go on, old man." As I seizes him by the collar I reads his name and the address. All right my fine gentleman, says I, I'll drive you where you're wanted, I dare say. So I shut to the door, and my gentleman settles himself with his head just a-looking out, and I drives on till I stops at this here gate, when out jumps my passenger, clearing the door, and walks in as calm as though he'd been a reg'lar fare.'—*Selected.*

A Voice from Arabia.—We have hitherto looked upon Arabia as a sort of blank space in the map of the civilized Oriental world. But we are now called upon to change our views. Ancient inscriptions have been found in large numbers, in all parts of the Arabian peninsula. In the north they have been copied by Doughty, Huber, and Enting; in the south by Arnaud, Halevy, and, above all, Glaser, who has discovered more than a thousand which were previously unknown, and has corrected or completed the copies of others that were known before.

Dr. Glaser, besides being an explorer, is also a student; and it is to his labors, and those of the eminent Assyriologist, Professor Hommel, that we owe the new knowledge which is likely to revolutionize our old ideas about Arabia. They have made it clear that many of the in-

scriptions go back to a very great antiquity, and belong to a kingdom whose authority extended throughout the Arabian peninsula, from the Indian Ocean, on the south, to Gaza and the frontiers of Egypt on the north.

The kingdom of Ma'in was supplanted and followed by the kingdom of Saba, the Sheba of the Old Testament. A king of Saba, whose dominions extended to the northern borders of Arabia, is mentioned on the Assyrian monuments of the eighth century B. C.; and at a still earlier date we hear, in the Bible, of a queen of Sheba who visited the court of Solomon.

The kingdom of Ma'in must have lasted long. The inscriptions have made us acquainted with the names of thirty-three of its kings. We see, then, that at a very early date, before the age of Moses and the exodus, Arabia was the seat of a cultivated state, whose members practiced the art of alphabetic writing, and had extended its power from the extreme south of the peninsula to Edom and the borders of Palestine.

When, consequently, the Israelitish tribes entered Canaan, there is no longer any reason for supposing that they were a barbarous and illiterate horde. The desert through which they had marched was surrounded on all sides by nations which could read and write. Tsar, the frontier fortress of Egypt, had been governed by a Minæan chieftain, whose first thought, on his return to his native country, was to erect a monument and engrave upon it an inscription. What he could do, the princes of Israel could have done too. Their Semitic kinsfolk in Arabia were already in possession of an alphabetic system of writing, a knowledge of which they had carried as far north as Tema and Midian. If, therefore, the conclusions of Dr. Glaser and Professor Hommel are right, there is no longer any *a priori* presumption against the use of alphabetic writing on the part of Moses and his contemporaries.—*Professor A. H. Sayce, Oxford, Eng., in S. S. Times.*

Is a summer vacation helpful or injurious to a man? That is an open question. There are many who think that a man is refreshed and invigorated for his work by leaving it for a few weeks or months in the warmer season, and that in consequence he comes back with the ability and the willingness to do more than would have been possible to him otherwise. There are others who believe that a man in fair health can do more work month by month by sticking at his regular business, with such diversions and variety as are open to him in connection with it, than he could by breaking wholly away from it for any extended period. Now is a good time to give testimony on this question. The "go-aways" and the "stay-at-homes" who have been separated for a season are together once more. It is for each class to show by its course which plan is most effective in the direction of permanent and efficient service in a common field. He who believes in a vacation, and has had one, ought to show that he can do more work, and do it better, than his fellow who has remained at his post all summer. He, on the other hand, who has had no vacation, and who thinks that none is desirable, ought to show that he is fresher and stronger for having refrained from wasting his strength by an extended intermission, or unwise direction, of effort. The question as to the worth of a vacation is a fair one. The proof in the case here proposed is also fair. Now let the evidence be fairly judged. Unless a man can show that he is the gainer by his favorite course,

in comparison with his fellow who holds the opposite opinion, he must admit that the evidence is against his view, and that he, presumably, is in error.—*S. S. Times.*

Natural History, Science, etc.

Census Report for 1890.—The following information is gleaned from a census bulletin of Tenth Month 30th, 1890: "The population of the United States on June 1, 1890, as shown by the first count of persons and families, exclusive of white persons in Indian Territory, Indians on reservations, and Alaska, was 62,480,540. These figures may be slightly changed by later and more exact compilations, but such changes will not be material. In 1880 the population was 50,155,783. The absolute increase of the population in the ten years intervening was 12,324,757, and the percentage of increase was 24.57. In 1870 the population was stated as 38,558,371. According to these figures the absolute increase in the decade between 1870 and 1880 was 11,597,412, and the percentage of increase was 30.08." The population of the North Atlantic Division, comprising the states from Maine to Pennsylvania inclusive, is 17,364,429; of the South Atlantic Division, from Delaware to Florida, 8,836,759; of the Northern Central Division, from Ohio to Kansas, 22,322,151; of the Southern Central Division, from Kentucky to Arkansas, 10,948,253; and of the Western Division, from Montana to California, including the States among and west of the Rocky Mountains, 3,008,948. The North Atlantic section is primarily a manufacturing section. As a necessary result of the predominance of manufacturing there is a great development of urban population. Indeed, more than half of the inhabitants are grouped in cities.

The predominant industry of the Northern Central states is agriculture, although in many of these states manufactures are now acquiring prominence. The industries of the South Atlantic and Southern Central sections are still almost entirely agricultural, while in the Western states and territories the leading industries are agriculture, mining and grazing.

In the course of the settlement and development of a country the industries commonly follow one another in a certain order. After the hunter, trapper, and prospector, who are commonly the pioneers, the herdsman follows, and for a time the raising of cattle is the leading industry. As settlement becomes less sparse, it is followed by agriculture, which in its turn, as the population becomes more dense, is succeeded by manufactures, and, as a consequence, the aggregation of the people in cities. We see in the country all stages of this progress.

The industries of Dakota, Nebraska and Kansas are purely agricultural, and are dependent on the supply of moisture, either in the form of rain or by irrigation. Through these states passes what is known as the sub-humid belt, a strip of country several degrees in width, which during rainy years there is an abundance of moisture for the need of crops, while in the years when the rainfall is below the average the supply is deficient. In this region little provision has been made for artificial irrigation, the settlers having thus far been content to depend upon rainfall. Into this region the settlers flocked in large numbers in the early years of the decade, drawn thither by the fertility of the land and by the fact that for a few years the rainfall had been sufficient for the needs of agriculture. During the past

three years, however, the conditions of rain have materially changed. It has fallen decidedly below the normal, and the settlers have been forced to emigrate. Thousands of families have abandoned this region and gone to Oklahoma and the Rocky Mountain region.

Boy Protected by a Cow.—The following account of a singular circumstance, which occurred in France not long since, appeared in *Paris Moniteur*: "The inhabitants of the neighborhood of Anxonne were long annoyed by a wolf, which at one time devoured a young boy. A boy named Fourcault, about fourteen years of age, was tending some cows in that neighborhood. It is well known that these animals, urged by common danger at the approach of a wolf, are led by instinct to collect and arrange themselves into a kind of circular phalanx, presenting to the enemy those arms which are furnished their heads, and thus saving their bodies, which would be otherwise exposed. The cows which Fourcault watched, perceived this natural tactic the moment they perceived the wolf, which, however, directed it not towards them, but towards the boy, whom it seized, and was beginning to shake. One of the cows, immediately separating itself from the phalanx, attacked the wolf and made it drop its prey. The boy availed himself of the contest between his adversary and protector to seek his safety by flight. The wolf followed the cow, pursued the boy, seized and shook him as before. The cow rushed forward in the defence of the youth, and harassed the wolf so much as to oblige it to relinquish its victim once more, but being soon repulsed, the wolf was a third time in the jaws of the cow, who fortunately two inhabitants of a neighboring village came up and despatched the animal. The boy Fourcault was carried to the hospital, though wounded in more than thirty places, since perfectly recovered."

The Cork Industry.—The report of the United States Consul of Barcelona, Spain, states that cork oak grows on the shores of the Mediterranean, both in Europe and Africa, but is abundantly cultivated in Spain, where the forests cover more than 600,000 acres of land. It thrives best in soils containing feldspar, and is not often found in limestone land. The trees are generally raised from seed, and are planted in alternate rows with vines. The ground is then cultivated as a vineyard for forty or twenty-five years, and then the vines are rooted out. The tree is liable to be attacked by the larvæ of some species of boring insects, which excavate tunnels in the wood, and also by a red ant, which pierces the cork itself. The leaves are sometimes eaten by the caterpillar of the moth. The barking is done when the tree has reached the age of fifteen or twenty years, and is repeated every ten, twelve or fourteen years. The bark removed the first time is not fit for making corks. If the soil is thin the bark is thin, but of fine quality, and adapted to the making of extra corks. If the tree grows in rich soil the bark is thick, but spongy and of little value.

After the bark is removed, it is boiled in water, which causes it to swell, and dissolves out the tannin and other substances. Then the bark is scraped off. In making corks the bark is cut into strips, the width of which is equal to the length of the corks to be made. The strips are cut into squares, and these are pressed into octagons by removing the corners.

The workmen take these pieces, and giv-

ing them a rotary motion against the edge of a knife, convert them into corks with wonderful rapidity.

The number of workmen engaged in the cork industry, in Spain, is estimated at 12,000; but including the cultivation and all those engaged in the transportation and mercantile operations, about 200,000 persons derive their subsistence from this substance.

FOR "THE FRIEND."

Weather Statistics for Eleventh Month, 1890, at San Antonio, Texas.

Mean temperatures, 7 A. M.	3 P. M.	7 P. M.	10 P. M.
53°	72°	64°	60°
Mean, 62½°			

Highest temperature noted, 83° at 3 P. M., 12th.

Lowest temperature noted, 40° at 7 A. M., 28th.

Light rain on 10th, 14th and 15th.

Greatest range in temperature 31°, on 4th.

Least range in temperature 6°, on 15th.

Thin ice made during night of 28th.

Flowering plants and banana trees, in exposed situations, destroyed same night.

Items.

Ritualism in the Church of England.—Bishop Ryle of Liverpool, in a charge delivered to his clergy said: "I beseech you to realize the painful fact that the Protestantism of this country is gradually ebbing away, and I entreat you as Christians and patriots to resist the growing tendency to forget the blessings of the English Reformation. . . . The novel teaching and ritual of modern days have gradually familiarized people with every distinctive doctrine and practice of Romanism—the real presence, the mass, auricular confession and priestly absolution, the sacerdotal character of the ministry, the monastic system, and a histrionic, showy style of public worship—and the natural result is that many simple people see no mighty harm in downright genuine Popery."

Another English clergyman, in a convention, described the question of ritualism to be, whether they should permit their children to be taught, that salvation is to be obtained through the channels of church ordinances, by means of grace-inparting sacraments, administered by the hands of validly consecrated priests.

Early History of Friends.—Side lights thrown upon the times and doings of the early Friends often present them to us with a peculiar interest. I notice that the Historical Manuscripts Commission have placed before the public a volume of "Rydal Hall Papers" in which says a writer in the daily press:

"We follow the North Country Justice on the round of his duties at church, market, and quarter sessions, assist him in his labors of disarming Papists and Recusants, and superintend along with him the suppression of conventicles and the imprisonment of Quakers. The members of this sect gave not a little trouble to the Magisterial mind in the North in the days of the Merry Monarch, and Sir Daniel did not earn the love of the Friends in Westmoreland and the adjoining counties for 'spurring on the Majestretes to the good work' of clapping them in bonds. There are letters from William Penn; but these are tame reading compared with a warning which he received for persecuting 'the people of God whom the world in scorn call Quakers,' or with 'a very long epistle in the usual Quaker style,' wherein a William Wilson, of Standend, writes from Lancaster Castle, beginning 'Oh Fye, Justice Fleeming, that ever this report should be sounded in our ears!' 'We never had the like in our parish,' exclaims this witness for the truth, 'since the Scots was amongst us, nor never expected that our own justicees should have made such worke as sett men to robbing and spoiling true men's goods who dare not spoyle themselves, nor do any hurt to any man. My friend William Grave is this day lying in the perill of death, and one prisoner is lying dead this day upon the checker tabell.'"—*From British Friend.*

Early Friends at Waynesville, Ohio.—An account

of the first settlement at Waynesville, printed in the *Waynesville News*, represents that the early settlers were largely Friends, from the eastern and southern States. A meeting was established there in 1803, and so strong was the tide of emigration, that by the Ninth Month, 1805, there had been taken in on certificate from other churches 818 persons. At two meetings alone,—those of Sixth and Seventh months, 1805, there were handed in certificates for 202 persons; and before the new meeting-house was ready for occupancy (Third Month 1806), the church record must have had on its pages the names of more than 1,000 members."

Responsibility for Use of Money.—The *British Friend* has the following paragraphs:

"It is worth more than a moment's consideration whether the expenditure of £70,000 which was reported recently as having been spent on a Roman Catholic Church at Cambridge to accommodate but 300 persons is a wise disposition of property. If the wholesome advice which is annually given to Friends tending to impress the mind with the responsibility resting upon individuals, not only as to the acquisition but as regards the proper use and final disposition of their property were heeded, a large portion of this £70,000 would in all probability have gone into other channels. It seems an awful waste of money in the midst of such distressing poverty and bare clinging to life of the submerged 3,000,000. Will God not visit for these abuses? Undoubtedly He will.

"Two days after writing the above I was informed of a wealthy family in Scotland who had expended not £70,000 but £120,000 in erecting an edifice for—I think—the Baptist denomination. Now within certain limits which would allow ample scope for variety of tastes, it seems allowable for rich people to exercise their judgment, or even to gratify their whims, in the application of their estates to purposes of a private or public nature without incurring any more serious charge than that of folly or mistake. Such limits can scarcely be determined otherwise than by an enlightened public opinion. But outside those boundaries it appears safe to affirm that the possessor of wealth has no moral right to dispose of his riches except with due regard to those toiling millions by whose instrumentality all wealth is created. 'The king himself is served by the field.' I cannot conceive how any one choosing to act otherwise can escape the charge in the sight of heaven of injustice and cruel wrong."

THE FRIEND.

FIRST MONTH 10, 1891.

The failure of crops in Western Kansas, owing to the want of rain, has caused much suffering to the people residing there, during the past few years. Appeals for help have been made to the friends of the sufferers, who were more favorably situated, and these have been responded to, we suppose from many neighborhoods.

As one evidence of the gratitude with which this timely assistance has been received, there has been forwarded to us a series of resolutions, signed by F. C. Wegener, W. A. Hemler, and S. C. Phillips, as a committee, expressing their thanks for the help extended by "the Society of Friends in the East," through Abel Walker.

Although we have known of several recent efforts by Friends to relieve in part the sufferings of the poor people inhabiting the dry belt of country in Western Kansas, yet we had no knowledge respecting the special cases referred to in these resolutions—nor have we received any collateral information which would indicate from what part of "the Society of Friends in the East" the help came.

We publish this notice, in hopes that it may reach the eyes of some of those who have been

benevolently engaged in this attempt to "bear one another's burthens, and so fulfil the law of Christ; and may encourage them and others to keep their hearts open to the claims of suffering humanity.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the reduction of the debt, less cash in the Treasury, during the Twelfth Month, 1890, amounted to \$11,005,397.99. Total cash in the Treasury, \$679,440,656.81.

In the U. S. Senate, on the 5th instant, a Financial bill was given precedence of the "Force bill," that has so long occupied the time of that body. This result was reached by eight Republicans voting with twenty-six Democrats for, while twenty-nine Republicans voted against the proposition.

General F. E. Spinner, ex-Treasurer of the United States, died in Jacksonville, Florida, on the evening of Twelfth Mo. 31st, aged 88 years.

Justice Henry B. Brown, of Michigan, has taken his seat on the Supreme Court Bench, to which position he had been appointed by President Harrison.

In the battle at Wounded-knee Creek, on the 29th ult., 250 Indians and 25 soldiers are reported killed, and 34 soldiers wounded. Seven hundred Indians were made prisoners in the Bad Lands.

The business failures throughout the United States during 1890, as reported to R. G. Dun & Co., numbered 10,907, or only 25 more than in 1889. The liabilities, however, were \$189,000,000, an increase of \$41,000,000 over those for the preceding year, and the largest since 1884, when they were \$225,000,000. In Canada the failures for the year were 1347 against 1777 during 1889, and the liabilities were \$18,000,000, an increase of \$4,000,000.

Accountant Lentz, of the National Banking Division of the Treasury Department, has arrived at the conclusion, that not more than \$1,000,000 of the fractional currency issued by our Government in the early sixties, has been destroyed or lost, and that \$14,000,000 yet remains outstanding. According to his estimate, this great sum is at present entirely in the hands of collectors, large and small. It requires nearly \$3,000,000 of each fractional issue to satisfy their appetite for curiosities. Not merely do dealers hold considerable stocks of these notes, but nearly every family has one or more of them as a memento.

The schooner W. F. Beebe, at San Francisco, on the 2nd instant, from the Marshall Islands, brings news confirmatory of the report that the German Government had taken possession of the islands. The chiefs were compelled to sign a petition requesting Germany to establish a protectorate over the group. One chief, however, who declared himself in favor of allegiance only to the United States, refused to sign the petition, which has been forwarded to Berlin. A German cruiser is stationed at Joluit, and the German Agent has announced that the islanders will be required to pay a yearly tax in copras.

The Louisiana Lottery Company has instituted legal proceedings to have the Anti-Lottery law, passed by Congress at its last session, declared unconstitutional and void. The case will probably go to the United States Supreme Court for final adjudication.

The operation of the Prohibitory law in Kansas, has so abated vice and crime, as to induce the Legislature of that State to reduce the salaries of its officers, who now have so little to do. If Pennsylvania had legislated in the same direction, millions of dollars would have been saved to the taxpayers in salaries, court, prison, and other expenditures.

On the 2d instant, two theatres and several other buildings were destroyed by fire in New York city.

Camphor trees of paying quality are being grown in Florida, it is reported.

Valuable deposits of tin ore have been found on the Colorado River, 100 miles north-west of San Antonio, Texas.

A special to the Boston *Herald*, from Thomaston, Me., chronicles a novel condition of things at the State Prison there, in that William E. Gould, serving a 10 years' sentence for embezzling \$180,000, while cashier of the First National Bank, practically runs the institution. It is alleged that Gould has unlimited power, and is virtually warden. He pays all the bills, including the officers' salaries, receives all moneys and buys all the goods, runs the commissary department, and the deputy punishes men on his complaint. He is not locked up in a cell, as the others are, and has privileges accorded him, it is stated, never given any prisoner in any other institution. He fills the position

of clerk, assistant librarian, choir member, assistant physician and assistant watchman, and it is also said that he makes out the annual reports of the prison.

Thousands of settlers in Oklahoma are on the verge of starvation, owing to the failure of the first season's crops.

Says a tobaccoist in the Boston *Saturday Evening Gazette*: "For a long time the old American habit of tobacco chewing has been on the decline. Nearly half the men used to chew years ago, but very few of them do it now. The calls for a plug of chewing tobacco lasted all day long, but you will wait an hour now before you hear such a call. It was not only the working men who indulged in the habit but also the swells and the business people. The Southerners were nearly all chewers, and so were the Westerners, but the quid has gone out of fashion here."

The number of deaths in this city last week was 424, being 74 more than last week, and 68 less than the corresponding—the Grip—week last year. Of the whole number, 228 were males and 196 females: 63 died of consumption; 41 of pneumonia; 35 of diseases of the heart; 23 of old age; 18 of bronchitis; 16 of convulsions; 15 of inflammation of the brain; 13 of apoplexy; 13 of diphtheria; 11 of croup; 11 of paralysis; 10 of marasmus and 10 of casualties.

Markets, &c.—U. S. 4½'s, 103½; 4's, 122; currency 6's, 111 a 122.

COTTON was quiet, but steady, on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$23 a \$23.50; spring do., at \$22 a \$22.50 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; Western and Pennsylvania extras, \$3.75 a \$4.00; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.35 a \$4.85; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.00 a \$4.50; Minnesota, straight, \$4.65 a \$5.00; Minnesota, patent, \$5.10 a \$5.35.

GRAIN.—No. 2 red wheat, 99 a 99½ cts.

No. 2 mixed corn, 58½ a 58½ cts.

No. 2 white oats, 49½ a 50 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 3¾ a 4 cts.; common, 3¼ a 3½ cts.; culls, 2¾ a 3 cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra, 5½ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4¾ a 5 cts.; common, 4 a 4½ cts.; culls, 2¾ a 3½ cts.; lambs, 4¼ a 7¼ cts.

HOGS.—Good Western at 5½ a 5½ cts., other grades, 5 a 5½ cts.

FOREIGN.—The London correspondent of the New York *Tribune*, says:—"The Government are rejoicing over their improved prospects. They are entering upon the last decade of the century with no serious foreign difficulties. Their home prospects are enormously improved by the Parnell catastrophe. Before the O'Shea divorce trial, the Unionists were getting somewhat waterlogged. The results of several recent by-elections had disheartened many provincial voters. The Ministerial ship is now sailing before a spanking breeze, while the Gladstonians are depressed and discouraged."

On the afternoon of the 30th ult. a great fire broke out in Queen Victoria and Thames Sts., near Blackfriar's bridge. Many warehouses were soon blazing. At 4 p. m. all the buildings, from the corner of Bennet's Hill to No. 135 Queen Victoria St., were either blazing fiercely or else were smouldering red ruins, with scorched blacked shells around them; and, all this ruin was done, to all appearances unchecked, in spite of the presence of 20 steam fire engines, two fire-escapes, and a large number of old "Manual" fire-engines upon the scene. "The latter, however, might just as well be in the British Museum as operating upon such a conflagration as this." The cause of the fire is unknown, and the amount of damage done is estimated at £400,000 or \$2,000,000.

The Scotch railway strike has ended, so far as the Glasgow & Southwestern is concerned.

Negotiations continue between the Spanish Government and the delegates who came recently in the interests of Cuba. The delegates urge the conclusion of a reciprocity treaty between Spain and the United States in regard to Cuba, but demand especially favored treatment for Cuba as regards tobacco. When the delegates have concluded their discussion of the subject with the Government officials, General E. Burd Grubb, the American Minister, will open negotiations with the Government on the same matter.

The Italians are reported to be well satisfied with the operations of the McKinley tariff.

The correspondent of the Associated Press at Berlin gives, in his despatches of the 3d instant, the following

interesting account of German affairs:—"Prof. Koch's first step on returning to Berlin, was to so conference with Dr. von Gossler, Minister of Medical Affairs, &c., on the agitation of the medical society against the continued secrecy regarding the nature of the lymph and the present method of its distribution."

It is officially announced that the German Government has recognized the existence of the Republic of Brazil.

A St. Petersburg correspondent asserts that Russia would recognize the Brazilian Republic if it were for the Czar's personal regard for Dom Pedro, who has determined him against such recognition during the ex-Emperor's lifetime.

A despatch to the London *Times* from Vienna states that fifty persons were killed outright by an explosion that occurred in the Trinity coal pit in Poliss on the 3rd instant.

Intensely cold weather prevails in Hungary. Danube is frozen over at Buda-Pesth, and ice begins to extend from Pressburg nearly to Vienna. In addition to this there is a dangerous formation of ground ice. Vienna is menaced with a water famine, all of the springs which furnish the supply being frozen.

Forced by the severe weather to make a more extended search for prey, packs of wolves are crossing the Russian frontier and making their way to Siberia. Hunting parties are being formed to destroy them.

The winter is unusually severe in Poland. Attachment of pioneers has been ordered to break ice in the river Bober, because there are many windmills on the river's banks, and 400 employes of the mills are in enforced idleness on account of the frozen condition.

The company for cutting the Perekop canal has been constituted in Russia, and the work of joining the Azoff and Black Seas between the Crimea and mainland will be commenced shortly. The channel will be 70 feet wide and 12 feet deep. Ports will be made at each end. The work has to be finished in years.

The recent census of Japan gives the total population as 40,702,020. There are two cities and 13 prefectures having a population of over a million each.

At San Martin, near Atacapotzal, Mexico, there resides a pure Indian woman, who is believed to be years of age. Her descendants are numerous, and count among their number great-great-grandchildren. She owns documents proving that she carried on suits with Viceroy Vinegas while Spain still held dominion in Mexico. The name by which she is known is Torres, but her true name is Ixcachauac.

NOTICES

The next meeting of FRIENDS' INSTITUTE LYON will be held at Friends' Select School, No. 140 N. Sixteenth Street, on Sixth-day, First Month 9th, at 8 o'clock p. m.

Subject—"Gems and Precious Stones," (with illustrations) by George Vaux, Jr.

Friends generally are cordially invited to attend.

WESTTOWN BOARDING SCHOOL.—The Comm. in charge meet in Philadelphia on the 9th-day, of First Month, 1891, at 11 a. m.

The Committee on Instruction meet the same day at 9 a. m., and the Committee on Admissions at 11 a. m. WM. EVANS, Clk.

A Friend with experience as housekeeper, and like to take charge of house in a family wishing relieved of the care. Box 72 Wenonah, N. J.

DIED, at his residence in South Kingstown, R. I., the 28th of Second Mo. 1890, EPHRAIM C. COLE in the 83d year of his age. He was a member of the Kingston Monthly Meeting of Friends, and a full believer in the ancient doctrines and testimonies of Society. Owing to the cancerous affection of his mouth, which caused his death, he could say but during his illness; yet appeared to bear his sufferings with Christian resignation and patience.

—, at his residence, Norwich, Ontario, Canada, Twelfth Month 4th, 1890, HENRY SUTTON, aged years and 9 months, a beloved member of the Kingston Monthly Meeting of Friends, and an elder for more than fifty years; the duties of which station he discharged with faithful and diligent attention. His consistent and kind and loving disposition, endeared him to his family and friends, especially the young, who were respected by all who knew him for his integrity of character. His day's work was done in the time, and with quiet submission to the Divine will, calmly awaited his release.

THE FRIEND.

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FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 185.)

Third Month 13th, 1888.—Nearly a month passed since I wrote any in this book. Have been confined to my chamber nearly three weeks in indisposition. The time has passed in the comfortable feeling of, what I may term, peace-poverty. Thankfulness is the clothing of spirit. Though stripped and poor, yet do feel condemnation; which I esteem a great or.

Fourth Month 21st.—The weather is extremely warm. I feel for the many poor people who are in narrow streets and alleys, very much shut out from air. How very much I have to thank for! "Not more than others I desire, yet God has given me more;" thankfulness arises in my heart to the Lord, who has been with me all my long life, and enabled me to be in tribulation to bless his holy name.

Fifth Month 12th. Haddonfield.—I little thought when I left here last summer, of ever going back again; but my life has been lengthened out longer than most. "Oh for a closer communion with God," the remaining days of my pilgrimage.

Sixth.—At meeting this morning, we had a red season. The presence of the dear Master was felt to be with us.

About this time, our dear friend, frequently desists to absenee from meeting, on account of the inclemency of the weather, but is frequently because of illness and her weakness—both the result of being past ninety years of age, with a frail constitution. Nevertheless, how pleasantly observable, is the unaltered, if not increased longing desire, to be clothed with her loins girt and light burning, awaiting the coming of her dear Lord. Truly her is verified the Scripture: "The path of the just is as the shining light, that shineth more and more unto the perfect day."]

Seventh Month 25th.—The day called Christ-Mass. Many are spending it in attending their regular places of worship; others in feasting. Some years yesterday, since my sister-in-law, Hannah Hutchinson, was taken from us. Her daughter, is having her home with me, very kindly helping take care of me in the feebleness of old age. "The Lord will provide." I feel the need of another in the house, and thus

I am kindly cared for. Surely goodness and mercy have followed me all the days of my life.

First Month 1st, 1889.—I have had several callers to-day. It is pleasant to see my friends, and especially those who walk by the same rule and mind the same thing. At the same time I feel charity for all professors; and can say I love all who love the Lord Jesus in sincerity. Very many of my friends have past away since this time one year ago. Dear E. C. Lowry, died last week. A Friend who will be very much missed in our meeting.

4th.—Had a number of callers. I sometimes fear I talk too much in trying to entertain my friends. "Set a watch, O Lord! before my mouth; keep the door of my lips," "that I sin not with my tongue." "In the multitude of words, there wanteth not sin."

Sixth Month 13th.—At meeting, my mouth was opened with the words, "For we know that if our earthly house of this tabernacle were dissolved," &c. What rested with me was, that we might examine on what foundation we were resting our hopes of eternal life? Whether on Christ Jesus the rock of ages, or on the sand? Time was fast passing away, and we all had a work to do, which no man could do for us. The desire was expressed that we might all know the day's work to be keeping pace with the day; that in the end, we might be prepared, not by any works of righteousness we have done, but through the mercy of our holy Redeemer, to hear the welcome salutation, "Thou hast been faithful in a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

26th.—Called at —'s, who has lately lost his wife. A friend I very much loved. I saw his daughters, and had a comfortable visit with them. They have met with a great loss in the removal of their beloved mother. Was glad of the opportunity with them.

Third Month 28th.—Three weeks to-day since I was able to attend meeting. Lord increase my faith and confidence in Thee; who hast been my support in times of suffering and weakness. Keep near me, holy Father, now when I am drawing near the end of life's pilgrimage. Thou hast been my help; leave me not, O God of my salvation.

Fourth Month 11th.—After meeting this morning —, went with me to see R. S. Allen, and their afflicted family. I felt great sympathy for them all, and while sitting with dear R. S. A., the words arose in my mind and I expressed them: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Fifth Month 1st.—My birthday. I have attained the great age of 91 years. It occasions very serious reflections, to look over the leaves of my long life. I feel myself an unprofitable servant; but with the Lord there is mercy and plenteous redemption.

Eighth Month 25th. First-day.—Went to meeting this morning feeling low in spirit and feeble in body; hoping I might receive a crumb

of soul-sustaining bread. Soon after the meeting was settled I felt constrained to approach the throne of grace, and to supplicate on behalf of those assembled for the solemn purpose of worship. The meeting, I felt, was owned by the Master of assemblies. Unworthy as I often feel, I thank Thee, holy Father, for thy many mercies, that Thou remembers us in our great need, and that though cast down we are not forsaken.

Ninth Month 15th. First-day.—Not able to go to meeting. Have been reading some in the Testament, and —, has read some for me. Several friends called after meeting this morning, which was a comfort, and had a cheering effect, feeling very low in spirit; yet desiring to hold fast my faith and trust in Him who has been my support, and enabled me, for his many mercies and blessings, to praise his great and excellent name.

26th.—Our Monthly Meeting held to-day. I had hoped to be able to attend it, but have been poorly for several days, and feeble in body. Oh! for an increase of faith and patience to struggle on the remainder of my pilgrimage. That, through the mercy of my holy Redeemer, I may gain an admittance into the kingdom of eternal rest and peace. It is not by works of righteousness we have done, but of his mercy He saveth us, by the washing of regeneration and the renewing of the Holy Ghost.

Tenth Month 13th.—Rested better last night than for some time past. Awoke this morning with the feeling of peaceful rest. For a very long season I have seemed stripped and low; deserted of all sense of good. Am led to query why is it thus?

20th. First-day.—A very solemn meeting. I felt the spirit of supplication, and was constrained to kneel and offer thanks for the mercy. The Lord was pleased to draw near and comfort us by his life-giving presence. —, spoke to different ages. To the young on the uncertainty of time, and the necessity of knowing their souls salvation keeping pace with the day.

23rd.—Another member of our meeting removed to her everlasting rest. Hannah, daughter of J. C. and R. S. Allen, died yesterday, after a long illness. Her loss will be deeply felt by her family. Thus one after another is removed, to whom we had looked for helpers in our stripped Society. But the Lord is able to raise up and qualify others to fill the vacant places.

24th.—Robert Parker, who was at meeting one week ago, has been suddenly removed to his eternal recompense of reward. He was no doubt prepared to enter into rest.

(To be concluded.)

An Awful Thought.—If life be so long that any are driven to set at work every engine to pass away the tediousness of time; how will they do to get rid of the tediousness of eternity? an eternity in which not one of the acquisitions which life has been exhausted in acquiring, will be of the least use.—*Selected.*

FOR "THE FRIEND."

A Visit to North Carolina.

(Continued from page 186.)

The timber trees most abundant on the uplands in Eastern North Carolina are, the Pines, of which there are three varieties—all producing "yellow-pine" lumber. The most valuable is the long-leaved, or pitch-pine (*Pinus australis*), from which, in some parts of the State, the turpentine is obtained by making notches in the bark and collecting the fluid, or gum, which exudes. It bears very large cones, and much larger seeds than the other species—and these are eagerly hunted after by the hogs which roam through the woods, seeking for food. In consequence of this, but few young trees of this kind are to be found; and when a field is turned out to take care of itself, it generally grows up with what is called the Loblolly, or old-field pine (*Pinus taeda*). —

In the swamps are found the Cypress (*Taxodium distichum*), tall and straight, supported at the base by projecting buttresses, and often surrounded by a multitude of projections from the roots, called knees. The use of these knees is a point that has not been settled by naturalists; but the appearance they present in a swamp is a very peculiar and characteristic feature of the low-lying Southern lands.

The White Cedar, or, as it is here called, the Juniper (*Cupressus thyoides*), is one of the most valuable inhabitants of the swamps, and is largely used in making shingles, which are of a superior character.

There are several species of Oaks and Gums. One of these latter, the White gum, called also the Bowl gum, is a soft, white, straight-grained wood, which, when dry, is very light. It is called Bowl gum because it is often used in making bowls for kneading flour in, and for other domestic purposes. The fibres of the Black gum are more interlaced, so that the wood does not readily split.

In walking through the pine woods, we noticed a number of dead trees, mostly of small size. These we were informed had been killed by a grub called the Flat-head worm; and, on removing portions of the bark from one of these, we saw the traces of their ravages, and found one of the worms still alive. It was a maggoty-looking grub, with a small head. It appears to subsist on the inner bark, and to destroy the tree by consuming this vital part—the effect being the same as if the tree had been girdled by an axe.

While the effect of their depredations was very apparent, yet, I did not see enough of the insect itself to decide with any certainty as to the species to which it belonged. It may have been the larvæ of a species of weevil, which sometimes does immense mischief. Wilson, the ornithologist, writing many years ago, in his account of the Ivory-billed woodpecker, says: "Would it be believed, that the larvæ of an insect or fly, no larger than a grain of rice, should silently and in one season, destroy some thousand acres of pine trees, many of them two to three feet in diameter, and a hundred and fifty feet high! Yet, whoever passes along the high-road from Georgetown to Charleston, in South Carolina, about 20 miles from the former place, can have striking and melancholy proofs of the fact. In some places the whole woods, as far as you can see around you, are dead, stripped of the bark, their wintry-looking arms and bare trunks bleaching in the sun, and tumbling in ruins before every blast, presenting a frightful

picture of desolation. Until some effectual preventive or more complete remedy can be devised against these insects and their larvæ, I would humbly suggest the propriety of protecting, and receiving with perfect feelings of gratitude, the services of this, and the whole tribe of woodpeckers."

The woodpeckers are no doubt valuable aids in checking the increase of hurtful, wood-boring insects, which they extract from their retreats by means of their barb-pointed tongues, and devour. There is also a species of ichneumon fly, which lays its eggs in the larvæ of the weevil. These eggs hatch into grubs which feed on the body of their host.

Besides the weevils, there are several kinds of beetles whose larvæ are destructive to the pines,—all of them in the same way—by devouring the new wood under the bark.

One of the plants rarely seen in the latitude of Philadelphia, but quite abundant in the South, is the Mistletoe. The leaves having fallen from the deciduous trees, its green bunches were conspicuous among the branches. Often there would be 15 or 20 of these on one tree. The elms, maples and gums were favorite locations; but we saw none on the pine, cypress, or other coniferous trees; and we were told that it was never found on them. Perhaps there is something in the resinous nature of the sap of these, that prevents the growth of the mistletoe roots.

The American mistletoe (*Phoradendron flavescens*), although closely allied to the Mistletoe of Europe, is distinguished from it by certain botanical characters. It is a much-branched yellowish-green plant, which only grows as a parasite on trees. The flowers are inconspicuous, and the leaves thick, fleshy, and evergreen. The berries are white, and the seed is enveloped in a very sticky pulp or juice, which enables them to adhere to the bark of trees, where they have been carried by birds or other means. The seed there germinates, and the rootlets penetrate the bark of the host and then come in contact with the new wood inside the bark, where the descending sap is richest and most abundant. It derives its nourishment from this sap, and by the exhaustion of the branch on which it grows, gradually causes its destruction.

The Mistletoe of Europe was intimately connected with the superstitions of the ancient Germans and of the British Druids, and traces of the regard in which it was held, are still to be seen in the survival of some of the old customs, especially in its use at the time of Christmas.

Along the lines of the ditches which drain the fields, and covering much of the ground in the damp woodlands, is an abundant growth of the small cane (*Arundinaria tecta*), or, as it is universally called here, the Reed—a large species of grass, with a semi-woody stem and smallish lance-shaped leaves. These furnish a large supply of pasturage for the cattle, which keep in good condition on them, without other food.

Further south, in the wet grounds along the river banks, there is found a still larger species of *Arundinaria*, which grows from 10 to 20 feet high, forming the cane-brakes. In these the plants are so close together, that it is often very difficult for a man to penetrate them; and they furnish a hiding-place for wild animals.

One of the commonest of the shrubs which form the undergrowth of the woods, is one with neat evergreen leaves and black berries, which are now plentiful upon the plants. It is here called the Gall-berry, but in New Jersey, where

it also grows, it is sometimes called Ink-berry (*Ilex glabra*). The berry is very bitter, and thought to have some medicinal qualities, perhaps on the principle of the quack mentioned by Mary Mitford in her "village sketches" who was seen gathering a weed by the roads and muttering to himself: "It hath a fine venomous smell; it must be good for something." A Friend at whose house we were kindly entertained, said, that in former days, it had been used for dyeing cloth in domestic manufactures.

Among the domestic remedies of which I have heard, was one for skin-poisoning—such as that caused by the poison-vine. There grows here a shrub so thickly covered with sharp prickles that it is almost impossible to handle it without being wounded. It is the Prickly-ash, or Torrey's tree (*Xanthoxylum*). While walking through the woods, I had met with this, and brought a piece to the house. As I could not conveniently take it with me, I was about to throw it on the open fire, when the mistress of the house prevented me, saying she would cut off the berries and soak it in vinegar, to make a lotion for the cure of poison on the skin. This tree contains a pungent principle, which is believed to be useful in curing toothache, from which one of its popular names is derived.

Another smaller leaved shrub, called Ground-hellbore, or Wicky, is a remedy for the itch. In P. M. Hays' description of the "Woods and Timbers" of North Carolina, Wicky is given as the popular name for the Sheep-sorrel (*Kalmia angustifolia*), a plant common in the Northern States, as well as our Southern, and generally supposed to be poisonous to sheep or young cattle that feed upon it. There seems to be some uncertainty as to its medicinal properties—but it has been used as an application to the skin in some form of cutaneous disease—and may be useful in some case specified.

The season had been so mild, that the common Wild Jessamine (*Gelsemium sempervirens*) was coming into bloom, although very sparingly. This vine was very common on the roadside, in the fence corners, and climbing upon shrubbery in the woods. The flowers of *Gelsemium* are a bright yellow, beautiful and fragrant. Though its popular name is Jessamine, it does not belong to the same natural family of plants as the White and Yellow-jessamines, commonly cultivated in our North Carolina gardens.

Many of the plants belonging to the order in which this vine is found, are poisonous, such as the Strychnine; and this vine partakes of this quality. A preparation has been made from the root, and used medicinally—but is so uncertain in its action, and at times so dangerous, that other preparations are generally preferred.

In sheltered spots a few beautiful blue flowers were still to be found; and the White hazel had opened its buds. J. V.

(To be continued.)

SELECTED FOR "THE FRIEND."

The fear of the world's ridicule and the world's frown, is a most powerful auxiliary to Satan in all our bosoms, and is often for a period successful in keeping us away from God, and, therefore, with many of us at least, must be God's warning voice, and heavy upon us his afflicting hand, before we will come to our senses, and be separate, and identify ourselves with little company who are walking on the strait and narrow road, and seeking for the heavenly inheritance.

FROM "THE CONVERTED CATHOLIC."

The Title "Reverend."

BY JOSIAH W. LEEDS, PHILADELPHIA, PA.

In a single passage only in the Bible do we find the word "Reverend" mentioned. It is the ninth verse of Psalm iii—"He sent reproof unto his people; He hath commanded covenant forever; holy and reverend is his name." Of all ecclesiastical dignitaries, the pope alone, the self-elected vicar of Christ, lays claim to the title of "Holiness;" but under what warrant do modern ministers, making no claim to the possession of infallibility, arrogate themselves the title of "Reverend?" Does it accord with the meekness and lowliness of Christ which Christ enjoins on his followers, that any of these should voluntarily assume this name, which is a prerogative of Omnipotence?

The title was unknown during the primitive Christian centuries, and, indeed, appears to have been generally adopted only within the last 200 years. It was taken up by the Episcopacy as well as by the Romanists, but was denied to the Dissenters, with whom, however, it fell into general use. Nevertheless, the Friends, Mennonites, and probably a few other denominations (numerically small) of German origin, are pronounced in the disuse of it. It is clearly a title of modern usage, neither mentioned nor required by any law or canon. Mention is also made of the fact in a recent number of ["Notes and Queries,"] Fifth Series, No. L,—that upon the Judicial Court of the Privy Council of Great Britain having decided in 1875 that "reverend" is not a peculiar title of office or dignity, but one of courtesy, several of the clerical subscribers to one of the English papers desired that the same might be sent in without the prefix "Rev." to their names. There are evidences warranting the belief that an increasing number of Christian ministers would be glad to rid themselves and the Church at large of this self-assertive designation. While lack of faith and of a willingness to be little in the world's estimation may have, perhaps, almost unconsciously operated with a view to prevent a giving up in this matter, yet others (of whom may be instanced a Presbyterian of large attainments and much humility of mind, not long deceased, the late Albert Barnes,) clearly discerning the pointing of the Holy Spirit herein, have been constrained to drop the title; while sincerely desiring to be more addressed thereby.

That eminent Baptist preacher, Spurgeon, has a testimony to bear upon this matter, and his words secure a hearing from all Christians, they are appended below.

CHARLES H. SPURGEON'S VIEWS.

We are willing to reverence the aged pastor, but we did not hesitate to give that title to our loved friend, George Rogers, just in the same way as we use the term "the venerable Bede," or "the judicious Hooker," but we are not prepared to reverence every stripling who ascends the pulpit; and, moreover, if we thought it due to others to call them reverend, we should still find some reason for their calling themselves so. It seems rather odd to us that a man should put it on his visiting card the fact that he is a reverend person. Why does not he occasionally drop the term, and call himself estimable, amiable, talented, or beloved? Would this seem strange? Is there any valid objection to such a use of adjectives after the fashion is once set, by the use of the word *reverend*?

If a man were to assume the title of reverend for the first time in history, it would look ridiculous, if not presumptuous or profane. It may be said that the title reverend is only one of courtesy, but then so was the title of Rabbi among the Jews, yet the disciples were not to be called Rabbi. It is, at any rate, a suspicious circumstance, that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus.

Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the distinction of clergy and laity.

We wonder when men first sought out this invention, and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, the Rev. Apollos, or the Rev. Cephas.

FOR "THE FRIEND."

That such an one as the author of the "Strongholds of Quakerism" should have been raised up and brought over from a ceremonial worship to membership with Friends, at this juncture, is matter for encouragement. It is a proof of the reality of the work of Divine Grace in her mind, that in thus coming among Friends she has especially laid hold on the vital points in their belief and practice. It is also pleasant to find that when thus in her new position she can still feel a degree of attachment to all that is good, all that is vital in religious experience among those she has left in the Church of England or elsewhere outside our borders.

The account she gives of the operation of Divine Truth, by which she was convinced that the formularies of the Episcopal service were not adapted to her spiritual needs, is deeply instructive.

It is doubtless true as she says, that the moral and religious standing of the clergy of the present day, is so greatly superior to that of those who filled this position in the time of early Friends, that it were highly unjust to speak of them in such terms as were used at that period with reference to the corrupt incumbents of English parishes.

She can see among those she has left, good men, faithful ministers of Christ, men who in practice own the guidance of the Holy Spirit, and show forth in life and conduct the evidence of the washing of regeneration. Yet these men still fill positions in the Church of England. They bear no decided testimony against war; and while they may respect the scruples of consistent Friends in regard to our "minor testimonies," consider them of no essential importance in a sanctified Christian life. She has come amongst Friends at a time when these testimonies, in England, are much frittered away. It is more than half a century since John Barclay wrote that they had become singular, but that through the unfoldings of Truth, in his religious progress, he found it his plain duty to put them into practice. From all that we learn, the adoption of these testimonies has now become yet more singular in that land, and it is not to be wondered at, that though so deeply baptized, she should not be led into scruples beyond

those around her. It were to be expected that having come so far, having been led to exchange a worship that—cumbered with forms—was to her but a vain attempt to reach its "ideal" standard, for a worship in "spirit and in truth," she should desire to find a resting place without doing further violence to social and religious ties.

She could read the deep experience of John Woolman. She could mark the narrow path in which he was led as being for him the alone way of salvation. But she could also discover that not all those of saintly lives had been led precisely alike, and it were easy to be persuaded that what might have been duty for the devoted follower of Christ of a former age, was not necessarily a duty now. It is thus deeply interesting to trace her course through the mazes that no doubt perplexed her and obstructed her pathway; and it is comforting to arrive at the belief that through "the grace of our Lord Jesus Christ," she has been led into "the love of God," and to "communion of the Holy Ghost."

Notwithstanding all this, it may be a duty on the part of those who realize our doctrines and testimonies in their fulness, to caution the readers of Quaker Strongholds against a seductive influence the book may exert if accepted as authoritative. The work seems true to its title. It aims at setting forth the "strongholds of Quakerism," while other things running into the details of life and conduct, held as essential by faithful followers of Christ in ages past, she seems to treat as matters of indifference now.

Even in stating fundamental matters, such as the Light within, worship, and ministry, her language is loaded with qualifying epithets, that much impair its force. She makes no defence of the use of plain language, &c., as a necessary result of obedience, but even says, "I believe the severe sifting away of nonessentials, which lies at the foundation of our revolt from accepted ecclesiastical practices, and has ramified into these minor testimonies—is a process more and more urgently needed in these days of rapid growth in all material and intellectual resources."

Again and again she honestly tells us of her unfitness to be an exponent of the history, the faith or the practices of the Society. So in declining to accept her as a leader we need but to take her at her word. When she speaks of one Elias Hicks, in America, as having led off a faction by exalting to undue prominence the Light within, and who "is suspected" by the "Orthodox" to have run into Unitarianism, and then goes on to say that in England the two main currents have flowed side by side, &c., she betrays a want of information or of perception. She speaks of J. J. Gurney as being an instrument in England of reviving the spirituality of the Society, and intimates elsewhere that this was done with the accompaniment of "disentangling its essentials from much that was worn out, cumbersome and unreasonable."

She says that the Apology of Robert Barclay has been *until lately* the standard exposition of the faith of Friends; and further says, "there is nothing in the principles of Quakerism to prevent its members from clothing its unalterable testimony in the freshest, fullest and most flexible modern language they can command."

These strictures are only intended to guard the reader from giving this excellent little book any greater authority than it claims for itself, a narrative of her own experience, and an exposition of some of the really strongholds of Quakerism.

L. BALDERSTON.

COLORA, Twelfth Mo. 24th, 1890.

The Present Need of the Indian School Service.

The subject of Indian education has been discussed in all its phases until the public have reached an agreement on the essential principles involved. It may now be assumed as established that the Indian is capable of civilization; that education is essential to his preparation for citizenship; that it is the duty and the privilege of the Government to educate him; that provision should be made for giving to all Indian children of school age a common school, English, and industrial education, and that this should be done as speedily as possible. All this is clearly demanded by the public sentiment of the country.

Under the present administration of the Indian Bureau the Indian schools have been brought to a degree of efficiency never before reached. Old buildings have been repaired and enlarged and new ones have been constructed, a course of study has been devised and put into successful operation, a uniform series of textbooks has been selected, the attendance has been largely increased, the morale of the teaching force greatly elevated. The testimony of General Morgan, Commissioner of Indian Affairs, who has just returned from a ninety days' tour of observation, of Daniel Dorchester, Superintendent of Indian Schools, who has been almost continuously in the field for more than a year and a half, of General Whittlesey, Secretary of the Board of Indian Commissioners, and of Professor C. C. Painter, of the Indian Rights Association, both of whom have recently returned from a visit of inspection, and of others who have personal knowledge of the subject, is explicit and emphatic as to the great improvement that has been wrought in the Government schools, their present satisfactory condition and the hopeful outlook for the future.

In some cases, as in that of the Osages, Kaws, Poncas, Otoes, Pawnees and some other smaller tribes, almost every available child of suitable age is now in school, and within a comparatively short period there will be in these tribes a new generation of English-speaking people with scarcely a vestige of the Indian tongue or Indian customs remaining. But in many other instances, notably among the Navajos, Pimas, Apaches, and others, the great mass of the children are yet unprovided with any proper school facilities and are growing up in ignorance, superstition and barbarism, making little progress and with little hope of improvement. What has already been accomplished for other tribes should be done for these. There can be no good reason given for delaying the work.

Commissioner Morgan in his supplemental report on Indian education estimated that after suitable provision has been made in the way of buildings, &c., it would require for the education of 15,000 boarding pupils and 6,600 day pupils, an annual expenditure of a little more than \$3,000,000. His estimate is so moderate that there should be no hesitation in pushing the appropriations for Indian schools year by year until that sum is reached.

From 1877, when the present system of Indian education was inaugurated, with an appropriation of \$20,000, up to 1885, there was a steady and large annual increase in the amounts appropriated, and that after a check in the advance there was a very hopeful increase last year of 35 per cent. over the preceding year, bringing the appropriation for the year ending Sixth Mo. 30th, 1891, up to more than \$1,800,000. There is every reason why there should

be a like increase in the appropriation for the year ending Sixth Mo. 30th, 1892. The Indian Office is prepared to use economically and efficiently the additional amounts estimated for, and should have it.

The present excitement among the Sioux in Dakota, attended as it has been by the expenditure of millions of dollars, necessary for moving troops and preparing for a winter campaign, emphasizes the urgent necessity of continuing the work of educating until such excitement, expense and bloodshed will be impossible. There is no other possible solution of the Indian question except that of ceasing to grow savages and substituting for a generation of turbulent aliens a new generation of English-speaking, industrious, thrifty young Americans, educated in American schools.—*Indian Rights Association.*

FOR "THE FRIEND."

FORGIVENESS.

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you."

Hath thy neighbor dealt thee wrong,
Yielding to temptation strong?
Go to him and gently speak
Words of kindness, soft and meek;
Show him thou no hardness bears,
But as a brother for him cares,
Thus to heal a friendship riven:
Forgive, as thou wouldst be forgiven.

If he turn away from thee,
Will not listen to thy plea,
Speaking words of scorn and hate,
Will not of his pride abate;
'Tis no reason thou should'st part
With an unforgiving heart,
Still let thy love to him be given,
Forgive, as thou wouldst be forgiven.

If thou to the altar bring
Thy gift,—a heartfelt offering,
And there upon the bended knee
Offer up a fervent plea,
That thy Saviour would forgive
All thy sins and bid thee live;
Look within; nor harbor there
Aught of bitterness, howe'er
Much thy enemy hath striven:
Forgive, as thou wouldst be forgiven.

Christian traveller on thy way
To the realms of perfect day;
Though thy path be steep and hard,
By thorns beset—by crosses barred;
Though slights and scorn by turns prevail,
And bitter taunts thine ear assail;
Press on thy humble trusting way
With faith and hope thy staff and stay;
Forgive the sharp sarcastic word,
The bitter taunt though often heard,
The wounding slight though frequent given,
Forgive, as thou wouldst be forgiven.

J. T.

MASS., Twelfth Mo.

FOR "THE FRIEND."

HAPPY CHILDHOOD.

Yonder see the children swinging,
Setting all the woods to ringing,
With their gleeful shouts of pleasure:
Oh, their joy that hath no measure,
Brings to me my days of childhood,
When like them I roamed the wildwood.

See them 'mong the flowers flitting,
See them 'long the brooklet sitting,
Little fairies in the wildwood,
Singing merry songs of childhood;
Much they do to make earth brighter,
And to make the sad heart lighter.

And their happy smiling faces,
Running o'er with childish graces,
Blooming in his woodland bowers,
Are to me, God's fairest flowers:
Of the fairies none are fairer,
Of the flowers none are rarer.

L. M. HOLLINGSWORTH.

PENNSVILLE, Ohio.

FOR "THE FRIEND."

Little sunbeams darting through
Rifted clouds that hide the blue,
Peeping through my window-pane,
Warming hope to life again,

Speaking of a holier light
Far above the depths of night,
Where no clouds o'ercast the sky,
And its glories never die!

And the echoes of that song,
Rising from the angel throng,
Lead our thoughts to ages past,
Jewish feast, and priestly fast.

When on Calvary's rugged side,
Christ for wretched sinners died,
When He cried in agony,
"Why hast Thou forsaken me?"

There He tasted all our woes
In the path his mercy chose;
Greater love can never be,
Than He showed for you and me.

And that sacrifice hath bought
For us what the Father sought;
Unto each a share is given
Of that light that leads to Heaven.

Like the little sunbeam bright,
It will cheer our darkened sight;
And, if heeded, it will grow
And a brighter radiance show.

Loving lessons it will teach,
Greater heights and depths will reach,
Cleanse and purify each part
'Till it bring a perfect heart.

For our Father bids us stand
Patiently beneath his hand,
While He tries us as by fire
Ere He bids us come up higher.

A. M.

DWIGHT, Kansas.

Asking Help.—There are many reasons we should ask help of the Lord.

1. We need God's help even in temporal matters. Without his help we fail. Do the best we can, we are utterly dependent upon him. Without his help, the most promising undertakings turn out miserable failures. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the watchman watcheth but in vain. It is for you to rise up early, to sit up late, to eat bread of sorrows: for so He giveth his beloved sleep."—Ps. cxxvii. 1, 2. We should do our part to secure needed temporal blessings, but our best efforts accomplish nothing unless in his providence works with us.

2. We need God's help to overcome spiritual enemies.

Sin may be cast out of the heart, but it is in wait at every corner, eagerly watching for an opportunity to take advantage of favorable circumstances. It may again entangle us. If we are saved by the grace of God: if we are kept, it is by Divine power. We never attain to a state of spiritual independence. The more complete our reliance upon God, the closer is our communion with Him. When He upholds us, he does not cast us down: when He goes forth with battle, all our enemies combined cannot come against us.

3. We need God's help in carrying out our work.

However plainly we may preach, if it is not brought under conviction it is by an arrow from the Almighty; if any dead souls are brought to life it is by the quickening Spirit. Paul planted, Apollos may water, but God gives the increase. When men rely upon their skill

experience in revival work, souls are not won to Christ. Music and eloquence, and opportunities for display, may fill churches, but unless God saves, it is only to empty them—one person for another—into the bottomless pit. Human extravagances and fleshly entertainments may win sinners: but they leave them sinners, whose souls are the more hopeless from the self-deception in which they are encouraged to rest. We have a prophesy over the dry bones, but God only can cause breath to enter into them, that they may live.—*The Earnest Christian.*

The Tract Repository.

PUBLISHER'S REPORT FOR 1890.

As his labors for the year 1890 are now closed, the publisher of The Tract Repository presents to its contributors his usual annual Report.

The work has been carried on pretty much in former years. Probably at no period since its commencement, has there been more to encourage the belief that substantial good is being done, than during the past year. As the year was somewhat over-drawn at the close of last year, it was decided at the beginning of this, to reduce the circulation. This step was taken with feelings of regret, as in doing it, many applicants had necessarily to be refused copies they so earnestly desired to obtain. Had the publisher known, earlier in the year, that the contributors to the Tract Repository had been disposed to increase rather than diminish their liberality, as proved to be the case before it had closed. The result of this temporary contraction of the circulation has been not only to extinguish the small indebtedness, but to leave a balance on hand. This is encouraging, and renders it prudent to materially increase the edition for 1891, which seems very desirable.

Many letters of an interesting character continue to reach the publisher, the general tone of which induces the belief that the visits of the Tract Repository are still looked forward to with considerable interest by its readers generally, and that its regular perusal is having a good effect upon many.

As a large portion of the readers of the paper are quite young, their minds are doubtless often peculiarly susceptible to impressions for either good or evil, which may prove lasting. It is believed that The Tract Repository is having a good effect upon many of these, whose hearts, on the good ground, are in condition to receive the seed which may thus be sown, which, if cherished, will doubtless grow and increase, and bring forth in due time acceptable fruit.

The average monthly edition for the year ended, has been 9875 copies, which have been circulated much as in former years, most largely in the South Atlantic States, with a portion in the Gulf States and other parts of the South.

Let us hope, that with an increase in the monthly edition, much more good will be done during the coming year than in the one just past, and that the Divine blessing will continue to rest upon the efforts of the contributors to promote the best welfare of a poor and despised people, whose degraded condition is, we believe, largely attributable to the iron rule of slavery for a period of two centuries or more.

The receipts and expenditures for the year ending Twelfth Mo. 15th, 1890, are as follows:

RECEIPTS.

Contributions of \$1.00 and over, received up to 12th Mo. 15th, 1890,.....	\$840 25
Subscriptions and amounts under \$1.00, ...	20 08
	\$860 33

EXPENDITURES.

9875 copies monthly, at 7 cents a year,.....	\$691 25
Excess of receipts over expenditures,.....	169 08
Amount of indebtedness 12th Mo. 15th, 1889, ...	65 00
Amount in treasury 12th Mo. 15th, 1890,.....	\$104 08

Very respectfully,

DAVID HESTON.

FRANKFORD, Phila., Twelfth Mo. 15th, 1890.

The Deer of Nara.

THE STRANGE POPULATION OF A JAPANESE VILLAGE.

As I was leaving Kioto on my first expedition to the venerable and romantic city of Nara, one of the most ancient capitals of the Japanese Empire, I received a singular caution from my merry friend, Oshikoji, the honorable Kuge's son:—

"Expect strange visitors," he cried. "Prepare to meet the most wonderful acquaintances you have ever encountered in all your travels!"

But I had seen so many rare and marvellous things in Japan, that the admonition was forgotten before my journey was fairly begun.—Arriving at Nara, on a bright summer afternoon, I found comfortable quarters in the upper story of the largest inn that the place contained. After responding to the landlord's salutations and accepting the wishes of his household for my health and happiness, I proceeded to make a change of dress and otherwise put myself in order for a short stroll through the beautiful temple groves for which this region is famous.

While thus engaged, I was disturbed by a loud clattering on the floor below, presently followed by the sound of heavy footsteps clambering up the rough staircase which led to my apartment. Somebody was making an extremely noisy and clumsy attempt to intrude upon my privacy. There was no door to close, for, as in many rustic Japanese habitations, the rooms of the second story were reached through a hole cut in the floor, to which no covering was provided. The way was open, and if any person chose to force himself upon me, it would be difficult to prevent him, except by using strong measures of dissuasion.

The extraordinary noise grew louder, and I waited for an explanation with no little curiosity. Imagine my amazement when a pair of spreading antlers rose through the aperture, followed by the delicate and graceful head of a young deer. The warning given in Kioto came suddenly to my remembrance. Truly a more astonishing visitor to one's bedroom could not be conceived of. Struggling awkwardly to his feet, the pretty animal advanced with friendly confidence, and gazed into my face with what I took to be a look of gentle interrogation.

Having, however, no suspicion as to the purpose of his coming, I stared blankly in return, until, with a toss of his horns and a sniff of disappointment, he moved to the inspection of my baggage, which lay loosely scattered upon the matting. For several minutes he made himself free with my wardrobe, pushing various objects about with his nose, and apparently searching for something to his taste; but the investigation proved fruitless, and, fixing his big eyes re-

proachfully upon me, he stalked gravely to the staircase, and descended backward with comical deliberation, feeling his way with a security that betokened a practiced familiarity with the interior structure of human dwellings.

On setting forth to explore the neighborhood, a little later, I was abundantly, not to say oppressively, supplied with the extraordinary companionship of which I had been forewarned. Streets, gardens and parks were thronged with deer of all sizes and ages. Wherever the eye could reach, they might be counted by thousands. They seemed to constitute the real population of the city, and they certainly displayed far greater activity and interest in life than their human co-residents. Several of them approached me with the same anxious look of inquiry that my unbidden guest at the inn had worn. Again I failed to comprehend, until a group of stags surrounded me, and signified by unmistakable action, that I was required to accompany them to a certain corner, at which a peddler of sweet cakes was stationed. It was impossible to resist their pressing invitation, although there was nothing violent in their demonstrations. They closed around me and waited patiently, while I purchased a supply of their favorite refreshment, and fed them one after another by hand. At various points of the temple grounds, I was compelled to repeat this operation, and I soon learned that the sale of crisp biscuit for the consumption of the deer was one of the established industries of that country.

For more than one thousand years these beautiful creatures have fearlessly enjoyed the freedom of Nara, in obedience to the legendary decree of a tender-hearted Empress of olden times. This lady, moved to compassion by the plaintive cries of a hind whose mate had been destroyed by the hunters, signified her command that in all ages to come, no deer should be wantonly slain within the environs of the Imperial Court. To this day the tradition is respected, and no man's hand is lifted against these harmless inhabitants of the woods. They dwell in little lodges provided by the priests, who are their authorized guardians and protectors, and they pass their lives in familiar association with the citizens whom they outnumber ten to one. All doors are open to them, and the idea that danger can result from this intimate fellowship with the race of bipeds, never darkens their innocent thoughts. Their privileged existence is one of the happiest illustrations of the natural simplicity and humanity of the Japanese people. But the growth of foreign influence is rapid in that land, and it is feared that the cruel disregard of animal life, which manifests itself in the pursuit of what is known to Europeans as "sport," may before long condemn to merciless extermination the strange population of Nara.—*E. H. House, in the N. Y. World.*

OUR very weakness is our strength, if it but lead us to cast ourselves unreservedly upon the Lord Jesus, the fountain of strength for our support. Our strength, our only strength, consists in cleaving daily, hourly, momentarily (as the parasitic plant of a summer clings to the oak of ages) to our Redeemer, and drawing from his unsearchable riches and his inexhaustible fulness, a sufficiency for all our poverty, and for all our need.—*Selected.*

An abundance of this world's goods has been in all ages among the greatest impediments to a consistent following of the Lord Jesus Christ.

"How do You Like the Life?"

I was on my way up-towu, to lead a meeting for young ladies. The car was more than crowded; I could only just stand on the platform. Presently a gentleman from the inside of the car started to get out, and he had great difficulty in doing so, but finally succeeded, to the amusement of a friend of his who happened to see him, and who laughingly called out to him, "How do you like the life?" I suppose he meant life in a crowd; but whatever he meant, the words stayed with me—"How do you like the life?" And the different lives people are living, passed before me; and I recalled the looks of the two hundred men to whom I had talked the night before at the St. Bartholomew Mission. And then I thought of the life of the society girls I was in a few minutes to speak to; and I seemed to be asking these different classes, "How do you like the life?" And then I thought of the words of the grand apostle Paul: "And the life which I now live [he had lived another,] in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." But, after all, the question is not so much, "How do you like the life?" as, What does the life you are living do for you?—What is it making of you?

The apostle says, he lived "by the faith of the Son of God." The same faith in the Father Jesus had. A life with and for the Father—that is *the* life, and the only life that makes us what God made us to be; and I do not see how the question could be any other than *no* to the question, Is life worth living? if there is no other life to be lived *now* but this mortal life, so full of suffering and sorrow and bitter disappointment. Ah, friends, there are many lives to be lived here, but *the* life can run through all these lives of youth and middle age, and old age—through poverty and riches—through sickness and health:—the life with and for the Father; and this life will become more and more to you as one life after another vanishes: for many lives give out before what we call life is over. How often do you hear the expression, "My life was bound up in her—and when she went my life seemed to go with her." And it did; but through all deaths, within and without, the life immortal, the only life that is forever to go on, goes right through—the life of faith in God. O, how this life, in its strength and fulness, is needed by even those who profess themselves Christians!

We have reached a very serious time. Pastor Monod said, in a convention of Scottish ministers, not long ago: "Brethren, you seem to be all taken up with the doctrines of election and reprobation. We have a far more serious business on our hands in Paris. Here the question is, whether there is any God at all, or not."—And I think that practically this is the question in New York. And to my mind the need of the hour in our churches is, to ascertain whether, after all, we have the life. If we have Him as our life, we shall be very quick in answering the question, "How do you like the life?" We shall be like the poor man who was going up the aisle of the church when the minister read his text, "What think ye of Christ?" The good man couldn't stand not answering that question; and with the happy tears starting to his eyes, he exclaimed: "He is the fairest among ten thousand, and the one altogether lovely." The family life, the society life, the business life, any life which you can truly say you enjoy, is passing away. Make sure of the

eternal life which consists in knowing God, and Jesus Christ, whom He hath sent, and you will enjoy Him, not only now, but enjoy Him forever.—*Margaret Bottome, in Chr. Adv.*

Natural History, Science, etc.

Mimicry.—An interesting case of mimicry was one that I observed in Queensland, when undergoing five weeks' quarantine for cholera, on Peel Island, in Moreton Bay, at the end of 1885. There was a shrub, with bright yellow flowers, to which resorted numerous bees of the genus *Bombus*. In the flowers lurked spiders assimilating so closely in color to the color of the flowers, that it was not until I had seen an unfortunate bee seized when unsuspectingly settling upon a blossom that contained one of the spiders, that I became aware of their presence.

Singularly enough, close by were growing some shrubs with white flowers, which also seemed attractive to the bees, and in these lurked spiders apparently otherwise identical in every way with the yellow ones, but agreeing so closely in color with the white flowers, that it was only on a close examination that I was able to discover them.

At the same place, I noticed a spider that, by spinning a few white threads on the upper surface of a leaf in the centre of which it sat, exactly imitated the excreta of a bird.—*C. M. Woodford, in Solomon Islands.*

The Camphor Tree in Florida.—The camphor tree grows in Florida in almost any kind of soil; is in a growing condition for about nine months during the year, and is not affected by cold weather. After two or three years, it will grow with little or no care, and even in the poorest land was found to have produced at twelve years, a trunk fourteen inches in diameter.

It is apparent from these statements, that the camphor tree is of rapid growth. When between four and five years old, it has attained a height of ten feet and a trunk diameter of four inches. From some trees of this size, branches were cut about one inch thick at the base, and with the leaves were subjected to distillation—the wood and every other part of the tree being rich in camphor. The yield from 13 pounds of branches was a common teacupful of crude camphor; but it is estimated that about one half of the product was lost in distillation.

It is claimed that, if cultivated on an extensive scale, the camphor tree would yield much larger profit in Florida than any other product of the soil. It is an evergreen of handsome appearance, is not eaten by cattle or other stock, and every part of the tree can be utilized.—*American Journal of Pharmacy.*

Oil in Storms.—Masters of vessels cannot be reminded too often of the use of oil in stormy weather. Its importance is well illustrated by facts now referred to at length in standard books on seamanship; and the International Marine Conference at Washington recommended that "the several governments require all their sea-going vessels to carry a sufficient quantity of animal or vegetable oil, for the purpose of calming the sea in rough weather, together with suitable means for applying it."—*Pilot Chart.*

A Fatal Synonym.—A humorous traveller ascribes the bibulous name of the Southern Slavs to the circumstance that in the language of the modern Servians, the word "ecstasy" has the additional meaning of "drunkenness."

But a still more mischievous synonym is the English word "cold," as an equivalent for "catarrh." In North America and Western Europe, lung diseases have become almost as homicidal as all other disorders of the human organism taken together; and I am convinced that it would be no over-estimate to say, that, year after year, a million of cases of premature death are caused by the delusion ascribing coughs and catarrhs to the influence of cold outdoor air, rather than of foul indoor air. Even from an *a priori* standpoint of investigation, it ought to appear rather paradoxical that the human lungs, so similar in their construction to those of our dumb fellow-creatures, should be fatally affected by the same air which millions of different animals habitually breathe with perfect impunity. Birds, young lambs, conies playing on a moonlit mountain meadow, kittens making their *debut* at a housetop serenade, newborn monkeys cradled in the treetops of the tropical forests, colts and kids on highland pasture—all breathe without the least detrimental effect, the same air against which the dupe of the deplorable synonym carefully closes his bedroom windows. Is a "draught" of pure cold air more perilous than a large dose? How shall we explain it that sailors, hammersmiths, and railway conductors thrive under its influence—or that a constant influx of night-air fails to affect the roving miner and the trapper in their tenuous tents?

It is true, that lung disorders become more frequent after the middle of November; but might that experience not be explained by the circumstance that winter is, *par excellence*, the season of indoor life? A conjecture of the sort seems, more than a century ago, to have dawned upon that shrewd observer, Benjamin Franklin:—"I shall not attempt to explain, he says, 'why damp clothes are more apt to cause colds than wet ones; because I doubt the fact. I suspect that the causes of 'colds' are totally independent of dampness, and even cold." That conclusion is strikingly confirmed by the sanitary statistics of Northern Europe and Eastern North America. Consumption, appears, is most frequent near the centres of industry, and its prevalence is exactly proportioned to the prevalence of indoor occupation. It is less frequent and less fatal in pastoral North Scotland than in manufacturing Southern Scotland; less frequent (measured by the death-rate per thousand inhabitants) in icy Manitoba than in smoke-shrouded New England. The most numerous victims are not blizzard-breathing hunters and herders, but dust-breathing weavers, spinners, and millers. Its strongholds are not the draughty log sheds of the Canadian lumbermen, but the overcrowded, overheated and under-ventilated tenements of night-dreading city dwellers. Its ravages are just as fatal in the factory cities of Southern France as in the factory cities of North Britain—not the hectic Scotch weaver, seeking salvation in a change of occupation, has a better chance of survival than his French fellow sufferer—frost is an antidote; and a consumptive, turn game-keeper, in the Scotch Highlands, will recover sooner than if his means had enabled him to pass his winter in the sultry tropics.

Frost is an antiseptic. In stormy winter nights, its breath often purifies the indoor atmosphere of our city homes, in spite of all excluding contrivances, and we accordingly find that epidemic catarrhs are much less frequent in midwinter than in March, when the accumulated disease germs get their first fair chance.

opment. Experience has also demonstrated a more suggestive fact, that far gone consumptives have recovered in a winter camp, exposed to the ringing frosts of the upper Adirondacks, while in Florida the percentage of deaths from tuberculosis is altogether too high to be explained by the aggregation of incurable invalids. In other words, the most effective of pulmonary disorders has for centuries been mistaken for their cause. The frost-giant air, of the Scandinavian Saga, was dreaded as the chief adversary of the human race, an echo of that tradition from the land of the Sargasso, may still haunt the souls of their non-spinning descendants; but the general deduction of the word "catarrh" would do us to exorcise such ghosts of the dark ages, the chief error of thousands of shortened lives could still be summed up in the epitaph, led by a deceptive synonym."—*Dr. Felix Oswald, in The North American Review.*

Electric Motors.—The young city of Spokane, in the far-off State of Washington, possesses what is probably the most powerful electric motor in the world, it being 2,700-horse power. Water is carried from the falls in two tubes, each seven feet in diameter, a distance of about 500 feet; it has a fall of 70 ft., gives motion to twelve pairs of Victor turbines, from which motion is imparted to dynamos which are capable of generating electricity sufficient for 1,200 arc and 12,000 incandescent lamps. But a large portion of the current generated is used for power purposes. The cost of consumers for a large motor is \$4 per horsepower per month. Thus, for \$96 a year, every man may have the equivalent of a two-horse engine, and he can add as many horse-powers as he chooses to pay for.

The water-power of several other falls is utilized in this way, and work is now under way with a view to bringing great Niagara into service. The lower falls of the Genesee furnish power for 500 motors now in use, including motors in 108 tailoring mills. Fan motors are kept in continual motion from June 1st to October 1st, for \$15. For an eighth-horse power motor, such as the one in use, \$18 per year is charged. For more powerful motors, the charges range from \$90 per horse power to \$700 for fifteen. The Government is constructing a dam at Rock Island, Ill., in which forty-one wheels will be placed, these will connect with dynamos which furnish electricity for motors in all departments of the Government works there situated. This system, it is evident that all the water-power in the country can be utilized. All that is needed at the source of power is a wheel and no; the electric current can be carried by cable to the locality where it is needed for use. It has been computed that the rivers and other water-power in this country average throughout the year 210,000,000-horse power, of which less than one per cent. is now used. In 1880, the number of water-wheels operating as motive power in the United States, was 54,404, representing a total of 1,225,379-horse power. There are magnificent opportunities in store for this country—and for most other countries—in the way of cheap motive power. It is evident that hilly regions possess a great advantage in this respect, over a flat country.—*La Times Union.*

our good qualities, if religion be wanting, we have a flaw in them.

FOR "THE FRIEND."

Weather Observations for Twelfth Month, 1890, at Westtown, Pa.

Mean Barometer,	30.114
Highest "	30.544 on 26th
Lowest "	29.573 " 17th
Mean Temperature,	30.93
Highest "	50° on 23rd
Lowest "	13° " 31st.
Greatest daily range of	
Temperature,	23.95 on 3rd
Least daily range	3° " 8th
Total precipitation,	3.30 inches.
Total snow fall	12.00 "
Number of clear days,	10
Number of fair days,	10
Number of cloudy days,	11
Prevailing direction of wind N. W.	
Snow on the 2d, 3rd, 8th, 10th, 25th, 26th and 29th.	

Items.

Ordination of Women Among the Free Methodists.—A communication to the *Christian Advocate* states that at a recent Free Methodist General Conference held at Chicago, a resolution was presented to the effect that women preachers in their church be ordained. It was strongly advocated by the Superintendent, B. T. Roberts, but was defeated by a majority of two.

Religious Freedom in Brazil.—At the elections in Brazil, the clerical party was defeated, and the government now proposes to enact measures promoting religious freedom. The cemeteries under the control of the municipal authorities are to be opened to all for interment, whatever their religious profession—so that the priests will have no longer any control of that subject.

Jews and Christians.—At a Conference of Israelites and Christians regarding "their mutual relations and welfare," held in Chicago, the following resolutions were adopted:—

"Whereas, In the blind bigotry and degradation of the dark ages, when Jews were looked upon as the special foes of Christianity, no one seemed to remember that its founders were Israelites, that its Divine author in his human capacity was a Jew, a descendant of David, and of the tribe of Judah;

"Whereas, In these days of enlightenment, and in this great country of America, which promises equal rights to all men, we believe that a more Christ-like spirit should prevail, a spirit of brotherly love and good will to all mankind; and

"Whereas, We believe that the exclusion of Jewish families from hotels and social privileges, the exclusion of Jewish children from schools and educational advantages, for no other reason than mere prejudice, is altogether un-Christian and un-American.

"Resolved, therefore, that this Conference does hereby express its disapprobation of all discrimination against the Jews as such. And further, we extend our sincere sympathy and commiseration to the oppressed Jews of Russia and the Balkans, the victims of injustice and outrage, voicing, as we believe, the sentiment of this great country.

"Resolved, that we plead with the rulers and eminent statesmen of the vast Russian Empire, we plead with all its fair-minded and noble citizens, in the name of God and in the name of the common brotherhood of man, to stay the hand of cruelty from this time-honored people, which have given them as well as us our Bible, our religion, and our knowledge of God.

"Resolved, that we call upon the rulers and statesmen of our own country to use their influence and good offices with the authorities of all lands to accomplish this humane and righteous end."

Fashionable Worship.—In a gorgeous building we recently saw a large congregation listen to the most feeble kind of talk in lieu of a sermon. There was nothing said beyond the merest humanitarianism, nor was there anything new of the kind, and to us it was only an exhibition of how some were possessed with the power of rolling out words, *vox et prateria nihil*. Yet the congregation, or the greater part of it, listened intently.

The music was very fine, but to an intelligent

hearer it was a poor substitute for the refreshment which comes from true Gospel preaching. This kind of thing is going on all round us. Fine buildings and fine music are made to take the place of the truth, and the poor carnal heart is willing to go along with the current, though it derives no real spiritual support therefrom. For souls really hungering and thirsting, there is but little provision, and the responsibility of those who provide only such refreshment for sin-oppressed creatures is a great one.—*Episcopal Recorder.*

WM. EVANS mentioned his "apprehension, that Friends joining others in temperance societies, would be attended with injury to them and the young people; their spiritual strength would be impaired; and it did appear to me not proper, that our ministers should attend such places. It was true, we had our individual rights, and the Society had not prohibited it; but I feared it would affect their growth in the life of Truth."—*Selected.*

THE FRIEND.

FIRST MONTH 17, 1891.

We have received from our friend Lloyd Balderston of Coloma, Md., some strictures on "Strongholds of Quakerism," by C. E. Stephens—a book which has already been noticed in our columns. While greatly interested in observing the steps by which the authoress was led to accept the spiritual views of religion held by the Society of Friends; and the clearness and force with which she expresses some of our fundamental principles, and therefore valuing the work for its testimony to these principles, we had felt some uneasiness lest the want of a full appreciation, which she shows, of the importance of some of those testimonies which grow out of a faithful following of the leadings of the Light of Christ, should have an unfavorable effect on the minds of some who are not yet fully settled in their religious views.

This uneasiness was strengthened by the remark made to the Editor by a consistent young Friend, who referred to a phase of religious experience through which he had passed, and which ended in the conviction that it was his duty to bear a faithful testimony in his example, to the simplicity and plainness of dress, language and deportment, which have long been characteristics of consistent members of our Society. He said, that if he had met with "Strongholds of Quakerism" while his mind was exercised with those subjects it would probably have had the effect of settling his mind in a belief, that it was not necessary for him to take up the cross in these matters; and thus he might have fallen short of that pure obedience which the Lord requires of his children.

It must be borne in mind, that Friends in the beginning were led into the observance of these testimonies through the illumination of their understanding by the same Divine Spirit which opened to them other principles of the Gospel of Christ. And unless they had been faithful in these things, it is not probable that they would ever have been entrusted with a knowledge of the glorious mysteries of life and salvation.

A pressure of other matters has hitherto delayed the expression of the uneasiness we felt; and it was with a feeling of relief that we read the article of L. B., which will be found in another part of our columns.

We publish in another column the Annual Report of David Heston, publisher of *The Tract Repository*.

It may be noticed that he proposes materially to increase the number of copies circulated during the present year; so it is to be desired and hoped that Friends will continue to furnish the funds necessary to defray the expenses. The labor of editing and mailing is performed gratuitously. We believe there are very few channels in which the same amount of money will effect so much in the spreading of sound principles, and the awakening of good resolutions.

SUMMARY OF EVENTS.

UNITED STATES.—The cotton yield for 1890, is now placed at 8,100,000 bales, as against 7,300,000 bales for the year 1889.

The *Ledger* of this city says: "A census of the Indian population of the United States puts the total at less than a quarter of a million—244,704. Nearly one-half of the whole number are self-supporting; besides, many of the Indians on reservations or at school (130,254) are entirely friendly. There are 32,210 reservation Indians on the reservations, and this is the class which develops hostiles. They make more noise than the Indians who support themselves. Adding to the five civilized tribes the taxed and self-sustaining citizens, counted in the general population, the Eastern Indians and the Indians on reservations, who support themselves by farming, herding, fishing, hunting, &c., there are 200,000 who give the country very little trouble. As to many of these there is no Indian question, except such as will solve itself, and a nation of 63,000,000 people ought to be able to deal justly, humanely and firmly enough with the remaining 44,000 to make wars or even riots among them as infrequent as in communities of white citizens."

The Women's Christian Temperance Union, of Washington, D. C., has been petitioned by a mother who wishes the Union to use its influence to stop the sale of rock-and-rye (whiskey) drops to children.

An old-fashioned brick structure in Richmond, Va., "known during the late war as the Confederate White House," is to be used for the preservation and exhibition of Confederate relics.

The police in Portland, Oregon, have seized 300 pounds of opium, valued at \$3000. The drug was brought from British Columbia via Puget Sound, and is thought to have been smuggled by a conductor and brakeman on a Northern Pacific freight train.

The largest county in the United States, it is said, is Custer County, in Montana, which contains 36,000 square miles.

Thirty-six "wet" counties of Georgia have one convict to every 690 people. One hundred and one "dry" counties in the same State have one convict to every 1,329 people.

The severest snowstorm of the season raged all day on the 8th instant, and continued the next night in Kansas and Northwestern Missouri. The storm extended over the whole of the former State. Snow has fallen there from the depth of from six to ten inches. A high wind accompanied the fall of snow, which drifted to such an extent as to seriously impede railway travel. The regular freight service on many of the roads was entirely abandoned, and the passenger trains from the far West on roads which pass through the northern half of the State are delayed. The snow is very wet and heavy.

The ground in the vicinity of Port Bowkley, near Wilkesbarre, Penna., is settling, and the people are becoming thoroughly alarmed. The pillars have been "robbed" in the upper vein of the Lehigh Valley Coal Company's collieries and the sinking of the surface is attributed to this cause. The Second District school, a handsome new building, has settled eight inches and will have to be rebuilt.

In this city the number of deaths last week was 398; being 27 less than last week, and 320 less than the corresponding week last year. Of the whole number the sexes were equally divided, that is 199 each: 47 died of consumption; 46 of pneumonia; 45 of diseases of the heart; 17 of cancer; 15 of convulsions; 15 of old age; 13 of inflammation of the brain; 13 of apoplexy; 13 of Bright's disease; 13 of casualties; 11 of diphtheria and 10 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 4½'s, 103½; 4's, 121½; currency 6's, 111 a 120.

COTTON was quiet at an advance of ¼c. per pound.

Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$22.75 a \$23.50; spring do., at \$22.00 a \$22.50 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; Western and Pennsylvania extras, \$3.75 a \$4.00; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.35 a \$4.85; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.00 a \$4.50; Minnesota, straight, \$4.65 a \$5.00; Minnesota patent, \$5.00 a \$5.35, and special brands higher. Rye flour sold in a small way at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was scarce and firm at \$2.25 and \$2.35 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, \$1.00 a \$1.01½.

No. 2 mixed corn, 59 a 59½ cts.

No. 2 white oats, 52 a 53 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5½ cts.; medium, 4½ a 4½ cts.; fair, 4 a 4½ cts.; common, 3½ a 3½ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 2½ a 3½ cts.; lambs, 4½ a 7½ cts.

HOGS.—Good Western at 5½ a 5½ cts., other Western, 5½ a 5½ cts.

FOREIGN.—The *London Chronicle* says: "If it is true that J. G. Blaine suggested that a commission proceed to Alaska and report on the condition of the fishery, he has taken a very prudent course, likely to remove the deadlock. We hope the British Government will lose no time in giving the proposal its support."

There is still no prospect of a settlement of the Scotch railway strike, and the general public is becoming more and more disgusted with the railroad companies. The North British Railroad Co. has employed another batch of non-union men. This action upon the part of that company has, it appears, served to enrage the strikers to a dangerous extent, in view of the efforts being made by the committee appointed by the merchants of Glasgow to try to bring about a settlement of the matters in dispute.

About 500 veterinary surgeons in Great Britain have signed a paper condemning overhead check reins as painful to horses and productive of disease.

For the first instalment of the new French loan only 141,000,000 francs was required, but the deposits amounted to 2,340,000,000 francs. The subscribers for single bonds will have a fractional sum awarded them, while applicants for large sums will be allotted about five per cent. Eighty-five per cent. of the deposits will be returned forthwith. The Credit Foncier applied for the whole amount of the loan and the Credit Lyonnais for double that whole amount.

The N. Y. *Sun's* London correspondent in his despatches last week says: "The rigorous weather still continues, and the distress among the working classes caused by seven weeks of frost and snow has assumed terrible proportions. In London alone, it is believed, there are nearly 200,000 men without work, and every city in the kingdom reports a proportionate number. Most of the local authorities have lamentably failed in their duty toward the suffering poor, and private charity, although given everywhere in generous measure, has proved sadly inadequate, owing to the tremendous magnitude of the evil."

"For duration of the frost period this is the greatest winter of the century, and, in point of severity, the winters of 1813 and 1814 alone exceeded it. Fairs were then held on the ice on the Thames, Severn, Tyne and Tweed."

The correspondent of the N. Y. *Times* says: "All Europe will long remember this winter as the worst of the century. There are seven feet of snow at Mantua, and even Tunis and Algiers are snowed under. From every point come stories of people frozen to death, traffic suspended and remote places suffering from a fuel famine. In London the death rate has risen to about 30, which is unprecedented save in a plague time, and aged people are dropping off like flies in a frost."

At Antwerp 10,000 workmen have been thrown out of employment owing to the unusually severe weather which is prevailing at present. The misery caused among the poorer classes in consequence is widespread and intense.

Nine thousand workmen and 1000 carts are engaged in the work of clearing the streets of Berlin of the immense mass of snow which fell during the recent snow storm—a storm phenomenal in its severity.

All Bavaria is covered with snow, and in the country between the Danube and the Alps the snow is 18

inches deep. In certain localities along the R snow drifts are piled in some spots seventeen feet threatening inundations when they thaw.

The Danish railroads are at a complete standstill owing to a snow blockade. In spite of all the efforts of the company to raise the blockade, it may be that there is not a train running in Denmark to-day. The postal service has entirely ceased working.

Prof. Hahn, of Berlin, has opened the side of a sumptuous patient, who had been under treatment the Koch method, and removed from a deep cavity one of his lungs some necrotic tissue. The case, one of long standing, but, notwithstanding the operation was a success. This is the fourth instance on record of such an operation being performed with favorable results.

The *Boston Journal* says: A Moravian missionary and his wife have been laboring for 30 years at a station in the mountains of Thibet, with the nearest office 14 days distant, and reached only by crossing the high passes of the Himalayas and fording dangerous streams. They have not seen a European for ten years.

A concession has been granted an English syndicate for the building of an elevated railroad in the City of Buenos Ayres.

Within sixty-two years Mexico has had fifty presidents, one regency and one empire, and not every change of government has been effected without violence.

RECEIPTS.

Received from Joseph Armfield, Agent, London, England, £29 2s., for subscriptions to THE FRIEND: Joseph Armfield, 4 copies, £2, vol. 64; Alexander, Ernest Walter Ashby, Mary Ashby, Bellows, Philip H. Bracher, Richard B. Brock, John Cheal, Robert H. Clark, James Cloak, St. Cumberland, Henry Dell, Sarah Gibbins, William Graham, Forster Green, James Green, William C. Susanna Grubb, T. M. Houghton, John Horn, James Hobson, Joshua Kelsall, William Knapp, Joseph Lamb, James Le Tall, Jane Moorhouse, William R. Nash, Sarah Pearson, Robert H. Peck, George Pitt, Daniel Pickard, John Sadler, John Shield, M. A. Smithson, Eliza M. Southall, Sykes, Edward Sturge, Charles Swindells, Herby Upchurch, Lucy W. Walker, Robert Walker, C. F. Wakefield, Edward Wamsley, Ellen K. Wamsley, William Allen Watkins, Susan Williams, W. Williamson, Jacob Wigham, John Wood, and William Wright, 10s. each, vol. 64; William B. 15s., to No. 52, vol. 64; Mary Burton, 5s., to No. 64; Mordaunt M. Monro, £1, vols. 63 and 64; Henry John Wardell, New Zealand, 12s., vol. 6. Also, from Jane Meade, Ireland, 10s., to No. vol. 65.

A Friend with experience as housekeeper, like to take charge of house in a family wishing relieved of the care. Box 72 Wenonah, N. J.

MARRIED, at Friend's Meeting-house, West Chester Co., Pa., Eleventh Month 13th, 1890, T. L. PASSMORE and GERTRUDE SEAL.

—, at Friend's Meeting-house, Sixth and Streets, Phila., Third-day, Twelfth Month 2nd, ALBERT E. PHARO to S. EMMA SCATTERGOOD, sister of Joseph B. Scattergood—all of Philadelphia.

DIED, on the 12th of Twelfth Month, 1890 residence, near Chesterfield, Morgan County, THOMAS K. SMITH, aged 77 years and 8 months, member of Chesterfield Monthly and Particular Meeting. Although he was a quiet, unassuming man, friends and neighbors have reason to believe, was his concern from early life to be found living in a state of acceptance with his Heavenly Father, believe he felt nearly united to all the doctrinal testimonies promulgated by our early Friends; was faithful in the attendance of our religious meetings, both for worship and discipline (when of to do so); careful to set an example of plainness in dress and address; and, as far as we know, served strict integrity in his dealings with his men. Although the call to him was sudden, the comfortable hope that his end was peace.

—, at his late residence, near Richmond Long Island, N. Y., on the morning of the Twelfth Mo., 1890, THOMAS KIMBER, a member New York Monthly Meeting of Friends, aged years.

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A Visit to North Carolina.

(Continued from page 194.)

In visiting a house where a few years ago I had seen a large pile of pine stumps rich in resin, which is much used in the South for making wood, and is called Lightwood; on inquiring what had been done with them, we were told that they had been split up, piled together and covered with earth, and then kindled, but allowed to burn only very slowly. The heat melted out the tar, which had run into a dug for the purpose, and was then ladled into barrels and sold. Tar has formed one of the staples of North Carolina, because of the abundance there of the resinous pines which produce it.

The very level character of the country in eastern North Carolina, and its nearness to sea level, makes it easy to find water, which from 8 to 15 feet below the surface; to the cause may be attributed the prevailing absence of cellars under the houses—which would be liable to be damp and unhealthy. The houses are mostly built upon low piles or timbers which elevate them 2 or 3 feet from the ground. As the natural drainage of the country is less complete than in many other parts, it was no surprise to hear a physician of the State declare that the most prevalent diseases were those due to malaria. In passing a small stream, we observed in the garden two rounded mounds of earth, which our pilot told us contained sweet potatoes of the family—for they had been in the cellar in which to store them.

Of the native animals, bears have already been mentioned; and they were said to have been more destructive to the pigs than usual during the last year. One hunter had killed 12 wild turkeys, during last winter, although those noble birds are seldom seen except those familiar with their habits and haunts. When in Elizabeth City, wandering into a skin shop, whose owner purchased skins, we were told that he bought on an average more than 100 Raccoon skins in a year, which were sold to the furriers. He thought the total number of "coon" skins brought into Elizabeth City amounted to three or four thousand annually. He dealt also in Fox, Opossum, Rabbit, Mink and Deer skins, although now but few of these were brought to him.

Having a few hours to spare in Elizabeth City, on the Pasquotank River, we found that the Oyster Packing business had been recently introduced, and was furnishing employment to a large number of persons, both in catching the oysters and in opening and packing them. Vessels of considerable size can come up to the wharves and unload their cargoes directly into the oyster houses.

The coast of North Carolina is bordered with a narrow sea beach, as is the coast of New Jersey, and this beach extends so far into the ocean, that a very wide expanse of water, almost an inland sea, lies between it and the mainland. This body of water has different names, of which Albermarle and Pamlico Sounds cover the most of the area. In many parts of this oyster beds are found—and it is probable that nowhere else in the United States can be found so extensive a body of water suited to the growth of this favorite article of diet. The packers pay the fishermen about 30 cents a bushel for the shell-fish; and appear to have no misgivings but what a plentiful supply will continue to be found. Every one concurs in stating that the star-fish, so destructive to the oyster in northern waters, is unknown in these sounds.

The common five-fingered star-fish of our north-eastern coast is very abundant on oyster-beds on the southern coast of New England, and very destructive to the oysters on which it feeds. The mouth of the star-fish is on its under side, and opens directly into the stomach. It has the power of turning its stomach inside out, projecting it between the open valves of the oyster, and sucking in the soft parts.

Star-fish possess in a very high degree the power of reproducing lost members; a disc with a single ray left will reproduce other rays, and become a perfect star-fish. More extraordinary is the readiness with which those species display, which have long and slender rays, in breaking off those members. Some species, such as the Brittle Stars, can scarcely be obtained for a museum in a tolerably perfect state, because they break themselves to pieces upon any alarm.

We are informed that oyster packing establishments have been opened recently at Washington, on the Tar River, and Newbern, on the Neuse.

Every neighborhood has its own peculiar methods of farming, which are often the results of wisdom gained by experience. The farmers in eastern North Carolina cut off the tops of the corn plant, just above the ears, while the leaves are still green and nutritious, cure and stack them for fodder. They appear to take the place which hay does with our northern farmers. When the corn has fully matured and hardened, the ear is taken out of the husk, without removing the latter from the stalk. Probably a portion at least of the husk is eaten by the cattle which range the fields.

The corn-fields were many of them covered with a thick coat of dead grass, crab grass, and foxtail, which grow up in the fall after the summer cultivating of the corn has finished. There

were many fields overgrown with Indian grass, or as it is here called, broom grass, of which the housewives make convenient whisks, by tying a number of stalks into a tight bunch.

We saw many of the Scuppernon Grape vines, which originated in the low, sandy parts of N. C., and thrive there. These are allowed to run at will over a horizontal terrace, supported on posts 6 or 7 feet in height. This vine is said not to bear pruning, so that process is limited to cutting out the dead branches. As the vine grows, the trellis is extended, so that in some cases it will cover a quarter of an acre or more. We saw vines 60 or more years old, with great twisted trunks approaching one foot in diameter. The grapes are large and of a light copper-color, with a thick skin and soft pulp. They are much esteemed—and we had frequent opportunities of testing the good quality of the preserves made from them. As they grow singly and not in bunches, they are difficult to market, and are mostly used at home.

One curious feature about the vines, was the multitude of aerial roots thrown out from the trunk and branches. These hang down like so many cords, often subdividing into branches and were strong and tough. They were mostly about 3 feet in length—and if they had reached the earth would probably have taken root in it and become new stems, as in the Banyan or Indian Fig—the most celebrated of the plants of this kind.

The Banyan is a species of fig. The branches send shoots downward which, when they have rooted become stems, the tree in this manner spreading over a great surface and enduring for many ages. One of the most remarkable of those trees, growing on an island in the Ner-budda, has been described as measuring 2000 feet in circumference by the stems, while the overhanging branches cover a much larger space. Its larger stems numbered 350, and the smaller more than 3000, and new roots were descending in profusion. Seven thousand persons were said to have found shade under its branches, at a Hindoo festival.

Two of our poets have described the Banyan tree in language which gives a vivid picture of this remarkable plant. Milton says:—

"Branching, so broad along, that in the ground
The bending twigs take root; and daughters grow
About the mother tree; a pillared shade,
High over-arched, with echoing walks between.
There oft the Indian herdsman, shunning heat,
Shelters, in cool; and tends his pasturing herds
At loopholes cut through thickest shades."

Southey's description is fuller—

"'Twas a fair scene wherein they stood,
A green and sunny glade amid the wood,
And in the midst an aged Banyan grew.

It was a goodly sight to see

That venerable tree,

For, o'er the lawn, irregularly spread,

Fifty straight columns prop'd its lofty head;

And many a long depending shoot,

Seeking to strike its root,

Straight like a plummet, grew towards the ground.

Some on the lower boughs which crost their way,

Fixing their bearded fibres, round and round,
With many a ring and wild contortion wound;
Some to the passing wind, at times, with sway
Of gentle motion swung;
Others of younger growth, unmoved were hung
Like stone-drops from the cavern's fretted height.
Beneath was smooth and fair to sight,
Nor weeds nor briars deformed the natural floor;
And through the leafy cope which bowed it o'er,
Came gleams of chequered light."

Friends about Belvidere are very hospitable, and show much kind attention to their visitors. About half of the members of Eastern Quarter reside nearly 50 miles distant in Northampton County. More than 40 of them came to attend the Quarterly Meeting. It is a full day's journey. They mostly come on Fifth-day, keeping loosely in company, and lunching on the road. The Select Meeting is held on Sixth-day, the general Quarterly Meeting on Seventh-day, a meeting for worship on First-day, and on Second-day the visitors depart for their homes. The Q. M. is held at Belvidere in the Fifth and Eleventh months, and at Rich Square in Northampton Co., in the Second and Eighth Months. This visiting to and fro has some of the charms of a holiday excursion for the young people; and their tarriance for several days at a time, visiting among each others' families, tends to promote a social and friendly feeling between the two rather remote branches of the Quarterly Meeting. The facilities for travel in the vicinity of Philadelphia, which enable Friends attending Quarterly Meetings, mostly to leave home in a morning, attend the meeting and return the same day, while they are a great convenience, yet sadly interfere with the social communion that formerly marked such occasions.

J. W.

(To be continued.)

FOR "THE FRIEND."

The Deceptiveness of Error.

In the 2d chapter of Paul's 2nd Epistle to the Thessalonians, the mystery of iniquity is shown to be very great. Believers were then told the story of Truth even as they are now told. The words of prophecy did apply then and now; but who has believed our report, and to whom is the arm of the Lord revealed? The mystery of iniquity doth now already work, as it did then work. "Only he who now letteth will let until he be taken out of the way."

Is there not cause to fear that unless error be discarded from the visible Church, and it be more thoroughly cleansed from all iniquity—the time will be hastened when the deceiverliness of unrighteousness in them that perish will so operate as to cause the way of truth to be evil spoken of, and thus many be turned aside? It requires Light to see light. Such as are in error see no beauty in the Saviour that they should admire Him. To them "He hath neither form nor comeliness." The Apostle admits that blindness in part had happened to Israel. There is much proof that it has now happened by the signs and lying wonders which are made manifest. When the "better day" shall have come, then the fruit of the Spirit will be seen in greater perfection than now is seen. What a great change, "when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." How complete is the figure of being lead by Him of whom prophecy declares that "Unto us a child is born—that unto us a son is given," and that the government is to be upon his shoulders, bearing the name of Wonderful. He it is that shall

bring about this great change which the children of Adam so much need—when Ephraim shall not envy Judah and Judah shall not vex Ephraim—when nothing shall hurt nor destroy in all my holy mountain, saith the Lord."

P. R. GIFFORD.

PROVIDENCE, First Mo. 3rd, 1891.

Counting the Cost.

BY THEODORE CUYLER.

Two men propose to build residences for themselves. One selects an inferior workman and inferior material; and when the flashy and flimsy structure is finished, he boasts of his good bargain. In a few years the rickety affair is tumbling to pieces about his head. The other man selects a skilful builder (whose time and brains are valuable), and excellent material, and demands thorough work. He pays a good price for a good home. "Wisdom is justified of her child," and his children after him justify his wisdom in rearing for them a solid and durable homestead. It was in reference to such cases that the Divine Teacher propounded the question, "Which of you intending to build a tower, sitteth not down first—and counteth the cost?"

Human life is character-building; for, remember, that character means exactly what we are; while reputation is only what other people think we are. Every man builds his own character; and perhaps the reader of this article may be honestly anxious to build after the Bible plan. Fix one fact in your mind, however, and that is—the better and stronger Christian you are, the more dearly you must pay for it. All the best things are costly. Jesus Christ laid down his own life to redeem you from hell. "Free grace" for you meant Calvary for Christ! A strong, godly character is not to be had gratis. When Paul discovered that the price of eminent spiritual power was a complete consecration to his Master, he said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Henry Martyn, as his price, flung away all hope of literary distinction, and exiled himself to a pioneer mission of hardships in Persia. Glorious Livingstone did the same thing in Africa. All self-knowledge also must be bought dearly. King David paid for his by disgrace and the death of a darling child; but it gave us the fifty-first Psalm. Peter paid for his by his bitter agony of shame in Pilate's courtyard. It was a great price for a great prize. Every fresh discovery that you make of your own weaknesses will be worth all that it costs you.

As God reckons jewelry, there is no gem that shines with more brilliancy than the tear of true penitence: yet God only knoweth what heart-pressure and what crushing of wilful pride may have been necessary to force that tear to the cheek of a stubborn sinner. I have sometimes met with a person who possessed peculiarly lovable traits of gentleness, self-abnegation and meek bravery under sharp trials. I envied such a beautiful character. Ah, I little knew at what a fearful price of severe chastenings, bitter disappointments and bereavements—of faith tried in a white heat of affliction, all that loveliness of character had been attained. He who would be most like Christ, must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the

sunny side of the street in silver slippers is usually the product of head-winds and fights—of crosses carried and of steep climbed on the road to Heaven. "The tri your faith worketh patience." So is it with the noblest traits of a robust, healthy and metrical character. No man is rocked godliness in a hammock. Christ offers you free ride to Heaven in a cushioned parlor. John Bunyan sent his sturdy "Pilgrim" Celestial City on foot; and some pretty walking and hard conflicts did he encounter before the pearly portals welcomed him to streets of flashing gold. His piety was self-denying, stalwart and uncompromising; he withstood even the stiff severities of duty, and never coddled with confectionaries. Self-indulgence is the besetting sin of the times; but you long to be a strong, athletic Christian, must count the cost. It will cost you the giving up of some old favorite sins by the root, and the cutting loose from some entangling alliances, and some sharp set-tos with the tempter: it will cost you the submitting your will to the will of Christ. Let me pay you three or four cheering encouragements.

The honest service of Jesus Christ pays you a rich dividend of solid satisfaction. There is no wretchedness in a true Christian's triumph; his bruised flowers emit sweet fragrance. The fruits of the Holy Spirit are love, joy, peace; the promise of the Master is, that your joy shall remain with you, and your joy shall be full. The sweetest honey is gathered out of the hive of a busy, unselfish, useful and life.

A man is always happy when he is right, happy in doing right, in the satisfaction of an approving conscience and the smile of God. A millionaire said to me, not long ago: "There is no greater humbug than that money makes a man solidly happy; mine never made me so until I began to serve God and do good for Him." The more that your religion costs you, my friend, the richer returns it will bring to you.

While you are counting the cost of building a noble and holy life, never lose sight of the fact that Jesus Christ is a partner in your undertaking. "In Me is thy help;"—"My grace is sufficient for thee." The closer you keep partnership, the stronger you are. He who has begun a good work in you, and for you, will perfect it until the day of Jesus Christ. Finally, there is a crown at the end of the flight.—

"Our knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And we shall be like Him."

Let me say to all my readers, that if it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs dear: sin costs self-destruction.

To be a sober man, costs self-restraint and the scoff of fools. To be a tippler, costs an injured purse, a ruined body, and a lost soul. The sensualist pays for his vices a tremendous toll. The swearer must pay for his oaths the Sabbath breaker for his breach of the law. There is a way that seemeth pleasant to a man; but if it is not God's way, the end thereof is death. Count the cost! Sit calmly, my friend, and make the honest reckoning. Put into one scale some hardships, denials and conflicts—and at the end of the scale, Heaven! Put into the other scale self-indulgence.

a sinful life—and at the end of it, hell!—weigh the two; weigh them for eternity. And while you are watching the scales, the loving spirit will whisper in your ear the solemn question: "What shall it profit you to gain the whole world, and lose your own soul? What will a man give in exchange for his soul?"

BROOKLYN, N. Y.

FOR "THE FRIEND."

Memoranda of Abigail Hutchinson.

(Continued from page 193.)

Eleventh Month 2nd, 1889.—[After noting this date, the acknowledgment of gifts in the ministry of two Friends by the Select Quarterly Meeting, A. H. thus comments thereupon]: It is cheering and encouraging in our low state, to see others raised and qualified to take the places of those who have been removed from us. The Lord is no less able now, as faithfulness is abode, to raise up and qualify judges as at the first and counsellors as at the beginning; and to shorten the period when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Twelfth Month 22nd.—This morning when I awoke, a sweet feeling took possession of my mind—a feeling of inward quiet. The dear Master's presence was felt.

First Month 1st, 1890.—My life has been strengthened another year. Holy Father, you have been with me through a long life, and been my sufficiency in seasons of trial and bereavement. I pray Thee, still keep near now the shadows of the evening are far stretched; and when Thou art pleased to grant a release, receive my spirit with the just of all generations, who surround thy throne.

4th.—Awoke this morning, thankful for my many mercies. The language arose in my heart, "Bless the Lord, O my soul; and all that is within me, bless his holy name." "Who forveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

Third Month 1st.—Have been confined to my chamber, and most of the time to the bed, with severe spell of influenza, for nearly nine weeks. In the early part of my sickness, I felt it was the beginning of what would be the end. Have been favored with a peaceful feeling. And though in looking over the pages of my long life, I am sensible of omissions and commissions, believe, that through the mercy of my Holy Redeemer, all will be forgiven and blotted out; and a place of rest prepared for me, to be joined my beloved relatives, who have entered the arched gates. O the blessed hope! unworthy as I feel. He whom I have endeavored to serve, has been near in this time of need, and supported me by his presence. Praise to his ever-living and everlastingly worthy name.

A few short notes excepted, here our dear friend, so far as these memoranda are concerned, laid down the pen; though she lived about three months after, or until she had entered her 93rd year. It is not those who begin to serve the Lord early, but those who "hold the beginning of their confidence steadfast unto the end," faithfully keeping his statutes and commandments, that are made partakers of Christ: being such as He will acknowledge before his Father with the holy angels. How unspeakably sweet and precious to the weary and weary pilgrim, as to all other

heaven-seeking ones, who "have tasted of the heavenly gift" and "the powers of the world to come," must be the salutation from on high: "Well done, thou good and faithful servant;" "enter thou into the joy of thy Lord." Sweet indeed to those who in profound humility, in holy fear, and in filial obedience, have sought through and over all the vicissitudes and trials of this probationary state, as the first great duty and business of their lives, so to have "respect unto the recompense of the reward," as to be admitted within the pearl gates, the never-ending rest of the righteous.

The annexed poem, addressed to Abigail Hutchinson on her 92nd birthday, the compiler has had liberty given to publish in connection with her memoranda.

TO ABIGAIL HUTCHINSON,
AGED 92 YEARS.

There is light in the deepening shadow,
When the work of the day is done;
There is rest for the weary pilgrim,
For the patient and suffering one;
The Master is watching and waiting,
To gather the harvest yield,
The early and late of his servants,
Who labor within his field.

So softly the curtains are folding
Thy life in the twilight grey;
So gently our Father is loosing
The bands of the trembling clay,
Till it seems on the Heavenly portal
Are resting the aged feet,
That tarry so long near the sunset,
Just waiting the summons to meet.

The King in his beauty is near thee,
Refreshing with heavenly dew
The path of this pilgrimage journey,
Whose "milestones" are ninety and two.
The "pasture" is green in the valley—
"The still waters" ever flow there;
Thus far the Good Shepherd has led thee,
And watched with peculiar care.

Oh! sweet are the words of the Saviour,
His promises precious and true;
And the humble disciple He comforts,
"Behold I am *always* with you."
Through suffering that has been thy portion,
(From which there are times of release),
His strong arm alone has sustained thee,
Bestowing the blessing of Peace.

It cannot be very long, dear one,
And the angels are waiting to bear
Thine own faithful spirit to mansions
That know neither sorrow nor care.
Oh! sweet is the rest for the weary,
And the welcome awaiting above;
And rich are the poor in beholding
This Father of Infinite Love.

Fifth Mo. 2nd, 1890.

(To be concluded.)

I have much love for those dear young people, and greatly desire they with my own children may experience a growth and advancement in best things, which cannot be done until there is a yielding to the inward call of Heavenly love, and something like a bowing and submitting more and more to the cross. As regards the article of dress thou mentioned, my sense is this—that when we feel some little ability to close in with the offers of Grace or Divine love and be his obedient children, to have any thing in the way, any little thing that seems in our way is a hindrance to this call; it keeps us with the world and in the ways thereof, is one tie yet, and we cannot get on until it is removed; whereas when the way is clear in moments of favor, we feel some little ability to take a step, if it be no more than to beg for preservation and strength to stand.—*From Letters of the Late Hannah Williams.*

FOR "THE FRIEND."

"The Foundation of God Standeth Sure."

What a rest here remains for the tried people of God, in all ages, and under all circumstances, whether of stormy persecution or of beguiling ease! The Creator and upholder of all things, is more abiding than things created, which depend on his supporting power. The heavens, the handiwork of God, were pointed out to Abraham as a fit emblem of the stability of God's promise. Generation after generation have been laid to rest; they yet remain as witnesses of God's fulfilled promises. Abraham's seed, not only after the flesh, but in its fuller scope, his children by faith, are now found in every portion of the globe. And the foundation upon which Abraham built his eternal hopes, is still that of his children; viz., the knowledge and revelation of God by the Spirit of his Son. It is by the Spirit's enlightening power that we behold in the lonely suffering Jesus, the incarnation of the holy, the omnipotent, and eternal Deity. It is by the teachings of the same Spirit, that we receive a fuller revelation of God's purpose and love towards us, as shown in the Gospel of his only begotten Son. This same Spirit, whose teachings far transcend the highest soarings of man's wisdom, if followed in childlike obedience, will make known to us things Divine, as we are able to bear them. This same Spirit spoke through holy men of old, who wrote the Scriptures, and who not only fearlessly gave the judgments of God on men then living, but by a prescient knowledge foretold the sufferings and death of the anointed One.

This transcendent subject exercised the minds of kings and prophets, who dimly foresaw the glory that would follow. Moses, the great law-giver, prophet, and captain, who brought Israel out of Egypt, and who was a prototype of Christ himself, gave a commanding prominence in the impressive rites and ceremonies instituted in the Jewish law, to those which were typical of the sacrifice of Christ. The prophets, more especially David and Isaiah, dwell minutely on the theme. The apostles, who had forsaken all to follow Jesus in his earthly wanderings, and the learned Apostle Paul, who was familiar with these stirring scenes—all unite in ascribing to that sacrifice, the first and chief place in the redemption of man. Our Saviour Jesus Christ offered up himself, through the Eternal Spirit, as a sacrifice of a sweet-smelling savor to God. He arose from the dead and ascended on High, by the power of the same Spirit. He sitting on the right hand of the power of God, poured forth in fulfilment of his promise—the same Spirit—on his Church; and it is that same Spirit, reproves and converts the sinner, and teaches the willing and true follower of Christ ascended, to accept these facts as articles of faith, and not to stumble at things we cannot fathom. Man's wisdom in things natural fails to fathom many things. For instance—though we accept the sun as the grand source of light and heat, we cannot tell what light is; much less can we tell the wonderful source of its great fountain or by what means the sun is enabled to pour forth its unquenchable fires through countless ages. So with the mysterious and wonderful incarnation, suffering, and sacrificial death of the Son of God;—though thankfully receiving its life-giving benefits, we are as the poet exclaims, "lost in wonder, love and praise." Neither shall we fully know the debt of gratitude we owe to that great Shepherd, who gave his life for his sheep, till

the veil of this flesh is removed, and we stand before Him and see the King in his beauty!—Till then, whilst abiding in this fleshly tabernacle, we accept as sureties of the promises of God, the comforts of his blessed Spirit, the holy Sabbaths, He bestows on the storm-tossed soul, and the abiding faith that He vouchsafes, that having begun a good work in us, He will carry it on to the end, to his own glory and our salvation.

W. W. B.

How Does God Call His Ministers?

The Divine Call comes by the direct action of the Holy Spirit in and upon the human spirit. In some cases the pressure of the Spirit's influence upon the heart steadily increases until it is decisive. This pressure is mysterious, but not miraculous. It may seem like the mere natural accumulation of reasons urging one from doubt to decision. But it is more than that; it is the power of God's Spirit working according to the laws of the human spirit to accomplish his holy will. This internal working of the Holy Spirit is a blessed truth which is full of comfort to those who have the quickened spiritual sense to realize it. I trust we are all of us among those who, as Longfellow sings,

"believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

But we must go further than our honored poet went and recognize in all these "longings, yearnings, strivings," something more than human instinct; we must see in them the working of the Divine Spirit. If we believe in this in-working as a *personal matter*, as we should believe in it, then we shall look for it and look and pray for it, and so we shall have it.

The Divine Spirit calls directly to the human spirit, and his call should be imperative. Not by startling flash, as on the Damascus road, not by audible voice, or by signs and wonders as in the olden time, but by the "still small voice," heard in the calm of honest earnest thought, the Spirit of God does call the spirit of man to service and to sacrifice. Not always is the call articulate in a single imperative. Sometimes the spirit simply suggests; awakens inquiry, stimulates thought, answers objections, silences excuses. The call may be sudden, sharp, startling, decisive, or it may be so quiet and gentle that it may seem questionable, and will involve the delicate and difficult balancing of reasons and of motives. As another puts it:—

"There are unresounding calls, thousands of them, calls that cannot be heard at all except as you listen closely; but which, reverently heeded, may grow at last to thunders of assurance." Years ago, up in the wilds of Vermont, a woman established public Sabbath services; she selected a young man to read printed sermons to the congregation. After a time that Christian woman said to that young man:

"You must be a Methodist minister."

"But," he said, "I am not a Christian."

"No matter," answered the woman; "you are called to be a Christian and a preacher, both in one call, as Saul was."

That young man became Bishop Hedding. He was called to the ministry through the voice of an earnest Christian woman; but he was called by the Spirit of God.—*Thomas S. Hastings, in The Independent.*

FOR "THE FRIEND."

PENTECOST.

Hast thou tarried with the faithful
At the soul's Jerusalem?
Art illumined by the Spirit
That of old swept over them?

Is a flame within the message
That thou holdest for the lost?
Oh, beloved, hast thou tarried
For the Lord's swift Pentecost?

Turn aside from all thy wisdom;
Leave thy plannings by the way;
Simply enter in and tarry
Where the faithful wait and pray.

Art thou glad to give thy little
For the whole,—self, only, lost?
Then, behold, thou art entreated,
'Tis thy day of Pentecost.

D.

SELECTED.

THE LAST EVE OF SUMMER.

BY JOHN GREENLEAF WHITTIER.

Summer's last sun, high unto setting, shines
Through yon columnar pines,
And, on the deepening shadows of the lawn,
Its golden lines are drawn.

Dreaming of long-gone summer days like this,
Feeling the wind's soft kiss,
Grateful and glad that failing ear and sight
Have still their old delight,

I sit alone and watch the warm, sweet day
Lapse tenderly away;
And, wistful, with a feeling of forecast,
I ask, "Is this the last?"

"Will nevermore for me the seasons run
Their round, and will the sun
Of ardent summers yet to come forget
For me to rise and set?"

Thou shouldst be here, or I should be with thee
Wherever thou mayst be,
Lips mute, hands clasped, in silences of speech
Each answering unto each.

At this still hour which hints of mystery far
Beyond the evening star,
No words outworn suffice from lip or scroll;
The soul would fain with soul

Wait, while these few, swift-passing days fulfil
The wise, disposing Will,
And, in the evening, as at morning, trust
The All-Merciful and Just.

The solemn joy that soul-communion feels
Immortal life reveals;
And human love, its prophecy and sign,
Interprets love divine.

Come then, in thought, if that alone may be,
O friend! and bring with thee
Thy calm assurance of transcendent spheres,
And the Eternal Years!

—*The Independent.*

SELECTED.

"MY TIMES ARE IN THY HAND."

I need not care
If days to come be dark or fair,
If the sweet summer brings delight
Or bitter winter chills the air.

No thought of mine
Can penetrate the deep design
That forms afar, through buds and bloom,
The purple clusters of the vine.

I do not know
The subtle secrets of the snow,
That hides away the violets
Till April teaches them to blow.

Enough for me
Their tender loveliness to see,
Assured that little things and large
Fulfil God's purpose equally.

How this is planned,
Or that, I may not understand;
I am content, my God, to know
That all my times are in Thy hand.

Whatever share
Of loss, or loneliness, or care
Falls to my lot, it cannot be
More than Thy will for me to bear.

And none the less
Whatever sweet things come to bless
And gladden me, Thou art its source,
The sender of my happiness.

Add this to me,
With other gracious gifts so free,
That I may never turn my face
In any evil hour from Thee.

Nor on the sand
Of shifting faith and feeling stand;
But wake and sleep with equal trust,
Knowing my times are in Thy hand.

—*Mary Bradley, in Boston Transcript.*

FROM THE "INDEPENDENT."

Norwegian Fiords.

It sounds simple enough to say that a is an arm of the sea running for a long distance through a mountain valley; but how barren and cold the words sound to any one who experienced the reality! They convey a utterly no idea of the forms, the striking contrasts, the wonderful colors, which go to make the effect of these inland recesses, where, from the beat and roar of its stormy entry the ocean takes the land into tenderest embrace.

In the first place, there is the unexplained depth. The Soque Fiord is, in some places, thousand feet deep; the North Sea, of which it nominally forms a part, is nowhere over a hundred. How did this extraordinary discrepancy come about? The tint of the sea, as of us know, changes with the change from shallow to deeper soundings; and as a result, waters of the fiords, whether seen in sunlight or shade, have an extraordinary brilliancy of splendor of color quite unlike that of the ordinary ocean.

If I were to put into a single sentence the impression made upon me by the most beautiful of them, say the Naero Fiord, I would say it was like the Yosemite Valley, its precipitous sides doubled in height, and topped here and there with a snow-peak, and the sea let in to fill the space between the mountain walls to half the depth. There is the same superb cliff formation on either side; the same beautiful vegetation on the lower slopes, and the same plunging lines of waterfalls. But in the fiords the river tower up into sharper pinnacles, and the valley extends to a hundred miles or more of length, narrowing and expanding to form a series of lake-like inlets, through which you sail, locked, as it were, with no visible outlet for escape. Then, as the steamer glides on, the vista opens, and a further reach of wonder is revealed. Fiord scenery is a succession of surprises. In the long seventeen hours' sail from Bergen to Laerodaseuren, the effects are never repeated, and each seems finer than the last. You are sometimes reminded of the Rhine, sometimes of the Hudson—sometimes of Lake George; it is all on a grander scale, and the Alps seem to be thrown in as a setting and background to the picture.

There are no shallows in the fiords, no rocks. Even in the darkness, the steamer finds its way, feeling no need of buoys, light-houses or sounding-leads. Unsteered directly for a cliff, they are safe where; and the Norway darkness is never dark during the summer-tide as to render the cliff invisible.

The lower heights have a lovely bloom

retation over them. Here and there dark
ts of pine or spruce sweep upward. Higher
l, the mountain forms are of extraordinary
ness. It is nothing unusual to find a sheer
precipice of four or five thousand feet rising
suddenly from deep water. In the solemn shadow
ch it casts, jewel-like reflections ripple and
y. Above the great cliffs, you catch glimpses
shining spires and domes of snow, or a gla-
sweeps downward like a foaming cataract,
rested and frozen to its place. Everywhere
air is musical with the sound of falliug
ers. On every hand, down every mountain
come sheets of plunging foam, fed from the
ws above. Eight, ten, twelve of these jubi-
cascades, are sometimes in view at one
e, and they give a sense of swift, happy life
movement which is peculiar to fiord scenery,
which I have never met to the same degree
where else.—*Susan Coolidge.*

second Mo. 24th, 1833. To stem the current
customs, it requires firmness; good customs
may follow, but out of the way customs and
ions we ought not to submit to, not at all.
may possibly, not hurt us, but example is
erful, and it may hurt a weak brother; this
sideration has had more place with me, in
ard to little matters relating to my dress,
n any other consideration; I seem to feel as
I should be accountable for what liberties
ers might take on my account. Thou may
asure up this hint, it may apply in many
le things. Fenelon says, "Little things are
le things, but to be faithful in little things is
nothing great."

I have one thing more I want to say, do dear
—, reflect on the great importance of attend-
religious meetings; not be a formal attender,
let thy mind be impressed with a sense of
solemn duty when assembled for the wor-
o of Him from whom we receive all we have,
I avail thyself of the privilege of going to
etings. Our time here is short and uncer-
n, and we need be industrious, fitting our
ls for a never ending state.—*Hannah Wil-*
ds.

HERE is hope for the world while a child's
speaks louder in a busy city than a trum-
s' blast. When Chestnut Street, just below
ad, in Philadelphia, was thronged most
sely on a recent afternoon, a toddling child,
h sobs and tears, cried out for "Mamma," as
he were all alone in the world. At once the
wd was stayed. Fashionable shoppers, and
iness men, and careless loungers, and hur-
laborers, all stopped, with interest in their
es, to know the meaning of that cry. And
n it was seen that it was really a lost child,
ry person in that city-throng was moved by
ommon purpose of giving help to that child,
f showing sympathy with it. All business
suspended for the time being; and men
women passed the word along, that the lost
d was here, and asked anxiously where the
her could be. And when, after a while, the
her was found, and the child was restored to
a deep sigh of relief went up from many a
bled heart, and smiles came again on tearful
as, as the whirl of business was resumed, and
incident of the moment became a thing of
past. It is such incidents as this that show
t every heart is human, and that those who
k and watch for souls need not toil without
e of sympathy from others, but may be sure
t, in God's world, God's little ones have still
ace in the interest and the love of all.

FROM "THE BRITISH FRIEND."

Peculiarities of Friends.

FRIENDS' MEETINGS.

We now proceed to consider the peculiarities
of Friends as exhibited in their meetings for
worship, and the peculiarity of those meetings
themselves. Perhaps the first thing to attract
the notice of a stranger on entering a Friends'
Meeting, is the sight of men Friends, or some of
them, sitting with their hats on. This peculi-
arity is especially noticeable to those who look
upon places set apart for worship as in them-
selves sacred; yet it cannot fail to be noticed
by everyone, such a practice being quite or al-
most unknown in any other place of Christian
worship. It would hardly be tolerated by any
other body of professing Christians, although it
is not a very rare occurrence to see an old man
in another place of worship, removing his
wearing-hat, and replacing it with a close-fitting
cap. Long ago, when manners were not so re-
fined or artificial as they are now, nor houses
so comfortable, men wore their hats much more
constantly both at meetings and in private.
Indeed, it would seem as if they were never taken
off from morn till night, except to do an act of
reverence. It is thus recorded as one of the
virtues of King James IV, of Scotland, that
"he coverrit never his heid in the kirk." The
kirk was considered a holy place, and the king
had respect unto it. Friends, however, do not
regard places as holy. Holiness belongs to
God. He can make his presence felt in any
place, and thus make it holy; and when his
presence is withdrawn, that which made the
place holy is withdrawn also—no matter how
religiously it may have been consecrated by
men. In the same way, men cannot set apart
days or hours, and by so doing make them holy.
No time is of itself more sacred than another.
When God appears, then his holy influence is
felt, no matter the hour, the day, or the week.
It is not surprising, but quite natural, there-
fore, for Friends, if it suit their convenience,
not to uncover their heads in meeting, seeing
that they do not regard their meeting-places
nor the times of their meetings as sacred, but
only Him whom they have met to worship;
and so it is in their approaches unto Him; and
when they rise to speak in his name, that they
believe it is required of them to uncover their
heads.

Probably the next thing in our meetings that
would attract a stranger's notice, would be the
division of the congregation into sexes—the
men on one side and the women on the other.
What is the reason for this arrangement? I
have been told that it was for the protection of
women Friends in the days of persecution. It
was quite common in those days, for rude peo-
ple to enter the meetings and disturb them;
but these rude people were not the chief offend-
ers. Parliament passed laws against Friends,
forbidding their meetings, and it was made a
crime for them to meet together to worship
God, even in each other's houses. At that
time it was not policemen who looked after the
law-breakers, but soldiers; and when Friends
met for public worship, their meetings were
often broken up by soldiers, who thought little
of pulling down any one who was speaking in
meeting, and marching him off to prison.—
Sometimes the whole meeting was taken to
prison, but more commonly it was only the
men, or some of them. Well, it has been said,
that it was in order if possible to keep women
Friends from being annoyed or laid hold of by

the soldiers, that they were accustomed to sit
apart by themselves—for then, when the sol-
diers came, they could lay their hands on any
men Friends they were searching for without
going among the women Friends at all.

I cannot tell whether this is really the reason
why the men and women sit on different sides
in our meetings, but probably such an arrange-
ment had frequently the effect I have men-
tioned. But another reason, and I think the
more likely one, is, that such a division of the
meeting was not peculiar to Friends' Meetings
at all; but was common to other meetings, and
was found conducive to good order. Nor has
it lost its usefulness yet, as many besides Friends
can testify, who have found it expedient to
adopt it, in dealing with mixed congregations.
In most places of worship, the regular attend-
ers have particular seats apportioned to them.
In many cases they pay a rent for them, and so
long as they possess the seats, whether paying
rent or otherwise, nobody else is entitled to
make use of them. Thus, families sit regularly
in the same seats, and there is as much distinc-
tion made in the classes of seats as in the
classes of people. Instead of men and women
sitting separate, it is the rich and the poor who
sit separate. In Friends' Meetings, on the other
hand, every seat is free. Except in the gallery
overlooking the meeting, which is erected for
the convenience of ministering Friends, and
those having an oversight of the meeting, there
are no seats set apart for individuals. Any one
attending meeting may sit where he chooses, no
matter whether he be a member of the Society
or not, nor what may be his rank or condition
in life.

These peculiarities I have just referred to,
are of course merely incidental. There is no
rule for keeping the hat on or off in meeting;
and the practice of Friends varies greatly.
Each one is expected to consult his own con-
venience in the matter. He offends no one by
taking his hat off, and he favors none by keep-
ing it on. But, as already mentioned, it is oth-
erwise when supplication is being offered—the
good order of the Society, as well as the sense
of religious propriety, requiring men to uncover
their heads in their direct approaches unto God.

The sitting of men and women Friends on
different sides of the house, is purely a matter
of discipline, and it is only because it is con-
sidered, and rightly so, I believe, that order is
better preserved by their separation, that the
separation is made. It need not affect a man's
Christian life or practice whether, when worship-
ping, he sit in a mixed company of men and
women, or in company of men and women oc-
cupying different places in the same room. In
most cases it would not even affect the order
and decorum of the meeting, but in some there
would be a liability to have the attention dis-
tracted, and even to lightness of behavior, which
is to a large extent avoided by the separate sys-
tem.

WILLIAM.

Confectionery Religion.—That is what Spur-
geon calls it. We all know what he means.
We have the confectionery Christians in all
our churches. Oh, how fond they are of sweet
things! You cannot clog their appetites with
bon-bons. If the minister preaches about the
love of Christ, and how he "like a tender shep-
herd leads," they say: "Wasn't that a lovely
sermon?" But if he preaches repentance or
responsibility, they go away silent or soured.
They don't want what they call a vinegar gos-
pel. But though there is more sweetness in the

Bible than in all the world besides, it is not all sweetness. We are told in it that we must deny ourselves and take up our cross—that we must crucify the flesh, with its affections and lusts. But he that preaches these things is old-fashioned. So is he who proclaims God's sovereignty and the fearful penalty of sin. This age is too refined, its sensibilities are too delicate, to endure such preaching. But woe to the man, who, claiming to be an ambassador of Christ, goes into the confectionery business; and woe to the churches who demand that the church shall be a candy store.—*C. E. B., in The Occident.*

"Gladness on Wings."

"I can show you a nest," said our host one evening after tea, "that you ornithogalls haven't been smart enough to find."

The gentleman was a joker, and his statements were apt to be somewhat embellished by his vivid imagination, so that we accepted them with caution; but now he looked exultant, and we believed him, especially as he took his hat and stick and started off.

Properly snubbed, but too much interested to resent it, we followed; for to decline seeing a new nest required a pitch of meekness, or resentment, we never expect to reach.

Down the road we went, a single carriage-way between two banks of grass a yard high. After carefully taking his bearings by certain small elm trees, and searching diligently about for an inconspicuous dead twig he had planted as a guide-post, our leader confidently waded into the green depths, parted the stalks in a certain spot, and bade us look.

We did. In a cozy cup, almost under our feet, were cuddled together three bird-babies.

"Bobolinks?" we cried in a breath.

"Yes, bobolinks," said our guide; "and you had to wait for an old half-blind man to find them for you."

We were too much delighted to be annoyed by his teasing; a bobolink's nest we never hoped to see.

We looked long at the tiny trio so compactly packed in their cradle, till they awoke and demanded supplies. Then we carefully replanted the dead stick, taking its exact bearings between three trees, drew a few grass-stems together in a braid at the margin so that we should not lose what we had so accidentally gained, and then we left them.

During this inspection of the nest, the "poet of the year" and his spouse were perched on two neighboring trees, utterly unmoved by our movements. They were, no doubt, so perfectly confident of the security of the hiding-place that it never occurred to them even to look to see what we three giants were doing. At least, such we judged were their sentiments by the change in their manner somewhat later, when they thought we were likely to make discoveries.

The evening after, we returned to the charmed spot, parted again the sweet grass curtains and gazed down at the baby bobolinks, while the parents perched on two trees as before and paid not the smallest attention to us.

We passed on down the road to a gate where we could look into a neighboring pasture and watch for a pair of redheaded woodpeckers who lived in that pleasant place, and catch the reflection of the sunset in the northern sky. While we lingered there, I looked with my glass back at the bobolinks, and chanced to see Bobby himself in the act of diving into the grass. When he came out he seemed to notice me, and instantly began trying to mislead me.

He came up boldly, flew to another spot where a weed lifted its head above the green, and dropped into the grass exactly as though he was going to the nest; then he rose again, repeated his tactics, pausing every time he came out, and calling, as if to say, "This is my home; if you are looking for a nest, here it is!" His air was so business-like that it would naturally deceive one not possessed of our precious secret—the real spot where his three babies were cradled, and one might easily be led all over the meadow by the wily fellow.

For six successive days we paid our short visits, and found the nestlings safe. They did not seem to mature very fast, though they came to look up at us, and open their mouths for food. But on the seventh day there was a change in Master Robert's behavior. On the afternoon of this day, wishing to observe their habits more closely, I found a seat under a tree at some distance, not near enough, as I thought, to disturb them.

I did disturb them sorely, however, as instantly appeared. The calmness they had shown during all the days we had been looking at the nest was gone, and they began to scold at once. The head of the family berated me from the top of a grass-stem, and then flew to a tall old stump, and put me under the closest surveillance, constantly uttering a queer call, jerking wings and tail, and in every way showing that he considered me intrusive and altogether too much interested in his family affairs. I admitted the charge—I could not deny it? but I did not retire.

At last he apparently determined to insist upon my going, for he started from his high perch directly toward me. Swiftly and with all his force he flew, and about twenty feet from me swooped down so that I thought he would certainly strike my face. I instinctively dodged, and he passed over, so near that the wind from his wings fanned my face. This was a hint I could not refuse to take. I left him, for the time.

That evening when we went for our usual call, lo, the nest was empty. At not more than seven or eight days of age, those precocious infants had started out in the world!

The next week brought to the meadow what must seem from the bobolink point of view almost the end of the world. Men and horses and great rattling machines, armed with sharp knives, which laid low every stem of grass and flower, and let the light of the sun in upon the haunts and nests of the bobolink babies.

Happily, however, not all the earth is meadow and subject to this annual catastrophe; and I think the whole flock took refuge in a pasture where they were safe from the hay-cutters, and had for neighbors only the cows and the crow babies.—*Olive Thorne Miller in the Independent.*

SELECTED FOR "THE FRIEND."

The choice "of the happiness of him who not only has recourse to God in his last hour, and 'in the time of the great water-floods,' but has long and diligently sought Him in the calm; who has pursued God's favor when he might have enjoyed the favor of the world; who did not wait for the evil day to seek the supreme good; who did not defer his meditations on heavenly things to the disconsolate hour when earth had nothing to offer him; but who can cheerfully associate religion with the former days of felicity, when with every thing before him out of which to choose, he chose God."

The Last of the Buffalo.

It seems impossible, especially to any who has seen them apparently as numerous as the sands on the seashore, feeding on the immense natural pastures, that they could become extinct; for when we look back seventeen years, and remember in what numbers they roamed, even as far east as Fort Harker, in Central Kansas, we naturally ask ourselves, "Have they really all disappeared? Some idea of how many there must have been at one time, may be formed of those that were killed from 1868 to 1881—a period of only thirteen years—during which they were indiscriminately slaughtered for their hides. In Kansas alone there was paid out, between the dates specified, two million five hundred thousand dollars for their bones gathered on the prairies, to be used by the various carbon works of the country, principally in St. Louis. It required about one hundred carcasses to make one ton, the average of eight dollars a ton, equalling thirty-one millions of buffalo in only thirteen years.

These figures may appear preposterous to those not familiar with the great plains twenty-five years ago, but to those who have seen the prairie black from horizon to horizon with shaggy monsters, they are not so appalling. In 1868 I rode through one single herd for five consecutive days, which must have contained at least four millions; and in the spring of 1881 the train on the Kansas Pacific Railroad was delayed, at a point between Fort Harker and Fort Hayes, from nine o'clock in the morning until five in the evening, before it could proceed in consequence of a herd crossing the track in front of it! On each side of us, and to the west as far as we could see—our vision was limited by the extended horizon of the prairie—the whole vast area was black with the surging mass of frightened buffaloes, as they rushed onward to the south. How long the herd had been moving in that direction before the arrival of our train, or how many of the huge animals it contained, I cannot form the slightest conception.

In 1883, when the buffaloes became so scarce that it would not pay to hunt them any longer for their hides, because of the immense distance one had to travel from lines of transportation to find any, and the once great industry was virtually abandoned, the idea [was conceived] that it might be profitable to raise them for domestic purposes, and thus prevent their complete extinction, which was only a question of very short time."

In the spring of 1884, [a man named Jones] began to carry out the plans he had determined upon, and about the middle of April of that year, started for the "Pan-handle" region of Texas to capture alive, if possible, a sufficient number of buffaloes to start his ideal ranch in his home near Garden City.

At the end of that year, eight months after his first experience in catching the live buffaloes, Jones only succeeded in raising four. The reason for the great mortality among them had been discovered by experience. He says that the buffalo is a curiously endowed animal; when captured after they are three months old and are to be raised, no matter how much care is bestowed upon them. Taken when at that age, after domestication is fatal. They seem to possess the power to will die, which they invariably do, apparently from pure chagrin or "broken-downness." Caught younger than three months

are placed with the domestic cows; and, if suck, they thrive from the start, and there is no further danger of losing them. The great advantage is their hardiness and ability of caring for themselves during all kinds of weather. The blizzard of Manitoba, when the thermometer at fifty degrees below zero, did not disturb them in the least. The owner has moved all his herd bought in Manitoba to the famous bathing resort near Salt Lake City—Garfield City. They are to be on free exhibition for the recreation of all visitors. He will devote a great part of his time to gathering other wild animals to add to his collection, which consists of buffalo, elk, deer, and so on. He secured ten silver gray foxes from the Athabaska and Mackenzie rivers, and is sending them for their furs.—*Henry Inman, in Harper's Weekly.*

The Too Earnest for Riches.—Difficult as the work of salvation unquestionably is, to every child of Adam, to the rich, and to the poor, "hastening to be rich," the difficulty is immensely increased; with a profusion of the gifts of God, the ungrateful heart of man becomes, in general, strangely alienated from the Heavenly Giver: with an earnest desire after wealth, comes an increasing indifference to spiritual things and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to brethren. Few Christians perish from the sting of adversity, many wither and fall away beneath the burning sun of prosperity.—*cted.*

Natural History, Science, etc.

Why Food Must Become Dearer.—The possibilities of agriculture are great, and with improved means of transport and of distribution the world will provide food for her children for many centuries; yet it is probable that the latter part of the nineteenth century will be known in future ages as the era of plenty, when the masses were supplied, by a minimum expenditure of labor, to produce more food than at any prior or subsequent period. European peoples may become more free, and their hours of labor may be lessened, the masses may enjoy a greater share of the products of the soil, the tenure of land may be radically changed, and taxation and the money-lender's charge may be abated; but food can never again be so abundant or so cheap, measured by labor as it is now, for the sufficient reason that all the lands of the north temperate zone are already occupied. The unexampled rapidity with which the agricultural resources of America have been developed has created an unprecedented plethora of bread and meat, with resultant low prices, and has thus impoverished the cultivators of Europe and America. Were the two continents as fully occupied as Europe, could the present population of that continent be fed and clothed? Even after banishing a third of her children, Europe now finds it necessary, in order to feed and clothe her 350,000,000 people, to call upon Asia, Africa, America, Australia, and the islands of the ocean for enormous contributions of grain, meat, fish, oil, and wool. Imagine what would be the condition of Europe and its people with a population greatly increased! In Europe food has mainly ceased to increase, even in an arithmetical ratio, and although population has failed to augment as rapidly as many have feared, yet the gap in the proportions widens in an alarming manner.—*C. W. Davis in Forum.*

Passion Fit.—M. J. Davidson writing respecting a medical dispensary in China, says:—"One difficult complaint we are often asked to cure is *ngo chi*, a fit of bad temper or violent passion. You would hardly believe how often that is said to be the starting point of sickness. A gentleman has been bringing his wife again and again with severe heart disease, which was greatly relieved, to their intense pleasure and surprise; but after a while they ceased to come, and then one day the husband arrived, and said he was completely disgusted with his wife; she had had a bad fit of *ngo chi*, and lost her teeth (I don't know whether she had knocked them out), and now he wanted to know if we could supply her with some new ones. These fits of *ngo chi* are often something frightful. I have seen a Christian (?) woman in her own house bang her forehead again and again on the stone floor, and no efforts of mine and another woman combined could hold her back from doing it. If the Chinese are long-suffering, as many of them are, their ire when roused is simply awful."

A Curious Use of Ants.—In some ants the grip of the jaw is retained even after the body has been bitten off and nothing but the head remains. This knowledge is possessed by a certain tribe of Indians in Brazil, who put the ants to a very peculiar use. When an Indian gets a gash cut in his hand, instead of having his hand sewed together, as physicians do in this country, he procures five or six large black ants, and holding their heads near the gash, they bring their jaws together in biting the flesh, and thus pull the two sides of the gash together. Then the Indian pinches off the bodies of the ants and leaves the heads clinging to the gash, which is held together until the gash is perfectly healed.—*Selected.*

Shrewdness of a Sow.—Samuel G. Morris owns a magnificent property on the Mississippi River, above New Orleans, which he has spent thousands of dollars in cultivating as a flower garden. He was bothered for two or three years after he began its improvement to keep the pigs out. They would get in and root up the finest work of his gardeners. In the South it is the same as horse stealing to shoot a neighbor's hog, no matter what mischief the beast may commit. The bloodiest of feuds have been started in the South over the killing of a hog. So when S. Morris found that an old sow had some peculiar facilities for getting into his domain and committing serious depredations he set half a dozen negroes to watch her and see how she got in. There was a stream running through the place. At its entrance into the grounds the barbed-wire fence that surrounded them was stretched over the water at its surface. One day the foreman of the place discovered the hog coming down this stream from the outside. When she reached the wire fence she dived under the water, came up on the other side, swam ashore and began her rooting with grunts of satisfaction. Mr. Morris himself saw her turned out of the grounds and saw her go through the same operation to regain entrance before he barred the waterway against her.—*Troy Times.*

A Climbing Rat.—A rat has been found in New Zealand to possess arboreal habits, being called the bush rat (*Mus Maorium*). Countless swarms of this climbing rat periodically make their appearance in the bush country of the South Island, New Zealand. They invariably come in the spring, and apparently periods of about four years intervene between their visits. On the open ground this rat moves compara-

tively slowly, evidently finding much difficulty in surmounting clods and other obstacles, hence they are easily taken and destroyed. In compensation for its awkwardness and inability to run over the ground, it is an active and nimble climber. It ascends trees with the nimbleness of flies, running out to the very extremity of the branches with amazing quickness; hence, when pursued, it invariably makes for trees if any are in reach.

Insects in Sahara.—Professor Forel, of Zurich, has been observing the ants and other insects which, contrary to expectation, abound in the sands of the Sahara south of Algeria and Tunis. A host of beetles and other insects congregate about the sparse vegetation of the desert, some preying on other animals, others living on leaves and excrement. Even the ants have a parasite, in the shape of a small beetle which clings to their antennæ, without seeming to incommode the bearer, and is thus carried to and fro with more celerity than on its own legs. Professor Forel remarks that the ants of this region are very peaceful. They avoid fighting, and he found only one individual capable of piercing the human skin.

Items.

Poverty and Drunkenness.—Judge Kilbreth in the *Independent* says: "My own judgment, based upon my experiences at the Bar is, that excessive drinking, and the use of liquor in some form or other, either directly or indirectly, is the cause of 90 per cent of the crime, poverty and misery in the community."

The Russian Stundists.—The attention of the religious world is being very largely directed just now to the terrible persecutions of the Russian Nonconformists, and to the rapid development of what is known as the Stundist movement in the southern and western parts of that Empire. When it is considered that this, which is one of the most interesting religious movements of the present century, and now numbers its adherents by hundreds of thousands is only of some thirty years' growth, it will be seen that its spread is remarkable. The leaders of the movement are for the most part peasants, and are not a homogeneous body held together by unity of organization and doctrine, but a number of small independent communities, without any systematized church order or creed. They eschew rites and ceremonies, have no institution of clergy and pastors, and take the Old and New Testament Scriptures as their rule of faith. The drastic measures adopted by the Russian authorities are only having the effect of increasing their numbers, and it is impossible at the present time to forecast the influence which before long the Stundists will exert upon all classes in Russia.

When a well-known Stundist leader, the peasant Riaboshapko, was examined as to his belief and the belief of those who adhere to him, he gave the following succinct and simple account of it—

"1. It is forbidden to touch strong drink; it is forbidden to enrich ourselves at others' expense. We are to help one another—not ourselves.

"2. Nothing but the Gospel for us; no fasts or other kindred institutions.

"3. Churches, as now understood, are unnecessary; for the Lord says, 'Where two or three are gathered together in my name,' &c.

"4. Confession of sins only to God, and not to any human being, no matter how holy he be.

"5. Icons and such things are unnecessary. I look upon them simply as ornaments for rooms.

"6. Baptism to be performed after the pattern of our Saviour. Adults, therefore, and not infants, are to be baptized. It is a sign of the washing away of sin.

"7. We must communicate once a fortnight.

"8. Holidays not mentioned in Scripture are not called for."

The political element is either completely ab-

sent, or appears merely as a protest against the unbearable persecutions of the local administration.

According to their religion, all earthly goods are not given, but, so to say, *lent*, by God to men. To prove faithful debtors, men are bound to come to the assistance of their neighbors when they are in need, sickness, or affliction. It is well known that with the Stundists this doctrine is in no contradiction with their life.

One of their peculiarities is the perfect absence of national and religious intolerance. There were no anti-Jewish riots in the villages where the Stundists formed even one-third of the population.

They think one must obey the authorities in everything except in the matters pertaining to religion.

The writer of the article in *Free Russia*, after entering into particulars with regard to the influences which have brought about the present lamentable persecution, adds:—

"I know positively that the Stundists are arrested, put in chains, kept in prison, and exiled by administrative order to Siberia and the Caucasus in much greater numbers than under the late Count Tolstoi. The police break into the houses of the brethren, disperse their assemblies and incite against them the orthodox mob. What will be the result of these persecutions? It can be but one: the wider spread of the sect, the increased zeal of its proselytes, and the introduction into the doctrine of the sect of the political element which is now totally absent."

Westtown School Committee.—The meeting of this important Committee, held in Philadelphia on the 9th of First Month, was an interesting occasion, in which the minds of many were weightily impressed with a sense of the responsibility that rested upon them, to watch over the religious interests of the children entrusted to their care; and as a means towards this end, to be careful, in appointing teachers, to select persons of religious experience and attached to the principles of Friends, so that they might be qualified not only to promote intellectual culture, but to sympathize with those under their charge in their efforts to resist temptations, and to yield to the visitations of Divine Grace.

One of the most important duties of the officers in such institutions is to train their pupils in the fear of the Lord, and in a loyal attachment to the Society of Friends, of which they are members.

SUMMARY OF EVENTS.

UNITED STATES.—The Indians near Pine Ridge Agency, South Dakota, surrendered on the 15th inst. Very few of their weapons were turned in, and it is thought that the Winchesters have been hidden in the hills. General Miles received permission to send a number of Sioux chiefs to Washington to confer with President Harrison.

In the United States Senate on the 14th instant, the debate on the Financial bill was resumed immediately after the reading of the journal, and was opened by Senator Ingalls, who arraigned both political parties, and advocated the free coinage of silver.

The first amendment voted upon was that of Senator Stewart's, providing for free coinage, and it was adopted by a vote of 42 yeas to 30 nays. The fourth section, providing for the issue of two hundred millions of two per cent. bonds, was struck out—48 to 19. The first section, for the purchase of 12,000,000 ounces of silver at market price, was struck out without a division. An amendment by Senator Plumb, authorizing the Secretary of the Treasury to replace national bank notes by Treasury notes, was defeated—yeas, 26; nays, 40. After all the amendments had been disposed of by the Senate, Senator Vest offered as a substitute for the bill a purely free coinage measure, providing "that the unit of value in the United States shall be the dollar, to be coined of 412½ grains of standard silver, or 25 8-10 grains of standard gold." It was agreed to without a division, and the bill, as amended by the substitute, was then passed—yeas, 39; nays, 27. The Force bill, on motion of Senator Hoar, was then taken up. The vote on taking it up was a tie—33 to 33—but was decided in the affirmative by the casting vote of the Vice President.

On the 14th instant, Representative Mansur, of Missouri, introduced a bill in the House to throw open the Cherokee strip. The bill has the practical sanction of the Administration, the Cherokee Commission

being hopeless of coming to an agreement with the Cherokees. The bill recites the law by which the Government has a right to take the land and pay the Indians 47 49-100 cents an acre, but it waives the right, and agrees to pay \$1.25. Of the amount paid \$5,000,000 is to remain in trust, drawing an interest of six per cent., and \$2,700,000 is to be distributed among the Cherokees entitled thereto under treaty stipulation.

Advices from the northern border of the Cherokee strip are to the effect that the movement to invade the strip is assuming vast proportions. The 29th instant has been set as the day for the general invasion. At one point alone, 3000 boomers have assembled.

The *New York Voice* says: "If we could restore the slave trade in Africa, said Sir Richard Burton sometime since, and take away the rum and gunpower with which Africa has been deluged, Africa would actually be a gainer by the exchange. In a recent address Archdeacon Farrar said: 'In Mahomedan countries when the natives see a man drunk, they say: "He has deserted Mahomet and gone to Jesus."' And now our State Department is doing its best to help the brewers extend their trade to South American countries.

George Bancroft, the venerable historian, died at his home in Washington, D. C., on the afternoon of the 17th inst., in the 91st year of his age.

The production of pig iron in Allegheny County, Pa., in 1890, was greater than ever. The amount in gross tons was 1,346,665. The figures also include spiegel.

Deaths in this city last week numbered 433, an increase of 35 over the previous week, and 344 less than during the corresponding period last year. Of the whole number 217 were males, and 216 females: 55 died of consumption; 46 of pneumonia; 40 of diseases of the heart; 28 of convulsions; 20 of old age; 18 of apoplexy; 18 of paralysis; 14 of croup; 12 of inflammation of the brain; 12 of diseases of the kidneys and 7 of Bright's disease.

Markets, &c.—U. S. 4½'s, 103½; 4's, 121½; currency 6's, 111 a 120.

COTTON was quiet, but steadily held on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$23.00 a \$24.00; spring do., at \$22.00 a \$22.50 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; Western and Pennsylvania extras, \$3.75 a \$4.00; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.35 a \$4.85; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.00 a \$4.50; Minnesota, straight, \$4.65 a \$5.00; Minnesota patent, \$5.00 a \$5.25; Minnesota patent, favorite brands, \$5.35. Rye flour sold at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was scarce and firm at \$2.30 and \$2.40 per 100 pounds.

GRAIN.—No. 2 red wheat, 99 a 99½ cts.
No. 2 mixed corn, 59 a 59½ cts.
No. 2 white oats, 50½ a 50¾ cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5½ cts.; medium, 4½ a 4¾ cts.; fair, 4 a 4½ cts.; common, 3½ a 3¾ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.; lambs, 4½ a 7½ cts.

HOGS.—Good Western, 5½ a 5½ cts., other Western, 5 a 5½ cts.

FOREIGN.—A despatch received in Dublin, from Castlebar, County Mayo, says that the Government, as a measure of relief, has employed a thousand men about Westport, in the construction of a railroad.

The Board of Guardians for the same locality have given the tenants who are in need of assistance, 1200 tons of seed potatoes.

It is said that Balfour's prompt action in relieving the suffering poor in the West of Ireland, has averted many deaths which would have occurred from starvation.

A despatch from London, dated First Mo. 14th, states, that the Press Association has information to the effect that the British Government approves of the appeal made to the United States Supreme Court, asking that Court to issue a writ of prohibition and to annul the action of the District Court of Alaska in condemning the British schooner *W. P. Sayward*, which has been seized by the United States Government on the charge of illegally capturing seals.

The *London Times*, with remarkable frankness, explains the position of the British Government in the premises. That Journal says: "Its," (the Supreme Court's) "decision in favor of Mr. Blaine's contention, would in no sense be binding upon us, and an adverse

decision would put an end to Mr. Blaine's policy stroke."

Up to the 10th inst. cold weather continued throughout Europe generally, and extended into North America. People in various places, and as far north as Southern Italy, were dying of the cold.

Around the villages in the vicinity of Dunkirk, the North of France, wolves are making their appearance, and hunting parties are being organized to terminate them.

The cold weather is causing much misery in about Berlin. Over 62,000 people are out of work, and must so remain until the weather moderates.

An earthquake occurred in Algeria, on the instant. The towns of Gouraya and Villebourg were practically destroyed by the shock, and forty people were killed by the falling of walls. The amount of damage done to property is estimated at £20,000.

The evidence from various quarters in Europe, when compared, demonstrates that, though the remedy has failed in many cases, it has an ameliorating effect in early phthisis, tubercles of the lungs, and lupus.

A despatch from Tobolsk says, that the terrible scourge known as "black death" has reached the city of Tobolsk, the capital of West Siberia. The viceroy of Asiatic Russia, from Samarkand to the mouth of the Obi, is suffering from the scourge. Thousands are dying at Otdorsk, near the mouth of the Obi, owing to the lack of physicians. It seems a hopeless task to try and check the spread of the disease.

A despatch from Buenos Ayres says, that the cholera in Chili is spreading rapidly. The insurgents are very energetic, and are said to be managing a campaign in a very skilful manner. They appear to be possessed of large resources, and the issue of the rising is doubtful.

NOTICES.

A Friend with experience as housekeeper, willing to take charge of house in a family wishing to be relieved of the care. Box 72 Wenonah, N. J.

WESTTOWN BOARDING SCHOOL.—The stage connects at Westtown Station with trains leaving for St. Station, Phila., at 8.53, 2.53 and 4.55, and at other times when timely notice is given to.

J. G. WILLIAMS, Supt.

MARRIED, at Friend's Meeting-house, at Fourth Arch Streets, Philadelphia, on the 1st of First Mo. 1891, INAZO NIROBE, of Sapporo, Japan, to MARY daughter of Joseph S. Elkinton, of this city.

DIED, at his residence in West Branch, Iowa, on the 27th of Eleventh Month, 1890, CHARLES W. COLEMAN, in the 59th year of his age. He was a member of the West Branch Monthly Meeting of Friends, and was deeply concerned that the foundation principles of the Society might be maintained. He was of a quiet disposition and unobtrusive manners, endeavored himself to his many friends. His last illness of several months duration, was one of much bodily suffering, which was borne with exemplary patience and fortitude. His friends have the comforting assurance that he has entered into rest.

—, suddenly, of apoplexy, at Haverford, Pa., on the evening of the 6th instant, RICHARD MOTT, of Burlington, New Jersey, aged 65 years, a beloved and valued member of Burlington Monthly Meeting. His modesty, his unostentatious kindness and charity, and his humble and consistent Christian life, had long endeared him to those whom he dwelt, and who felt the influence of his faithful Christian spirit. The unlooked for stroke fell upon him in the vigor of his years and in the enjoyment of seeming health. Death came as he had long expected it might come, quickly; and with a smile on his face he was translated, we believe, to the joys of his home. His friends and relatives feel the appropriateness of his own favorite lines from Tennyson: "And may there be no sadness of farewell."

When I embark,
For though from out our bourne of time and
The flood may bear me far,
I hope to see my Pilot, face to face,
When I have crost the bar."

—, at her residence in this city, on the 4th inst., ELLEN POULTRNEY WILLIAMS, aged 86 years, a member of the Monthly Meeting of Friends, of Philadelphia.

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On the Principles and Practices of the Society of Friends.

In attempting to give some account of the teachings of the Society of Friends, it is intended to fully set forth their religious life; but only those points in it where the difference of outlook from all other professing Christians marks them as a distinct religious community.

George Fox was concerned continually to testify that Christ had come to teach his people self; and respecting this worthy elder, it could be remembered that though he was the first publicly to proclaim the doctrines which were professed by the Society of Friends, yet we must not suppose that only he had been burdened on account of the errors against which he testified, or that to him alone had there been the uncovering of those Divine truths which had been hidden from mankind through centuries of error. Other men had a similar spiritual history to that of George Fox; and of these, many afterwards united with him were not led to conversion through his teaching, but found their minds in unison with his, they associated themselves with him in a fellowship of joy and of suffering.

In his autobiography it will be seen that before George Fox commenced his public ministry he had no thought of being opposed to the recognized teachers of the established religion; when in a condition of inward unrest, he sought out the most noted men amongst them, in the hope of finding some man who "could speak a consoling word, but in this search he was singularly unsuccessful, and he came to the conclusion that no living man would be able to speak to his state. 'I felt,' he says, 'I had nowhere to go, none to speak words of comfort, none to understand my state,' and then adds, 'it was in these very depths I heard the voice:—there is one even Christ Jesus that can speak to my condition; and when I heard it my heart leaped for joy, for I did see why—that I might give Him all the glory, that Christ Jesus might have the pre-eminence, who enlightens and gives grace, faith, and power.' * * Thus peace came by hearing the voice of the Lord as Christ himself; and in submission to his power and teaching in his own heart, he went forth and preached a Gospel free from customs, rites, and ritual."

But his teaching and that of his fellow laborers may be briefly summarized under the following heads:—

1st. Opposing the teaching which inculcated a submission to established religious authority, they submitted themselves only to the Spirit of God speaking to the single soul. They proclaimed that the kingdom of God is a kingdom of a living Spirit, who holds converse with his people. Thus it was made clear to them that the present dispensation is a dispensation of the Spirit; and therefore they taught that "the great work of the ministers of Christ is to keep the conscience open to Christ, restraining men from imitating their practices further than his Spirit guides and persuades them; for they saw how prone persons are to receive things as truths from those of whom they have a high opinion, and, by imitating their practices, hurt their own growths and endanger their own souls."

A modern writer pointing out the danger, in a liturgical worship, of a young Christian gradually exchanging his personal religion for that of the congregation, says, that the superior excellence of the provision made for him by another, instead of ministering to his growth, is often for him a system of deputy nutrition which tends to destroy development, and arrest the genuine culture of the soul.

2nd. Second in order comes a truth which is partly included in the first, viz:—that this power of Divine converse belongs to *all* men by the will of their Creator and Redeemer. The early Friends appealed unweariedly to the words of the Apostle John in which he testifies of the Light, the true Light, which lighteth every man—a Light, George Fox adds, "sufficient to lead unto the Day Star, because it is a light from God." George Fox said further, "I was sent forth to declare the word of life and reconciliation freely, that *all* men might come to Christ, who gives freely, and be renewed into the image of God." This message opened once again the prospect of that universal kingdom to which Isaiah looked. It gave back to this world the idea of a Divine fatherhood commensurate with the Divine love. It offered to the preacher of good tidings of the Kingdom an assurance sufficient to support his largest hope; for he knew that he could not approach any hearer without having God for his fellow-worker, and the secret voice of the soul for his witness.

3rd. Thirdly that inasmuch as Christ, the fulfillment of all types, the substance of all shadows, has himself come (and in this day of his real presence, we have One essentially in our midst—Immanuel, God with us, who is sufficient for all our needs), the manifestation of his presence with his people is not to be looked for in symbol or representation, but in the real communication of his own Spirit; for the dispensation of types, which are but shadows of the true, is no longer needed and has passed away.

4th. Then, fourthly, it naturally follows that the facts of intercourse with God, of affinity to God, must, if they are received, find expression in life. The early Friends could not conceive

of religion without morality, and their labors were a commentary on the text, "If we live in the Spirit, in the Spirit let us walk." Justification was for them a making, and not an accounting just—not forensic, but real; and conduct was a sign of the fact. * * And being fully persuaded of the efficacy of a child-like trust in the reality of a Divine fellowship to cleanse the rudest and coarsest life, they did not labor towards the accomplishment of any special work of mercy or justice—they were not busied in dealing with partial evils, nor aimed at building up the kingdom of God in fragments, they strove merely for the recognition of a living Christ within every soul; * * in a word they struck at the disease of the sinful which is ignorance of God, and not at the symptoms of that disease."

The teaching of the Early Friends, as summarized above, necessarily separated those individuals who accepted it from their fellow Christians, who still adhered to that system which was upheld by the existing churches of the land; and in the practical endeavor to work out these teachings in the daily concerns of life, there have arisen those usages which distinguish the members of the religious Society of Friends from other professing Christians, and which have but little significance if not considered in relation to the principles which lie at the root.

§ 1. Thus, putting into practice their belief that the kingdom of God is a kingdom of a living Spirit, who holds converse with his people, and whose worship must be in spirit and in truth, it is their usage when met together for this solemn duty to sit down in silence, mindful of the declaration of Christ, "where two or three are gathered together in my name, there am I in the midst of them." And as they esteem the worship of God to be an individual work which cannot be performed one for the other, they are careful that no service or stated vocal utterance in the congregation be allowed to interfere with the silent but not unfelt ministrations of the Spirit of Christ, dividing to every man severally, as He wills; and whilst they recognize, as a means of edification, the preaching of the Gospel and the offering of public prayer; yet, as they believe the call of the Spirit to be necessary to the office of the ministry, so also in respect to public or private worship they declare that, without a sense of the quickening influence of the Holy Spirit, the exercise of the ministry cannot be in the life and authority of the Gospel. For a clear apprehension of Scripture doctrine, and a heart enlarged in love to others, are not of themselves sufficient for the work—the able minister is not of the letter which killeth, but of the Spirit which giveth life; and speaks not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, interpreting spiritual things to spiritual men. And though the work of the ministry is manifold, it being a divinely authorized means for the conversion of sinners as well as for the perfecting of the saints (and therefore there are

diversities of operations;) yet it is the same Lord who worketh all things in all.

(To be continued.)

BELMONT CO., OHIO, 1st Mo. 10th, 1891.

EDITOR OF THE FRIEND:—Having noticed in several numbers of THE FRIEND an item as an advertisement of collections of matter designed as Reading books for our schools, and where for sale, I thought there was hardly prominence enough given to do justice to the work. I thought at the time I would write a little note of explanation, but put it off; and when subsequently in the Editorial of another number, an extract was given from a letter from a person who had been visiting schools in Boston and Chicago, in regard to the character of reading books in those schools, I again thought to write a little on the subject, with a hope that Friends in other places might see their way to join with Ohio Yearly Meeting in bringing these new books into use, if they are found to be suitable.

Several years ago our Yearly Meeting in response to a concern that arose on the subject of suitable reading books for schools free from objectionable matter, appointed a large committee to take the subject under care and ascertain what course, if any, it would be proper for the Yearly Meeting to take in the matter. That committee labored in it, I believe, three years before a plan was formulated, and they were directed to have the books published; which was finally done without the aid of the Yearly Meeting by an association assuming the care of it, and the two numbers of the series advertised have been published, with others to follow, if these give satisfaction, which it is hoped they will.

It was also hoped that other Yearly Meetings might be drawn to unite with ours in this undertaking, believing that the work is but half done when we keep our children from the public schools and have them read in the same books that are used therein, and which inculcate sentiments at variance with the precepts and practices of our Society.

The susceptible minds of children often see inconsistencies which older heads fail to, and this alone should be an incentive to look well to the books which we obtain for them as readers; "just as the twig is bent the tree is inclined."

We hope Friends throughout our country who see the propriety of supporting schools of their own free from association with the public or district system, will give this series of readers a careful examination, and if they prove satisfactory give them a trial. As we think them free from the objectionable features of the other series.

To a Young Friend Under Affliction.—It is not for want of near feeling to thee, under a late proving dispensation, that I have not visited thee with a few lines, but feeling my inability to touch the tender subject, and not hurt, I rather thought better to leave thee in the hands of Him, whose wisdom is unsearchable, and his ways a great deep; desiring thou might be enabled, though hard to flesh and blood to say, "Thy will be done." We must come to this, and it seems to me, "the spirit is willing, but the flesh is weak"—even now.

May He, who comforts his people everywhere and under all circumstances (those who look to Him), comfort thee and sustain thee by day and by night, and give thee to believe all things, will work together for good to these who are rightly exercised thereby.—*Hannah Williams.*

Colorado Flowers.

THEIR ALTITUDES.

Paradoxical as it may seem, the handsomest varieties of Colorado flowers grow in the higher altitudes. Think of sitting down in a bed of stately columbines at an altitude of 9,000 feet, picking on all sides of you, fairly holding your breath for very joy of gathering these queenly beauties. But this is anticipating—for columbines bloom [in Seventh Mo.] and before this month of flowers is ushered in, a whole army of lesser beauties has passed in review and been honorably mustered out of the service.

Early in [the Third Month,] while envious winter still scatters showers of snow in the lap of spring, timidly, as if but reconnoitering, up peeps the pretty anemone, called by some the blanket-flower, from the warm, fuzzy covering that envelops the buds. This little beauty comes as a harbinger of what is to follow, and right royally performs its office. It fairly blossoms in the snow—a delicate, lavender flower about two-thirds the size and something the shape of a tulip, and seems to have no plant—the buds simply appearing, covered with their blanket of dull green and a fuzzy stem;—it grows in bunches, at an altitude of not less than 8,000 feet, and vanishes [in Fourth Mo.] to give place to a profusion of yellow flowers of varying degrees of beauty; perhaps the prettiest being the wall-flower, or thermopsis—which appears in the form of a bunch of yellow flowers on one stem, and sometimes develops in the higher altitudes into beautiful velvet flowers of a brownish-yellow color. Soon the scarlet and lemon-yellow Indian paint-brushes appear; then the rich-hued iris; then the delicate thread-temmed flax puts forth its buds and seems so jealous of its beauty, that the flowers often drop their petals only about two hours after reaching full bloom. One can gather it only by picking the buds and placing them in water to mature at will.

One variety after another of fairly pretty flowers chases each other through [Fourth and Fifth months;] but the Sixth and Seventh months bear the full flower-fruitage of the season. The Sixth Month ushers in the roses, which in the higher altitudes—that is, about 8,000 feet—appear in white, pink, deep-red and variegated. In altitudes below 8,000 feet, they are mostly deep red. I have heard of one double wild rose found on Marshall Pass, but have never seen one.

The columbine, the queen of Colorado's flora—is never found below an altitude of 9,000 feet. Let no one suppose that, having seen a cultivated columbine, he knows what this wild-flower is—for they differ in a marked degree. The flower is in shape like the wild red columbine of the East—about three times as large, and in color a beautiful lavender and white—arranged in what a dress-maker would call a combination suit—the long tubes being white, and finished at the end with a point of yellow; the petals proper being a beautiful lavender. It is such a stylish flower, it hangs upon its stem in such a way that it bows and nods with every breath of air. A gentleman started in search of this wily flower last season, and climbed until he utterly despaired of finding anything; he was about to turn back, but decided to mount one more projection of the mountain, and there, behold! outspread before his eager eye, a whole plateau of blooming flowers lay. For a distance of two blocks, he said, he

could not see the ground for flowers.* and even one of them of the very choicest varieties. Columbines, Mariposa lilies, monkshroud, beautiful rose-pink asters as large across as the top of a teacup. There were velvet snap-dragons, great bunches of larkspur, and one wonderful bunch of shell-pink yarrow. It was the last [the Seventh Month], and still there were roses there, growing in rich profusion and twice the size of the river-bank roses.

It seems unaccountable that flowers should attain such perfection at an altitude so great that one would expect frost every night of the year. A pretty peculiarity of flowers at this altitude is, their tendency to turn to velvet. We have picked, just a little below timber-line a few velvet sunflowers—beauties—and there found here also a dark red velvet phlox and velvet snapdragon.

A fine white flower, that often causes a columbine to totter on its throne, is the famed Mariposa lily, a beautiful cream-colored, bell-shaped bloom, with a matchless rainbow center. Like many, in fact nearly all of the fine flowers, it is devoid of fragrance; it grows at an altitude of about 8,500 feet in greatest profusion, though a few stray ones will often be found both above and below that point.

A brilliantly beautiful flower, which appears only in a high altitude, is the fire-cracker, pentstemon, of a bright cardinal red, blooming all the way up the stem like the gilia, the flowers resembling in shape the trumpet-flower. The buds pressed between the fingers pop open with a small sound, which, together with the brilliant color, make its name of firecracker seem quite appropriate.

Brilliant Tiger lilies grace the meadows at the lower altitudes, growing side by side with shapely yellow ladyslippers, that look as if they had been fitted to the foot of a miniature Columella. We have a variety of coreopsis that is so like a sunflower, that many insist upon calling it one, though it has a fine centre of velvet and broad forked petals, that over each other, giving the appearance of a double flower. This flower is very rare, though a common yellow coreopsis, with yellow centres, abounds in an altitude all the way between 7,000 and 8,000 feet.

The loco, or crazy-weed, that is so poisonous to cattle, bears quite a handsome flower in several different colors, in the form of a bulb something like the hyacinth, only that the individual flowers, when separated from the stem, are quite the shape of a pea-blossom, and about half the size.

We have whole beds of crisp, fresh primrose white and yellow—the latter opening exactly eight o'clock each summer evening, and closing at sunrise, sharp, the following morning. I have picked the buds of the yellow primrose when I knew it was soon to open, and watched it unfold in the palm of my hand like a thing of life.

A surprise that always awaits the new comers is to find so many of the flowers that are so plentifully cultivated in the East, springing up spontaneously here, and blooming for the joy of drinking in the pure air. Conspicuous among these is the yucca, or soap-weed, called in Mexico the Spanish dagger. The American soap is made from the root of this plant, and the Mexicans use the root itself as a soap.

* This is no exaggeration. Often during early summer, in Colorado, the ground will be covered with the most brilliantly colored flowers of many varieties that extend for acres in all directions.—W. C. A.

nt consists of a profusion of sharp dagger-like
es, the flower-stalk appearing in the centre
ounded and protected by such a mass of
kets, that it is a serious matter to pluck them.
e flower is very beautiful waxen bells, nearly
large as a tulip, growing on all sides of a
n, often two feet high, and at the bottom an
n in diameter. Cattle are very foud of this
k of flowers, and leave no stone unturned to
ire the last remaining one, though their
es must be horribly pricked in gathering
few mouthfuls, as the great profusion of
ger-pointed leaves which stand straight up
out a curve, do all in their power to protect
beauty that is entrusted to their care.

Of course, every one has heard of the un-
lled beauty of the cactus. It appears in
h low and high altitudes though in differ-
varieties. The variety which blooms in
atest profusion, is the prickly-pear, which
rs a blossom exactly like a double delicate
en rose—if there were such a thing—only
h a satiny petal of such lustre as a rose
er boasted. The cane cactus is very com-
a in a low altitude, never appearing in a
h one. It is a prickly bush, built at right
les, and therefore is never graceful. The
ver is magenta, shaped like a single rose.
rly all varieties of cactus bear a blossom of
e shade of red—often magenta. One cone
tus bears a cardinal flower, and one a tiny
k bloom. The beauty of the cactus lies en-
ly in the waxiness and brilliant coloring of
flower;—grace it has none. The plant and
flower-stalk are always stiff and angular.

Among the higher flowers, we find a charm-
bluebell, which bears pink and blue flowers
the same stem. It is called mertensia, and
harebell of slender stem vies with it in
nty.

We must not fail to mention the matchless
untain poppy, that becomes a familiar friend
all of one's mountain drives and rambles. It
oms at an altitude of a little less than 8,000
, on a plant of the thistle nature. It is a
gularly beautiful flower, in shape and thin-
s of petal is like a cultivated poppy, but is
ays of the purest ivory-white. The petals
so sheer and satiny, that they look as if they
e manufactured of the finest of crêpe lisse,
l when you see a whole bunch of these large
nped beauties, you know that the world con-
is prettier flowers than you have dreamed of.
The one exception that proves this rule of
ater beauty at greater altitudes, is the men-
a, or evening-star—a fine canary-yellow
xy flower in the form of a star; though the
c in this case has ten points, instead of five.
is one flower reaches greatest perfection at
altitude of 6,000 or 7,000 feet, and when
ud higher is very small.

In the low altitudes many more common
vers grow. The Arkansas River banks are
ed with trailing clematis, which is beautiful
the flower, and still more beautiful in the
d, and one may pluck here also great branches
hooting-stars, generous handfuls of wild roses,
helor's buttons, daisies, violets, both white
l blue, whole stems of wild forget-me-nots,
iotrope, sweet alyssum, white morning glories,
g stalks of the far-famed English foxglove
l; armfuls of brilliant zelia of three colors—
, white and blue. Of course we have great
rtesying bunches of goldenrod, the nation's
orite flower, and a host of others, among
ich we must not slight the wonderfully fra-
unt sweet clover.

By the time that [the Eighth Month] arrives,

yellow flowers only deck the fields, for nature
seems to have spent her case of brilliant colors,
and she, impartial mother that she is, begins to
deck herself in mourning purple. It often hap-
pens, however, that mourning is becoming, and
the poet-praised, fringed gentian, receives no
small share of adoration. It attains its greatest
beauty in the higher altitudes; which is strange
since it is quite a favorite flower in the East.

A variety of purple verbenas shares the soli-
tude of the gentian, and finally the season closes
with a purple aster of small size, which lasts
until the snows begin to fall again, and then
our panorama is complete.

A notable feature of Colorado flowers is the
profusion of buds that appear on every plant, a
part of which open each day, then close and
fade to make room for another set, as if nature
wished to be lavish of her material, and knew
no economy. It reminds one of the princely
fashion of old, of breaking the glass after an
illustrious person had drained its contents.

Another mark of interest is the beauty of the
seeds. Commencing with the snow-kissed blanket
flower, which as it fades is metamorphosed into
a beautiful little ball of kitten-fur. The lavender
phlox closes its season with a perfect little can-
teloupe. The wild heliotrope develop into what
resembles a green rose, with dashes of red run-
ning through it. Every one is familiar with
the downy bunch of beauty that follows the
dainty clematis that has spent itself in bloom-
ing, and one small nameless flower that grows
on the banks of irrigating ditches, finishes with
a stem of frizzes that curl tighter and tighter as
the season advances, and keeps pace with the
daintily curled gramma grass which draws forth
an exclamation of adoration from every passer-
by. One can scarcely avoid passing a season of
righteous intoxication if he seeks out and fol-
lows the flowers for one season, as they pass in
brilliant procession before him.—RETTA ROSE,
in "*Salida Mail*" of *Twelfth Mo.* 30th, 1890.

FOR "THE FRIEND."

Letters of Abigail Hutchinson.

*The following are a few extracts from letters by
Abigail Hutchinson, to a friend and corre-
spondent.*

Phila., Third Month 6th, 1882.—"I am led
to wonder why I should attempt a letter, feel-
ing poor and low. If thou shouldst, as is the
case with thy poor friend, have to dwell at sea-
sons in darkness and in the deeps, remember
it is in the deeps pearls are found. May
we endeavor to keep the word of the Lord's
patience, enduring all the baptisms, conflicts,
and trials, meted out for our further refinement,
struggling on in faith and patience toward the
mark for the prize."

Phila., Twelfth Month 19th, 1882.—"I can-
not offer an apology [for delay in answering]
except old age and want of qualification to write
letters; feeling moreover, as one laid aside, low
and poor; yet desire to keep alive the spark of
living faith in Him, who has been my help and
support through a long life, and whose promises
fail not: and who will never leave his children
who trust in Him. I know not how these lines
may find thee, whether like thy poor friend far
from a season of abounding! Should such be
the case, if we can keep little and low, being
willing to sit at the dear Master's feet waiting
to hear the gracious words that proceed from
his mouth, He will, in his own good time, lift
us out of the miry clay, and establish our go-
ings. I feel much sympathy with those who

are bearing burdens as in the heat of the day;
and being oftentimes clothed with weakness; yet
let such remember, strength is laid on One that
is mighty.

It is cheering to some of us who are drawing
near the end of our pilgrimage, to find many
willing to bow their necks to the yoke and cross
of Christ; and that there will be a succession of
standard-bearers, to support our ancient testi-
monies on their original foundation. May we
then take fresh courage and press onward.
The crown is to be obtained at the end of the
race."

Phila., Tenth Month 6th, 1883.—"Though
weak, low and lonely, comparable to a sparrow
on the house top, yet the words arise, 'not one
of them is forgotten before God.' The Christian
traveller, as in the outward so in the inward,
has to experience many changes, like to day
and night, summer and winter; but if favored
to wait in faith and patience the Lord's time,
the voice may be proclaimed, 'Lo the winter is
past, the rain is over and gone, the time of the
singing of birds is come, and the voice of the
turtle is heard in the land.' May we then be
encouraged to press onward in faith, cheered
with the blessed hope, that when all the vicissi-
tudes of this life are ended, there will be a place
of eternal rest in that holy kingdom which is
incorruptible and undefiled, and which fadeth
not away."

Seventh and Orange Sts., Second Month 6th,
1884.—"Thy truly acceptable letter came duly
to hand. I felt that thy remembrance of me
was very kind. Low and poor as I am, what
shall I do but seek to keep still, until a change
come?"

T. Scattergood said, he was baptized into
many low places, but was raised up again. So
we must wait the Lord's time, until He is pleased
to remove the cloud. While I cannot *now* speak
of anything but poverty and infirmities, my
mind has been brought into sympathy and unity
with thy dear wife and thyself; and thought I
would tell you so.

Surely He without whose notice not a spar-
row can fall to the ground, will ever be mindful
of his dependent little ones! Amid all the ups
and downs in this checkered scene, I earnestly
desire, that neither heights nor depths, things
present or things to come, may ever separate us
from the love of God in Christ Jesus our Lord,
but that we may be enabled to hold out in faith
to the end. At our Quarterly Meeting we had
the company of Morris Cope and —; who
both ministered to us. I thought M. C. was
favored on Seventh-day at Select Meeting, and
on First-day at Orange St., and on Second-day
he appeared very smart. I told him, 'I believed
he had gotten a new lease;' he said, 'he had the
old one extended.' It is encouraging to see such,
who have fought the good fight and kept the
faith, nearing the port of eternal rest."

Phila., First Month 8th, 1886.—"Thy very
acceptable letter the 28th of last month was re-
ceived, and was a comfort to me. I wanted to
answer it soon after its receipt, but strippedness
and poverty for a long time seemed the prevail-
ing and hindering feeling. All in wisdom;
showing our helplessness, and also verifying the
words of the dear Master: 'Without me ye can
do nothing.' While unable to boast of anything
but infirmities, it is a great favor not to feel
condemnation. And though sensible of omis-
sions and commissions, I trust all will be for-
given and blotted out; and when the dear Mas-
ter is pleased to grant a release, I have a humble
hope, of gaining an admission into the kingdom

of eternal rest and peace and joy, there to join the just of all generations, in the ceaseless song of thanksgiving and praise to the Lord God and the Lamb, who is forever worthy.

I have written what came before me, feeling very poor; but thought I would try to answer thy letter. They are always a comfort to receive—like a little brook by the way, refreshing the weary traveller."

FOR "THE FRIEND."

A Visit to North Carolina.

(Continued from page 202.)

The Quarterly Meeting on Seventh-day, Twelfth Mo. 6th, was a time of favor, especially in the portion of it devoted to Divine worship. The general drift of the ministerial communications was to impress the necessity of an individual experience of the power of religion, through obedience to the manifestations of the grace of God, which visits all; and of being thus washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God.

In the business portion of the meeting, the minutes of the strangers in attendance were read and minuted, and minutes ordered to be furnished them, expressing that they had been acceptably present. Considerable interest was shown respecting the maintenance and prosperity of the Quarterly Meeting School at Belvidere, which has been in existence for many years, and has been a useful aid in the training of the young people of this neighborhood.

In approaching the meeting-house on First-day morning, Twelfth Mo. 7th, it was interesting to notice the multitude of riding vehicles, mostly small carts and buggies, which were thickly scattered over the grounds. The horses are nearly always unhitched and tied to trees in the vicinity—for the house is situated in a tract of woodland, and is appropriately named *Piney Woods*. The house was well filled, and a large number were unable to find room inside. It has for many years been the custom for many of those residing within ten or fifteen miles of the place, to attend the Quarterly Meetings on the Fifth and Eleventh months.

The respect felt for Friends in this section of country, as shown by this attendance and in other ways, would seem to open the way for the exercise of a useful influence on their part in the community.

George Fox thought that an honest Quaker would shake the country for ten miles around; and it cannot be doubted that a body of zealously-minded Friends, who faithfully bear a testimony by word and conduct to the spirituality of true religion, and to its transforming power on those who submit to its government, must affect those who surround them.

The meeting on First-day morning was, on the whole, a solemn season. As on the preceding day, the ministers were led to dwell on the necessity for every one to work out his own salvation, through Divine aid. Those who sow to the flesh, were faithfully warned, that they must of the flesh reap corruption; while the glorious hope of life eternal was held out to those who sow to the Spirit. A hymn was sung by a young woman who had recently moved into the neighborhood from a distant State, and although it seemed like the speaking in an unknown tongue, in respect to which the Apostle advised the early Church—for one could not tell what the words were—yet, as few or none joined in the song, it did not much interrupt the solemnity of the meeting. Still more un-

satisfactory was the conduct of a Methodist preacher present, who near the close sang the doxology, in which he was joined by a few others—few if any of whom were members.—He was reproved afterwards for the liberty he had taken.

There are belonging to this Quarterly Meeting a number of valuable Friends, who wish to maintain the ancient principles and practices of our Society: with some of whom a feeling of near unity was experienced.

In the afternoon, an appointed meeting in Hickory Grove School-house, was also a favored season.

In going westward from this part of North Carolina, we find the same low, flat, sandy land continues till we approach the line of the Wilmington and Weldon Railroad. Then the country becomes more rolling, the soil more clayey, and rocks begin to appear. There are quarries of granite near Rocky Mount; and Raleigh is built on a hill of gneiss rock, which crops out in places in the streets.

At Raleigh arrangements were made with colored ministers of different denominations to supply their First-day Schools with copies of "The Tract Repository," for distribution among their children.

An interesting visit was paid to a colored woman, who had been ordained as a minister among the African Methodist-Episcopalians. She gave a graphic description of the mental struggles through which she passed, when the impression fastened upon her mind, that the Lord had called her to preach the Gospel. For a woman to enter upon such service, was a thing then unheard of among the people, where she was a member; but the Divine command was so clear and strong, that finally she was enabled to yield obedience. Her first appearances in that line were in cottages and prayer-meetings. But as her services were owned of the Lord, the way gradually opened for more public labors. The strong objection felt by her husband, added much to her trials. She was much helped by the ministry and counsels of Emily Williams, a colored preacher, who visited Raleigh years ago, under a sense of religious duty: and also by the sympathy and advice of a ministering Friend, who was drawn to Raleigh, in the course of a religious visit in North Carolina.

After attending to the business that had led to the stopping at Raleigh, a visit was paid to the State Museum, which contains specimens of the rocks, minerals and ores, of the wood of the different kinds of trees, and of several of the fishes which are caught in the sounds and the adjoining ocean. One of the interesting objects was the skeleton of a right whale, which had been killed at Beaufort, in the State. It was about 60 feet in length; and the animal had yielded 2,000 gallons of oil and 700 lbs. of whalebone. The middle and western counties of the State are rich in valuable minerals and ores—gold, silver, copper and iron are widely distributed, and there are quarries of graphite, corundum, and mica—of this last some very large sheets have been found.

After leaving Raleigh, and going westward, the attention of the traveller is soon arrested by the red color of the clay—not the dull red produced by the decomposition of brown sandstone, but a much brighter tint, somewhat of a vermilion hue.

There is no doubt that the low-lying lands near the coast contain beds of marl similar to those found in the corresponding portions of

New Jersey; but these are so deeply covered with the sand and other drift materials, as to be inaccessible until the higher lands are proached, when the covering is thinned, the marl comes near the surface.

Veins of graphite are found within a mile of Raleigh, in a talcose-slaty rock, are worked to a considerable extent. The white (or black lead) is used for making stoves, polish and crucibles, and for other purposes. We saw some fine specimens of it. J. W.

(To be continued.)

FOR "THE FRIEND."

The poem "Colorado Snow-birds," was sent to the Editor by a friend in Colorado, accompanied by the following letter dated First 10th, 1891:

"We had the first heavy snow of the season on Sixth-day. Before that we had not seen a snow-bird; since then we have thoroughly enjoyed watching the large flocks of them. They are rather larger than the snow-birds that used to be in Philadelphia, and much prettier, but marked as the poem mentions. They have a sweet plaintive little chirp, which really amounts to a song, when there are 50 or 100 of them together, as is often the case. Seeing the birds, brought to mind the inclosed poem Helen Hunt, "Colorado Snow-birds." It is very descriptive and true to nature, I send it to thee, in case it might be interesting to some of the readers of THE FRIEND."

We suppose the bird here referred to is the Snow-Bunting, (*Emberiza nivalis*, Lin.), which Nuttall says "chiefly inhabits the higher regions of the Arctic circle, from whence, as the severity of winter threatens, they migrate to Europe, Eastern Asia and the United States. Early in the [Twelfth Month] they make their descent into the Northern States, in which they roving flocks, either immediately before, or soon after an inundating fall of snow." They breed in the far north, but a few of their nests have been found on the White Mountains of New Hampshire.

It is altogether a different bird from the common snow-bird of the Eastern States, which is of a bluish-black color. The habits of the two species are somewhat similar, both breeding principally in the remote north, and being driven southward in cold weather to seek a supply of food. But the Snow-Bunting is the hardier of the two, and requires severer weather to induce it to migrate. Hence its southern migration is more limited than that of the snow-bird.

COLORADO SNOW-BIRDS.

BY H. H.

I'll tell you how the snow-birds come,
Here in our winter days;
They make me think of chickens,
With their cunning little ways.

We go to bed at night, and leave
The ground all bare and brown,
And not a single snow-bird
To be seen in all the town.

But when we wake at morning
The ground with snow is white,
And with the snow, the snow-birds
Must have travelled all the night;

For streets and yards are full of them,
The dainty little things,
With snow-white breasts and soft brown heads,
And speckled russet wings.

Not here and there a snow-bird,
As we see them at the East,
But in great flocks, like grasshoppers,
By hundreds, at the least.

They push, and crowd, and jostle,
And twitter as they feed,
And hardly lift their heads up,
For fear to miss a seed.

What 'tis they eat, nobody seems
To know or understand;
The seeds are much too fine to see,
All sifted in the sand.

But winds last summer scattered them,
All thickly on these plains;
The little snow-birds have no barns,
But God protects their grains.

They let us come quite near them,
And show no sign of dread;
Then in a twinkling, the whole flock
Will flutter on ahead.

A step or two, and light, and feed,
And look demure and tame,
And then fly on again, and stop,
As if it were a game.

Some flocks count up to thousands,
I know, and when they fly,
Their tiny wings make rustle
As if a wind went by.

They go as quickly as they come,
Go in a night or day;
Soon as the snow has melted off,
The darlings fly away.

But come again, again, again,
All winter, with each snow;
Brave little armies, through the cold,
Swift back and forth they go.

I always wondered where they lived
In summer, till last year
I stumbled on them in their home,
High in the upper air;

'Way up among the clouds it was,
A many thousand feet,
But on the mountain-side gay flowers
Were blooming fresh and sweet.

Great pine-trees' swaying branches
Gave cool and fragrant shade;
And here we found the snow-birds
Their summer home had made.

"Oh, lucky little snow-birds!"
We said, "to know so well,
In summer time, and winter time,
Your destined place to dwell.

'To journey, nothing doubting,
Down to the barren plains,
Where harvests are all over,
To find your garnered grains!

"Oh, precious little snow-birds!"
If we were half as wise,
If we were half as trusting
To the Father in the skies—

'He would feed us, though the harvests
Had ceased throughout the land,
And hold us all our lifetime,
In the hollow of his hand."

The Amusements of "Vanity Fair."—Lady Anne Walther, at the age of eighteen, was rich, beautiful, and highly cultured. Moreover, she was universally admired and flattered; and lived in a society which offered every pleasure and success which a woman of the world could desire. But all this did not satisfy her heart. She felt sad amid the amusements of "Vanity Fair;" and through the secret intimations of the Spirit of Truth she became sensible that there was an aching void which the world could not fill, not even in social and domestic life, far less in the frivolous and transient gayeties of fashionable society.

A Testimony of Hobart Monthly Meeting, held in Eighth Month, 1890, respecting JOSEPH BENSON MATHER, a Minister, deceased.

It is in the hope that some may be stimulated thereby to a life of faith in our Lord Jesus Christ, manifesting itself in a ready obedience to the promptings of his never-erring Spirit in the secret of the individual heart, that we place on record our testimony to the life of our beloved friend Joseph Beuson Mather, who entered into his rest on the 17th of Fifth Month, 1890; for to whatever extent any man's works live after him for good, it is in proportion as he follows his living Guide. We desire to magnify the Grace that began the good work in our late dear friend's soul, that carried it on, enabling him to endure unto the end, and that will render unto him for his patient continuance in well doing, the crown of eternal life.

The child of God-fearing parents, attached to the Wesleyan body, J. B. Mather appears early to have had his mind imbued with the love of his Saviour. On the visit of James Backhouse and Geo. Washington Walker to these colonies in 1832, he was brought into intercourse with them; and in 1833 we read of his accompanying these Friends as guide to the homesteads of the settlers in the neighborhood of his father's farm for the purpose of announcing the holding of religious meetings. The religious fellowship thus commenced deepened until he was in the year 1835 led from heartfelt conviction to embrace the spiritual views of the Gospel as held by the religious Society of Friends. Having been led to take part in the vocal service of meetings for worship, and his ministry being felt to be a living one, he was recorded a minister in 1837. In the early part of 1841, he accompanied Geo. W. Walker in a visit of gospel love to those professing with Friends in Tasmania; and on several subsequent occasions he paid visits of a like nature to the other colonies. In these services and in his ministry in his own meeting, we believe it was his earnest desire to speak only in the ability that God gave; and whether in utterance or in silence to act under his holy guidance. His spirit was very frequently exercised on behalf of the young, and his loving Heavenly Father granted him in large measure to see, both in his own family and in the meeting at large, of the travail of his soul and to be satisfied therein. Oh! the marvellous condescension that begets such holy desires and fulfils them.

The deep interest taken by our friend in the rising generation outside our own religious borders, is shown in the encouragement given to the establishment of a Night School for the poorer boys of Hobart, in which for a time he took an active part as teacher; and more lately in connection with the Ragged Schools, to help which time and effort were ungrudgingly given. As Honorary Secretary of the Boys' Training School established by the Government, largely through the influence of the late William Giblin, for the reclamation of juvenile offenders, he from its initiation, exhibited a zeal and wisdom, very helpful to those engaged therein, bearing very largely the onus of the manifold duties so important to the successful working of the institution. Nor was his interest in education confined to charitable and elementary schools; for in the establishment of the Friends' High School and in its building up, he devoted much labor and thought that has borne good fruit.

As a member of the Committee of the Tasmanian Auxiliary of the British and Foreign

Bible Society for more than 30 years, its Vice-President for a period, both Hon. Treasurer and Secretary, and lately as Hon. Secretary only, the Committee testify to "the active and zealous support he gave; and that thoroughly sympathizing with its catholicity and simplicity, he labored diligently, though unostentatiously on its behalf." They add "we who are left behind while deeply thankful to have had the inspiration of his quiet earnest example, pray earnestly that a double portion of the Spirit that rested upon him, may be bestowed upon us, and upon all lovers of Bible work."

The cause of Total Abstinence of Peace, and those more closely connected with the distinguishing views of Friends, found in him one who, with a quiet determination, was willing to devote to their furtherance time and energy, oftentimes under much physical suffering. However closely he united himself with the various efforts for the moral and religious advancement of his fellow men, his interest was centred in work connected with the religious Society which he loved so well. In the year 1837, he was appointed Clerk to the Monthly Meeting, and with some intermission held that position until his death, discharging its duties in addition to those of Correspondent and Registrar, and attending all our meetings with remarkable punctuality, very rarely indeed was he absent, and then only under pressing circumstances.

We praise God for his life and in his death, yea, in this latter we rejoice, for we have a lively trust that he has gone to be with Christ which is far better than continuance here. Oh! that we may ponder on this thought; who, but the Christian, can really rejoice in death, but over this we are more than conquerors, for He who has loved us with an everlasting love has given us the victory.

The remains of Joseph Beuson Mather were laid in Friends' burial ground, Hobart, on the 20th of Fifth Month, 1890, a very large number of Friends and others being present around the grave, where earnest words were spoken and much solemnity prevailed.

Where Corks are Made.

Corks, such as are used to stop the mouths of glass bottles, and for a variety of other purposes, are made from the soft, elastic bark of a kind of oak tree which grows in Spain, Portugal, and Italy. When the tree is fifteen years old, this bark is taken from it, but the process does not kill the tree, as one might think it would. It may be barked again in eight or ten years, and trees treated in this way live to be a hundred and fifty years old. The cork, after being soaked in water, and pressed under heavy weights while drying, is put up in bales and shipped. There are said to be about twenty cork manufactories in this country, but for some reason none of them will admit visitors.

When the cork is received at the factory, it is first steamed to make it soft, so that it will work easily; then it is cut into long strips with saws that have no teeth. They are really wheels with razor-like edges, which revolve two thousand times a minute, and fly through the cork, leaving very clean edges and very few shavings. After this, the strips go to the punching-machine, where round corks of different sizes are cut out. These, after being sorted over, go to the tapering-machine, which does very quickly the work that had formerly to be done slowly by hand. It is something like an old-fashioned apple-peeler, and can finish off about a hundred and forty thousand in one day.

If you have ever watched your mamma make biscuits, you have seen that there was a great deal of dough left when she had cut all she could from one piece. Of course, she took what was left, kneading it together, rolled it out, and so made more biscuits out of it. But in cork factories they cannot do that way; and after the puncher has done its work, there is a large amount of the cork that cannot be made into stoppers. For a long time this waste was burned up, because they did not know of anything else they could do with it. But now it is all used; and many thousands of dollars are saved in this way every month. One of the ways it is used is to grind it up and make it into linoleum, which is much better and warmer than oil-cloth, and is used on the floors of kitchens and offices. Then there are pillows and mattresses made of cork shavings, which are said to be much more comfortable, as well as much more healthy in warm weather, than any other kind.

Life-preservers and cork jackets also take some of the waste, and what is not fit for anything else, is used to pack grapes in, and to make the cork-sprinkled paper which is put around glass bottles when they have to be packed for transportation. Sliced cork is used for insoles in shoes, and is found valuable in silk machinery where friction occurs. It is also taking the place of rubber for washers in machinery, and to pack valves, for the oil which has to be used upon the machinery eats the rubber, and so destroys it in a short time, but has no effect upon cork.

A cork is something like a pin; it is cheap, and of not much value; but the "want of it may be much more than the worth of it." But when we think of the many useful articles that are made from the bark of this tree, we will be ready to say: "Long live the *Quercus super*."—*Selected*.

MORE than two-thirds of my life has been more or less taken up in the care of children. On retrospection, have but little to say, for myself. If a blessing has rested on my labor in any particular, the praise be to the great Dispenser of blessings. But this I may say, many times when sitting in school, my spirit has been refreshed from a belief that the good seed would be watered in the hearts of some of the young, and grow to be a plant of renown. Children are quick-sighted, and the teachers of children should dwell near to good in themselves, that they may not be stumbling-blocks. It is not well to be so over-burdened in school as not to have time to recollect one's self. I have found it to be of importance to understand the motive by which children act; then that wisdom which is profitable to direct, will be a guide how to treat with them;—dispositions are unlike in different children.—*Hannah Williams*.

WHAT we hear, or what we read, or what we see, that is elevating in tone, is an incitement and a help to the elevation of our natures;—while there is a shaping power for evil over our natures, in those teachings and promptings of evil which reach us day by day through the avenue of our ears and eyes. But peculiarly is it true that that on which we deliberately, or with consent fix our visual or mental gaze, becomes a shaping and transforming power over our innermost being; so that, as it is true in one sense that what we see shows what we are, in another sense, it is true that what we gaze at decides what we shall be.

He who deliberately fixes his gaze on things

foul and loathsome, delighting himself in their attractions, will be found to lower himself steadily toward the level of the foul and loathsome; while he whose gaze is constantly fixed on things lovely and admirable, is thereby helped toward the standard of the lovely and admirable.—*S. S. Times*.

Natural History, Science, etc.

To Destroy Cotton Worms.—The apparatus consists of a large tray fastened on the top of a pole. In the centre of the tray, slightly raised, is a lamp, sufficiently large to give a bright light. The tray is filled with ordinary molasses. The result obtained with 15 trays has been as follows: On dark, still nights, an average of 300 cotton-moths per tray, and on clear or windy nights, of 100.

Relative Value of Fat and Lean Beef.—Prof. König carefully analyzed pieces of beef taken from various parts of the animal, from which the lump fat had been removed; and he found that the lean taken from a lean ox contained on an average about 77 per cent. of water; while that from a very fat ox contained only about 55 per cent. of water—the fat taking the place of the water. This shows that it is more economical to buy the meat of a fat than a lean animal, as there is more nourishment in the same weight.

Properties of the "Crazy" Plant.—Growing abundantly on the plains of Texas is a curious plant known among the stockmen as the "loco" plant, or "crazy" weed. It is a small plant, with glaucous foliage, minute blood-red flowers, and a single oval-shaped seed-vessel. It possesses a strong, but not disagreeable odor, and, it is claimed, has a strange effect on cattle, producing a lassitude and weakness which lasts for several days, and causes often, also, partial, or total blindness. Strangely enough, it is said that cattle at first reject the plant, but finally contract an apparent fondness for it, a habit of which it is almost impossible to break them. It is sometimes used by the cowboys themselves in place of tobacco, although, it is said, in cases of weak hearts, its use has caused death. Among botanists the plant is known as *astragalus mollissimus*.

The West Indies as a Health Resort.—It is a serious mistake to send a case of consumption in any form or at any stage, except, perhaps, the very first of bronchial irritation, to the islands of the South; one reason being that the temperature, an absolutely permanent one for certain seasons of the year, is always sufficiently high to produce perspiration, which, in a well person, or one affected by certain renal diseases, is a good thing, but which in a consumptive weakens the patient.

The warm, soft air, laden with moisture from surrounding sea, softens down diseases of lung tissue with astonishing rapidity. Cavities form to a rapid extent there, broaden swiftly, and destruction of these organs proceeds at a pace redoubled by the climate.

In all my twenty years' experience among the tropics, I have never seen a case of tubercular disease improved to any extent or in any permanent way by a residence therein, temporary or otherwise. On the contrary, it has been my sad lot to aid in preparing for the grave more than one lonely friend who had left all that life holds dear behind in order that he might seek a futile chance for life; and I cannot say in too strong words, nor with too emphatic

accents, that it is worse than useless to consumptives to these islands. It is murder.

I do not, in this statement, include such diseases of the throat as are catarrhal, irritative, or dependent for continuance upon malignant Northern miasmata. On the contrary, all these forms are rapidly improved, and in many cases permanently cured by the change.

Loss of voice, especially dependent upon catarrhal inflammation of the larynx or cords, appears like magic; rough accents soften beneath the influence of the warm salt air, continuous moisture, and the change seems credible to the sufferer.

Pains that go shooting about the chest, increased by deep inspirations into acute asthma, and neuralgia, dependent upon pleuritic adhesions, also disappear after a short time.

Forms of cough that are dependent upon throat irritation, whether the same be nervous or follicular, do not last in this climate more than twenty-four hours—in fact, they are so quickly that it is a matter of wonder to the patient when they disappear, and he wonders himself if he was not mistaken in supposing he had any.

It is, therefore, my deliberate opinion, that of the two classes of consumption in the North, one being true tuberculosis and the other nervous or catarrhal disease, or nervous throat disease, the first has no business in any tropical climate. The second does well here if sufficient time is given to consummate the cure that a flying visit only gives an opportunity to have commenced. Tropical islands are very bad places for consumptives: the same constant moisture that is so large a part in curing nervous diseases, produces and intensifies all forms of rheumatic inflammations. It is a common disease.—*W. F. Hutchinson, in The Times and Register*.

Gunpowder Panic.—Man's chances to approach his fellow-creatures of the wilderness has undergone a considerable modification since the invention of firearms. Our Indian predecessors in the woodlands of the New World were less hunters, but when the first white colonists reached the hunting-grounds of the Southern Alleghanies, deer and turkeys had not learned to make the appearance of an armed and feathered biped a signal for instant flight. An old mountaineer of Polk County, Tennessee, told me that he remembered the time when troops of wild deer grazed the table-lands of the Chilhowee range, and at sight of a hunter would snort, stamp the ground, and, like cattle, retreat to a distance of five or six hundred yards, and then fall to grazing again.

Turkeys would frequently visit the corn-fields in the immediate neighborhood of a logging camp, but have since learned to avoid even the vicinity of wood-cutters' camps in the summit region of a lonely mountain range. In Africa, too, the appearance of rifle-armed hunters has produced similar results. The naturalists Brehm and Rueppel confirm Dr. Livingstone's statement that the baboons of Central Africa decline to obey the eviction orders of black-skinned hunters, and often became even aggressive when a white villager approached his own maize-field.

The mandrills of Senegambia never leave a sugar-cane field till they have glutted themselves, and Dr. Schweinfurth describes the impudence of a troop of Chacma baboons who plundered a river-side store-house in broad daylight, and answered the shouts of the boss hunter with defiant shrieks. The mere sight of a hunter is, however, sufficient to rout such

parties, and in the headlong flight following report of a rifle they often leave even their young behind.

Birds Caught by Shell-Fish.—Birds, such as ducks, are sometimes caught by mussels and fastened to the bottom or securely buried in mud, the bird flies away with the shell-fish clinging to its foot to some other stream or lake; and in this way the individuals of a species may be widely distributed. Such cases are more common than supposed. A correspondent of *Nature*, on the coast of Queensland, noticed a sand-piper on a muddy shore, covered by the rising tide, which seemed to be striving in vain to rise. "I could not think," he writes, "how the bird had become caught; but on coming up to it, I found that the claw of one foot was firmly held by a large mussel (about 1½ x 2 inches)".

Distribution of Plants.—The vegetation of the northern portion of the globe seems much less varied than the unpeopled wastes of our own continent. Professor Bornmüller, of the Royal Gardens of Belgrade, in Servia, made an excursion into Asia Minor last year, in the expenses of which the Academy of Natural Sciences of Philadelphia took part. Of the 750 species sent to the Academy as their share in the exploration, over 500 were found to be wholly new to collection, and several wholly new to science. Every explorer who ventures into the vast provinces of Armenia, returns laden with new and rare plants. This is especially true of the alpine plants, which seem to exist in more isolated forms there than in any other part of the world.

Items.

Mohammedanism in England.—Islam is gaining many adherents in England. According to the *London Spectator*, Liverpool boasts of twenty-five Moslems and five ladies who have accepted the tenets and principles of Mohammed. There is a regular propaganda organization, known as the Liverpool Moslem Society. Its secretary is endeavoring for funds to prosecute its work. It does not appear to be making very rapid headway, but there are in every country a class of persons and a kind of mind ready to take up with Islamism. And it is to be expected that its new converts will show great zeal in its propagation. Besides, when we consider the intimate connection of England with the East, we must not regard it as strange that at least, of the susceptible natures of this peculiar religion should come under its influence. We need not fear any large accessions to it in the midst of so much enlightenment, progress, and Christianity. The English mind and training are alien to Mohammedanism. The followers of the prophet will always be few and far between. The soil of both England and America is unfavorable to Islamic propagandism. The only condition that can thrive in those countries is Christianity. In them the great struggle must ever be between it and infidelity, and so it becomes the duty of the Gospel to keep the purest forms of Christianity to the front.

Prohibition in Canada.—Prohibition bids fair to live in question in Canada. The church people are awakening to a sense of its importance. Already there is an extensive movement afoot among the Presbyterians, Methodists and other religious bodies to ascertain the sentiment of the people of the Dominion upon the subject. The plan is to send out 30,000 petitions for total prohibition of the liquor trade, and secure to them the signatures of all members and supporters of the temperance churches over sixteen years of age. The cause is in efficient hands and is being prosecuted with vigor. It is expected that before long that a million names will be thus secured, when

the petitions will be then presented before the Dominion Parliament, and the issue pressed upon legislative attention in a way that cannot be ignored.

Use of Tobacco by Minors.—A memorial to Congress from the citizens of the District of Columbia, prays for the passage of a bill making it unlawful to sell cigarettes and other forms of tobacco to minors under 16 years of age in that District. Such laws have been passed by 29 of the States in our Union.

Appended to the memorial are the certificates of several physicians who condemn the use of tobacco by the young as seriously injuring the health.

Iowa Yearly Meeting (Conservative).—The printed Minutes of this Meeting, held at North Branch, Madison County, Iowa, from the 1st to the 6th of the Tenth Month last, which have recently been received, mentions the reception of a communication from a meeting of Friends held at Pasadena, California. To this a reply was sent expressive of the loving interest and concern felt for them, and encouraging them to faithfulness in the support of the principles and testimonies of Friends.

A committee was appointed to have charge of a proposed boarding school at Stavanger, with authority to commence the same.

The Druses and Maronites of Mt. Lebanon.—J. M. Buckley, in the *Christian Advocate*, gives some interesting information respecting these people.

The Druses originated about 1026 A. D. They believe in transmigration, and their catechism contains some curious statements—such as that Jesus the son of Mary was a false Messiah, but that the true Messiah was one of his disciples, who instructed him, and dictated the words of the Gospel, which therefore must be believed as true. They may be regarded as one of the Mohammedan sect.

The Maronites are nominally Catholics. They are dreadfully priest-ridden, and are taught to regard their priests as greater than the angels. The priests undertake to sell to their blinded followers lots in the celestial regions!

EVERY Christian is a Christian soldier. His life is to be used as his Commander shall direct. His special duty for the hour may be the protecting of his life, in order to its more efficient using by and by; or it may be the exposing of his life in a struggle which shall be his last one. Whichever duty it be, he is to discharge it faithfully, regardless of the consequences to himself. To refuse an important service, however, simply on the ground of its tendency to shorten one's life, is the prompting of cowardice rather than of prudence. A short life well used is better than a life prolonged by the shirking of duty.

PLACE before children nothing but what is simple, lest you spoil their tastes; and nothing that is not innocent, lest you spoil their hearts.

THE FRIEND.

FIRST MONTH 31, 1891.

There has probably been no book published of latter time, which has awakened more general attention in English reading circles than "*In Darkest England*," by William Booth, the head of the Salvation Army movement.

It contains a description of the wretched condition of a large body of the inhabitants of London and other large cities, who are very low down in the scale of humanity, depressed by unfavorable surroundings, who have gone under in the fierce competitive struggle for the means of existence, and are utterly unable to extricate themselves from their difficulties, without help from outside.

In very many cases, the fall of the members of these "*submerged*" classes, as he terms them, may be traced to their own sins—the use of strong drinks and want of self-restraint in other indulgences; but there are a large class in whom it has been the result of sickness, accidents, or the simple impossibility of obtaining work, where, for every job to be done, there are two persons seeking labor.

Wm. Booth gives the experience of one who had returned to London, after an absence of 14 years in one of the colonies:

"My first thought was work. Never before had I felt more eager for a downright good chance to win my way by honest toil; but where was I to find work? With firm determination, I started in search; one day passed without success, and another and another; but the thought cheered me, 'Better luck to-morrow.' Days soon ran into weeks; but still I was on the trail, patiently and hopefully.

"Who can express the feeling that comes over one, when the fact begins to dawn that the search for work is a failure? All my hopes and prospects seemed to have turned out false. Gradually my personal appearance faded. My once faultless linen became unkempt and unclean. Down further and further went the heels of my shoes; and I drifted into that distressing condition, 'shabby gentility.'

"Hunger now began to do its work—and I drifted to the dock gates,—but what chance had I among the hungry giants there? And so, down the stream I drifted, until grim want brought me to the last shilling, the last lodging, the last meal. 'Starve, or steal? You must do one or the other,' said the Tempter. But I recoiled from being a thief; and I struggled until hunger stole my judgment, and then I became a thief."

It would be impossible to give an adequate idea of the terrible misery and degradation in which thousands upon thousands of the poor and criminal classes of London exist, without encumbering our pages with more details than would be proper. It has been largely among those classes that Booth and his Salvation Army have been laboring. There is, probably, no one better acquainted with the condition and needs of these people, than himself; and how to attack the evils under which they labor, is a problem that has long occupied his thoughts. Under a conviction that it is his duty to make an earnest effort to relieve the physical sufferings and elevate the social, moral and religious status of these poor wretches, he has formulated a plan which he has outlined in this book, and which he is prepared to enter upon, when £100,000 are subscribed to enable him to make a commencement.

At the basis of his system is the establishment in the worst parts of London of a set of shelters, where the destitute can obtain a meal and a night's lodging at a very trifling cost; or, if they are utterly without funds, can obtain work which will pay for what they receive. The Salvation Army already have several such shelters, which have worked well; so that, what is proposed is such an extension of this feature, as will enable Wm. Booth to meet all demands upon it.

In connection with these shelters, are industrial workshops, where the unemployed can obtain temporary work, and those ignorant of any trade, be trained to some useful occupation.

W. B. proposes, in the next place, to procure 500 or 1,000 acres of land, not too remote from London, where he can establish an agri-

cultural colony, to which the most suitable men can be drafted from the different city shelters and shops.

A third feature is the obtaining an extensive tract of land in South Africa, or some other of the English colonies, to which settlers who have been somewhat trained in agricultural labor in the home colonies, may be sent.

These are the leading features of his plan—yet there are many subordinate ones necessary to the practical working out of the grand scheme. He is careful not to antagonize any of the valuable charities which already exist. His design is rather to supplement them, by providing for those who do not come within their range. It is easy to see difficulties in the way. One of the greatest of these is to find enough suitable persons to rightly manage the various branches of this stupendous undertaking. For, after all, the success must largely depend on the character and ability of those who come in contact with the class designed to be helped. His previous experience and success in building up the organization of the Salvation Army, which now has nearly 10,000 officers, subject to the command of their general, have given so much confidence to Wm. Booth, that he enters upon his scheme with much faith in his ultimate success. The hopeful tone in which he speaks, has inspired others with confidence; and there are many who think that some good may be done, even if all is not accomplished that is aimed at;—so that, at the last reports, subscriptions had been made amounting nearly to the £100,000 which Wm. Booth had fixed as the amount requisite to authorize him to make a commencement of his work.

The philanthropist and the statesman will watch with much interest the practical workings of this scheme. In the criticisms of it which have been published, there is manifest a widely spread conviction that the love of strong drink is one of the chief causes of the misery that exists. This conviction should encourage to continued effort those who are endeavoring to help their fellow men, by opposing the liquor traffic.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, on the 26th instant, Senator Morgan resumed his speech, begun on the 24th, in opposition to the Closure rule and the Force bill. After he had spoken for some time he yielded the floor to Senator Wolcott, at the latter's request, so that he might move to take up the Apportionment bill. Senator Wolcott made that motion, and Senator Dolph moved to lay it on the table. A point of order was made against the latter motion, but overruled by the presiding officer (Senator Platt.) The motion to lay on the table was lost—yeas, 34; nays, 35.—Cameron, Jones of Nevada, Stewart, Teller, Washburn and Wolcott voting with the Democrats. The motion to take up the Apportionment bill was then carried by a like vote—yeas, 35; nays, 34.

On the 21st inst., the following Senators were elected by the Legislatures of their respective States: David B. Hill, New York; J. Donald Cameron, Pennsylvania; Orville H. Platt, Connecticut; James K. Jones, Arkansas; Henry M. Teller, Colorado; John H. Mitchell, Oregon; Watson C. Squire, Washington.

The United States Geological Survey has been apprised of the alleged discovery of platinum in the Quitman Mountains, Texas. It is said that the supply at present comes principally from the Ural Mountains, in Russia, and has been falling off, owing to the drafts made upon it by electrical appliances.

The Census Bureau gives the total population of Alabama as 1,513,017. Of this number 830,796 are whites, 681,431 are colored, 750 are Indians, and 40 are Chinese.

In the United States Circuit Court in Louisville, Kentucky, on the 24th instant, Judge Jackson decided

that the Anti-Lottery law, passed at the last session of the Legislature, is unconstitutional. An appeal will be taken.

The sheriff at Cedar Rapids, Iowa, has seized the goods of a liquor dealer who violated the Prohibition law, and advertises the entire lot of liquors for sale at auction. "This is the first instance known where officials have offered for sale liquors in a prohibition State to satisfy a judgment, and a test case will probably follow."

A bill has been introduced in the Kansas House of Representatives to confer the right of suffrage on women. It provides that women 21 years of age shall be entitled to vote at all general, special and municipal elections in the State, and shall be entitled to be voted for and hold any office in the State. The Alliance members are practically unanimous on the question of woman suffrage.

The Treasurer of Tehama County, California, paid out \$795.40 for scalps in Twelfth Month last. There were five lions, 108 coyotes, 63 wild cats, 1952 rabbits, 53 coons, 10 bears and two eagles.

The telegraph and telephone service was badly damaged by the storm last Seventh-day night. The Superintendent of the Western Union Telegraph Company said the damage was greater than that caused by the blizzard. The storm changing from rain to sleet and snow, and accompanied by high winds prostrated all the telegraph wires between Philadelphia and New York, and also cut off communication between Philadelphia and points South and West. One wire was open to Baltimore, and another to Reading, and some slight service was had on those wires. A despatch from Norfolk, Virginia, reports the signal service wires down along the coast.

Deaths in this city last week numbered 395, a decrease of 38 from the previous week, and 157 less than during the corresponding period last year. Of the foregoing 198 were males, and 197 females: 58 died of consumption; 49 of diseases of the heart; 27 of pneumonia; 15 of old age; 15 of diphtheria; 15 of typhoid fever; 12 of bronchitis; 12 of cancer; 11 of croup; 11 of Bright's disease and 10 of convulsions.

Markets, &c.—U. S. 4½'s, 103½; 4's, 121; currency 6's, 111 a 118.

COTTON sold in a small way to spinners on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$23.00 a \$24.00; and spring do., at \$22.00 a \$22.50 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; Western and Pennsylvania extras, \$3.75 a \$4.00; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.35 a \$4.80; Western winter, clear, \$4.50 a \$4.65; Western winter, straight, \$4.65 a \$4.85; winter patent, \$4.85 a \$5.15; Minnesota, clear, \$4.00 a \$4.50; Minnesota, straight, \$4.50 a \$4.90; Minnesota patent, \$5.00 a \$5.25. Rye flour was in moderate request and steady at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour moved slowly at \$2.30 and \$2.40 per 100 pounds.

GRAIN.—No. 2 red wheat, 99 a 99½ cts.

No. 2 mixed corn, 60 a 60½ cts.

No. 2 white oats, 51½ a 51¾ cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5½ cts.; medium, 4½ a 4½ cts.; fair, 4 a 4½ cts.; common, 3½ a 3½ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.; lambs, 4½ a 7 cts.

HOGS.—Good Western, 5½ a 5½ cts., other Western, 5½ a 5½ cts.

FOREIGN.—Parliament reassembled on the 22d instant with a scanty attendance. The Speaker, Arthur Wellsley Peel, presided in the House of Commons.

During the course of the early business in the House, C. S. Parnell gave notice that he would call attention on the 23d to the administration of the Crimes act and would offer a resolution asking the Government to facilitate the discussion of the act referred to.

Justin McCarthy and Thomas Sexton, who went to Boulogne-sur-Mer to confer with Wm. O'Brien and John Dillon, have returned to London. When interviewed in regard to the meeting, Justin McCarthy said that the conference had passed off smoothly, and that he had great hopes of a speedy and amicable settlement of the existing troubles in the Irish party.

The London Religious Tract Society last year issued 77,000,000 publications.

The Herald's special correspondent in Paris says in his despatch of the 24th: "The last thaw arrived after a frost which was the severest in eighteen years, and none too soon, for never in the annals of Paris, since the war, was so much misery known. For weeks the

enormous class consisting of painters, bricklayers, deners and such like—probably fifty thousand people—have been unemployed. The vote of 6,000,000 the French Government did more to popularize the Government than could any legislative act. It came an appeal through the press, and in two weeks the collection amounted to 150,000f.

"The market gardeners around Paris are in despair. Their crops are totally ruined. The price of vegetables in Paris marks them such a luxury that the rich alone can afford them."

Arrangements are now completed, much to the satisfaction of all concerned, early in Third Month telephonic communication between Paris and London.

Prince Baudouin, nephew of King Leopold, heir to the throne of Belgium, died in Brussels at three o'clock on the morning of the 23rd inst. The cause of his death is alleged to have been an attack of internal smallpox.

The correspondent of the Associated Press at Berlin, in his despatches of the 24th instant, gives the following, respecting prospective German legislation: "The repeal of the prohibition against American pork is now regarded as within a short distance of accomplishment. The weight of the speaking throughout the debate in the Reichstag was all on the side of a change in the law. No prominent defender of the prohibitory law ventured to deny that the repeal would be a benefit to the masses, which are now paying high prices for meat."

On the 25th instant, volcanic disturbances in the sea, between Genoa and Spezzia, culminated in a marine volcanic eruption.

The *Novoe Vremya* urges Russia to seize the Korean Plateau, the extensive table land of Asia, calling the natives the "Roof of the World," in order to prevent the British from occupying it.

Large deposits of sulphur, supposed to be the richest known, have been discovered on the caravan route between Askabad and Khiva. These deposits, which have been long known and worked in a primitive fashion by local Tekkes, are said to contain from 40 to 70 per cent. of the pure mineral.

The city of Kharkow, on the Kharkova, is so much isolated by snow that the only way of communication with its inhabitants is by telegraph. Kharkow, a city of about 200,000 inhabitants, and it is feared should its isolation continue for any length of time there will be terrible suffering, owing to the scarcity of provisions among its poorer classes of inhabitants.

The Chilian insurgents continue to gain strength and confidence. The workmen employed in the fortifications, in and about Valparaiso, are joining the insurgent forces in large numbers. The tide of sympathy seems to be with the rebels. Regular railroad service is at a standstill, and in many places the insurgents have temporarily stopped the running of trains, tearing the rails up. In some places they have destroyed the railroad embankment. Business is in a state of paralysis. The Government has declared large towns to be in a state of siege.

Advices received in London, on the 22nd, from Janeiro, state that the entire Ministry has resigned. King Kalakau, of the Hawaiian Islands, died in San Francisco on the 20th inst., of Bright's disease.

NOTICES.

A Friend with experience as housekeeper, and like to take charge of house in a family wishing relieved of the care. Box 72 Wenonah, N. J.

WESTTOWN BOARDING SCHOOL.—The stage connects at Westtown Station with trains leaving St. Station, Phila., at 8.53, 2.53 and 4.55, and at times when timely notice is given to

J. G. WILLIAMS, Jr.

DIED, on the 30th of Seventh Month, 1890, residence in Winona, Columbiana County, Ohio, BOWMAN, in the 73rd year of her age, a member of Newgarden Monthly Meeting.

—, suddenly, the 10th of Tenth Month, JULIANNA R., wife of John Tatum, in the 63rd of her age, a member of Western District Monthly Meeting of Friends.

—, on the 5th instant, at her residence in Brighton, Bucks Co., Pa., PHEBE H., widow of Thomas Satterthwaite, in the 81st year of her age, a member of Fallsington Monthly Meeting of Friends.

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On the Principles and Practices of the Society of Friends.

(Continued from page 210.)

2. And seeing that the Spirit of Christ is without distinction to all, the Society of Friends maintains that the work of the ministry is not limited to any particular class or order of men; not only so, but that women as well as men may be qualified to be ministers of the Gospel, and that this ministry has been, and is his day, exercised by women in the fear of the Lord and to the honor of his name. And thus giving practical testimony that all members of the Christian church have liberty to use the gifts bestowed upon them by the Holy Head; yet, as the gift is free, our religious Society maintains that the exercise of it should be free also, according to the command of our Lord himself: "Freely ye have received, freely give."

It was in connection with their view of the universality of Divine Grace that the early Friends strongly protested against the misapplication which professing Christians had given to the Scripture terms, viz.:—the word *Church* to designate a building, instead of the assembled assembly; the *Word of God* as a far expression for the Holy Scriptures, instead of its use by inspired writers as a title of Christ or of the Holy Spirit; and the word *Reverend* applied to a religious teacher, whilst biblical use has reference only to God. The popular language thus had testified that the words originally conveyed had become obliterated, inasmuch as it could only have been through the members losing their individuality of power, that the name of the congregation was transferred to the building, concerning which false ideas of sanctity had increased, in proportion as there had been in the congregation a decrease in vital godliness: then again inward speaking of God's Spirit to the single soul, a Word which is described as "*living and true*," quick to discern the thoughts and intents of the heart," was, after centuries of error, longer apprehended as such, but the Word of God was for the people only that which had previously revealed: moreover these sacred things they had been taught to receive only through a fellow man, who stood for them almost the place of God, and received homage accordingly. With the lapse of time an alteration

has again taken place in respect to the words above mentioned; so that in the case of the word *Reverend* it is now used by most Christians simply to designate a minister of religion. But the use of such a biblical expression, even in this restricted sense, makes a distinction between man and man, which is at variance with the scope and tendency of the New Testament writings. One is our Father even God, One is our Master even Christ, One only is Reverend; all we are brethren and fellow servants.

It may be fitting here to remark that the early Friends did in no wise undervalue the Holy Scriptures, nor detract from them. On the contrary "they read them with delight and joy," believing them to be a true declaration of that which "men spake from God being moved by the Holy Spirit;" and they were anxious that all their fellow members should exercise a daily diligence in the perusal of these sacred writings, regarding them as the only fit outward judge of controversies amongst Christians, any doctrines contrary to their testimony being justly rejected as false. Yet they would "not say as some have done that the Scriptures are the only rule, or the chief and principal rule of faith and life, because they could not give the office of the Holy Spirit unto the Scriptures; for the Scriptures themselves declare that it is the office of the Holy Spirit to guide believers into all truth. And indeed the true meaning and benefit of the Scriptures is not attained in the reading of them, unless the Spirit, that gave them forth, open them and unseal the mysteries contained in them." "They who are led by the Spirit of God they are the sons of God; so the Holy Spirit is the guide of the saints' faith and life; and the Spirit must necessarily lead them to walk in the fulfilling of the Scriptures, and according to them."

§ 3. We come now to the public testimony of the early Friends that the dispensation of Christ's living presence is indeed come, or rather that particular testimony respecting it, in which they are opposed to the practice of all other professing Christians; viz., their non-observance of these symbols and representations, which signify in effect that the way into the holiest of all is not yet made manifest. In thus giving evidence of their settled conviction that the Lord Jesus Christ did not design that there should be any rite or outward observance of permanent obligation in his Church, Friends have been greatly misunderstood by their fellow Christians. It has been said, even in the present day, and that by those persons who otherwise think well of them, that by not observing these so-called Christian ordinances, the members of the Society of Friends are not only acting contrary to the example of the Apostles, but are also disobeying the express command of our Saviour himself. Yet this accusation is made somewhat inconsiderately; for Friends, "accept every command of Jesus Christ, in what they believe to be its true import, as absolutely conclusive; and it is in obedience to his commands, 'Swear not at all,' 'Love your enemies,' that many of our brethren

on both sides of the Atlantic have endured grievous suffering, some even unto death. The question of outward ordinances is not as to the authority of Christ, but as to his real meaning."

To understand the position, it should be remembered that not only were the Apostles Jews, but that our Lord Jesus Christ was, in his earthly guise (Jesus of Nazareth) a Jew also—"that He spoke *first* and *directly* to the Jews—that his words must have been intelligible to them, and his teachings have reached upwards from their intellectual and religious standpoint, even though it infinitely extended the horizon, so as, in its full application, to make it wide as the bounds of earth and time." No careful reader of the Gospels can have failed to notice that, before their Lord was taken from them, the Apostles had no thought whatever of the passing away either of the Jewish customs or of the Jewish ritual; and their Divine Master, giving a new direction to their observances, explained the mysteries of the Kingdom only as they were able to bear it. Yea, and after He ascended to where He was before, He continued through the Holy Spirit to guide them into all truth, yet only here a little and there a little. It is indeed marvellous how "the unlearned and ignorant men" of Galilee grew out of their Jewish prejudices and Jewish observances—not marvellous that they came out slowly, but that they at length attained to such clear vision respecting them. But the progress was slow and only by degrees. We read how Peter and John were, as a matter of course, attending the temple service after their Lord was taken from them, how later on Peter received a revelation that the Gospel was to be preached also to the Gentiles, and how they of the circumcision were astonished that the Holy Spirit was poured on the Gentiles as well as on the Jews. We read further that it was only after much disputing that the council at Jerusalem concluded that the Gentiles which believed should not undergo all the Jewish rites—the inference being that the Jewish Christians still continued them; for when Luke's history closes we find that the Church at Jerusalem persuaded the Apostle Paul, and that Paul acted on their advice, to give public evidence that he still walked orderly in regard to the Jewish customs and that he kept the law.

Such being the state of the case, how can it be insisted that the practice of the first disciples, whilst under bondage to the law and its requirements, was to be of perpetual obligation to the Church. If the sacred writings had concluded with Luke's history, the followers of Christ would have been without a record of the continued guiding of the Holy Spirit, until the disciples were able to receive in its fulness the salvation, concerning which the prophets had sought and searched diligently what and what manner of time the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings of Christ and the glories that should follow. But the fulness of the blessing of the Gospel of Christ being revealed to those

disciples whose hearts were open to receive it, we have clearly set before us, in the late apostolic writings, that the old dispensation had passed away, with all its signs and symbols (which were but shadows of that which is true) and that the new covenant, with its exceeding great and precious promises, is the fulfilment of all that is typified in the observances of the old covenant. Therefore, when our Lord's commands to his disciples are couched in the language of their ritual observances, Friends appeal, for the real meaning of such commands, to the whole tendency and new direction of the New Testament writings.

(To be continued.)

FOR "THE FRIEND."

A Visit to North Carolina.

(Concluded from page 212.)

Twelfth Mo. 5th.—We reached the old New Garden Boarding-School of North Carolina Yearly Meeting, now called Guilford College. The buildings are situated on elevated land, apparently a healthy situation. There are separate buildings for homes and sleeping-apartments for the boys and girls—and the school exercises are conducted jointly in another building, which is divided up into class-rooms, library, etc. There are about 160 students the present session, including the preparatory department and the day-scholars from the vicinity.

Twelfth Mo. 6th.—Attended Deep River Quarterly Meeting, which was, on the whole, a comfortable meeting. There were several appearances in the ministry, and some solemn periods of silence, but rather less than was desirable. In the meeting for business, after the minutes of strangers in attendance had been read, quite a discussion arose on the question whether it was in order to grant returning minutes to those Friends who were from Philadelphia Yearly Meeting. There seemed to be no exception to the general feeling of kind welcome extended to them, and most of those who spoke favored furnishing them with minutes. A few Friends objected on the ground that there was no official correspondence between the two Yearly Meetings.

Near the close of the meeting, a man Friend sang a hymn, in which two or three young women joined—but the meeting generally did not participate.

We were informed that a Friend and his family had been impressed with a belief that it would be right for him to labor among the rough classes in the City of Charleston, S. C. He had accordingly removed there; and, seeing many of the class to whom his mind had been turned, about the wharves of the city, he had hired as a stevedore, and endeavored, by distributing tracts, and in other ways, to influence for good the men among whom he worked. He held religious meetings among them on First-days—and gathered them into his house in the evenings—and seemed to be making an impression upon them.

The First-day morning meeting at Deep River was small, as the morning was wet. "The Lamb and his followers shall have the victory," was a text from which encouragement was offered to continue the struggle against sin, trusting to the protection and help of Him who never said to the wrestling seed of Jacob, "Seek ye my face in vain."

We dined at the house of a Friend and his wife, who have creditably raised a family of thirteen children; and, although in rather limited circumstances, have contrived to give them

a respectable school education. We felt such a couple deserved well of the community and were worthy of much respect.

The result of inquiries made of intelligent persons in different neighborhoods, as to the condition of the colored people, is, that there is a slow but decided improvement among them. Many have secured small lots of land and put up houses on them, which make a home for their families, and enable them to raise some produce for their support. A few have purchased larger tracts of land, and may be classed as farmers on their own account. As a race, they have less ambition, less desire to accumulate property, than the whites—a fact which their long training as slaves would naturally explain. Many of their church members are temperance advocates, and vote for prohibition. The complexion of the great majority of them shows the admixture of white blood, and is a standing proof of the immorality of their former white masters, on whom the responsibility for this state of things mainly rests.

Another trait of character, largely the result of slavery, is the tendency to steal—especially articles of food. The gradual increase among them of property-holders, and their improvement in civilization and in religious advancement, will probably produce a sentiment among them unfavorable to dishonesty.

The conversation of some Friends who have been well acquainted with the mountainous districts of West North Carolina and East Tennessee, developed the tone of feeling which prevails among the illicit distillers of whiskey, who have been numerous in those regions.—Like smugglers, they seem to think there is no moral evil in violating what they regard as an unjust and tyrannical law. The efforts of the officers of the revenue to destroy the stills and capture the distillers, and the artifices resorted to by these to conceal their operations and to escape arrest either by cunning or force, would furnish an interesting chapter in the internal history of our country; and one that would illustrate some of the evils that flow from laws which do not commend themselves to the moral sense of the community where they are attempted to be put in force. A man who accustoms himself to violate one law, may easily be persuaded to do the same in other cases, especially when his personal interest is concerned. And where a disregard of law is manifested, a people are in a state of semi-barbarism.

A number of cases of lynching have occurred in North Carolina: several of them through the agency of the White Caps, a secret organization, which sometimes assumes to take the laws into its own hands—but, as in all such cases, the victim of popular indignation or prejudice has no fair chance to prove his innocence.—His case is judged in secret, and there is room for the exercise of malice on the part of an enemy, if he should have one.

Another thing which must lower the moral standard of the people of North Carolina, is the prevalence of the Masonic system in parts of the State. The oaths which the members take (as we were informed,) bind them to defend a brother Mason in all cases, murder and treason only excepted; and in some of the higher degrees, even these crimes make no exception.

At Guilford College, we met with an elderly Friend from Indiana, who, after the close of the war, had conducted many excursions, mainly composed of the families of those North Carolinians who, during the war, had taken refuge

in Indiana. Sometimes there were several hundred persons in one excursion—mostly women and children. On one occasion, he had children of three years old and under. found little rest either by day or night among the hundreds who composed the party there were constant inquiries to answer. severance of families was one of the sources of distress caused by the late civil war.

Among his passengers was an old woman who had raised a family of children, but never before had left the immediate neighborhood of home; she had never seen a town of more than a few hundred people, and never had seen a railroad. She was a troublesome person to manage, being almost dazed by the unfamiliar scenes she witnessed on arriving at Baltimore and entering a car at the railroad station. Other trains came in to the depot, one on each side of her, and the shrieks of their locomotives and the strangeness of the scene, altogether were more than her nerves could bear; and her mind became unsettled. It was several days before her nerves resumed their equilibrium.

Although the neighborhood of Guilford College seemed so beautiful to the original settlers as to receive the name of a "Garden"—(the Garden, it was called,)—yet the general aspect of the country is that of a poor, thin soil. The people here account for this change, by saying that the early settlers cleared up the best of the land, and then took from these cleared lands a crop after crop, as long as it would produce anything of value, and then turned them over to grow up with woods. Land was so abundant and cheap, that it was thought better to clear a fresh piece as it was wanted. Finally the ground was covered with a kind of wild pea, which furnished nutritious pasture for the cattle, and to deer and other wild animals, which were then very abundant. Cows, hogs, rabbits, and a few wild turkeys still found here; but most of the larger game has long since disappeared.

J.

FOR "THE FRIEND."

Commemorate the Righteous.

To commemorate the lives of the righteous is an incentive to virtue,—in which we may see the example of David Huddleston was so conspicuous, that he may not be amiss to say a word in regard to him. He fulfilled the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

How some of our spirits have felt to magnify the Lord, and glorify his name, when we read some of his essays published in THE FRIEND. We understand in his life there was some approximating the blessing of Jacob on Joseph: "Joseph is a bough, even a fruitful bough; whose branches run over the wall: the archers have sorely grieved him and shot at him, and hated him; but his bow abounded in strength, and the arms of his hands were strong by the hands of the mighty God of Jacob: From thence is the Shepherd, the God of Israel."

David saith, "Those that be planted in the house of the Lord, shall flourish in the days of our God; they shall still bring forth the olive in old age; they shall be fat and flourishing."

Though we mourn the loss of the dear one, it is not mourning without hope.

S.

NORTH FERRISBURGH, VT., First Mo. 14, '9

lections from the Testimony of Short Creek Monthly Meeting, Concerning JONATHAN TAYLOR, deceased.

It having pleased Divine Providence, to remove from works to rewards, our dear friend Jonathan Taylor, we feel it a duty incumbent on us, to bear some testimony concerning his valuable and useful life. Having been one of the earliest emigrants of the Society of Friends, to this part of the western country, we have long enjoyed the advantages of his conversation and example, his judgment in the management of the discipline, and his gift in the ministry of the Gospel. But while we feel the loss that has been sustained, in his removal, not only by his intimate friends, but by religious society, we are comforted in the assurance that our loss is his eternal gain. And we feel the hope that his example, transmitted to posterity, may prove an incentive to others, to maintain with perseverance the same precious faith, by which he was sustained; and to illustrate its excellence by the practice of the same Christian virtues, which adorned his life and conversation.

It does not appear that he has left any memoranda of his early life. That period must, therefore, be briefly passed over with the notice only a few particulars. He was born in Bucks Co., Pa., the 13th of Second Month, 1768. His parents were Timothy and Letitia Taylor, members of the Society of Friends. In the year 1789, he married and settled in Loudon Co., Va., within the limits of Goose Creek Particular Meeting. In 1797, he removed to Winchester, where he resided above three years. In regard to his religious exercises during this interval, it appears that by an humble submission to the sanctifying power of the forming Hand, he became prepared to receive a gift in the ministry. Under the weight of this concern he passed through many deep exercises. He was sensible that no man taketh this honor unto himself, but he that is called of God, as was Aaron. (And he had seen, as he believed, in many others, the sorrowful effects of attempting to take the office without the call or qualification.) But while he was humbled under a deep sense of his own unworthiness, and the awfulness of the work to which he was called, he earnestly sought for the directions of unerring Wisdom in regard to the time of duties required of him; and to receive ability faithfully to pursue the way cast up for him to walk in. And he was mercifully favored with the renewed openings of Divine light, which communicated strength as well as clearness to his tried and sometimes discouraged mind.

From Winchester he removed to Bridgeport, Redstone, in the year 1800, and in the same year he crossed the Ohio and fixed his residence at Concord. This section of the country was then a wilderness; having no white inhabitants except a few adventurers who had settled on the lands before the public sales were opened. Their first habitation was a tent, in which they lived eighteen days, till he could have a cabin erected. During this interval, the first meeting of this part of Ohio, was held on a fallen tree in the woods. When his cabin was rendered habitable, the meeting was held in that till a meeting-house was built.

In 1802 he removed to the place of his late residence. But amid the cares of these concerns, he was not diverted from his religious engagements. Many were the difficulties of that period, when the means of subsistence and the comforts of life were to be provided in a wilderness;

houses, fields, roads, were all to be prepared. Meetings for discipline, too, were all distant. The Yearly Meeting was held in Baltimore, the Quarterly Meeting at Redstone, and the Monthly Meeting at Westland.

Our dear deceased friend was not only diligent in the attendance of those meetings, and eminently useful in the various concerns of the Society, as it increased in this country, but he was much from home, in the exercise of his gift in the ministry; visiting in the love of the Gospel, most of the meetings of Friends on this continent, and many of them several times. Although considerable exertion was necessarily demanded, to render their situation moderately comfortable, and on the other hand pecuniary advantages and even affluence, presented to view, as the probable rewards of industry and undivided attention to secular concerns, yet he was preserved from the spirit and thralldom of the world; being deeply engaged to secure to himself the better inheritance of durable riches and righteousness. And he experienced the fulfilment of the promise, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

In 1816 he visited the Indian settlements at Wapaukonetta and Lewistown, in company with several other Friends of a committee of Baltimore Yearly Meeting. The civilization of the Indians was an object in which he was deeply interested, and which he was instrumental in promoting. Of the meeting which they had at that time with the natives, he says: "We were of opinion it was a satisfactory and solid time; indeed I can truly say it was a heart-tendering meeting to me." The following extract is expressive of his feelings in regard to the subject: "It appears," says he, "from the information received from I. I.—, (the Indian agent) that the Indians on Sandusky River are betaking themselves to habits of industry, and seem to be very sensible of the injurious effects of the use of spirituous liquors; and are very desirous of altering their mode of living. It is therefore my opinion that these Indians have a strong claim upon the attention and sympathy of Friends. Their situation is peculiarly calculated to awaken the commiseration, and excite the benevolence of all who can feel for the sufferings of their fellow men. They seem to be fully convinced, that an entire change in their mode of living is necessary to their very existence as a people; and at the same time feel the full force of their ancient habits opposing itself to what they are so sensible is for their good. The grateful disposition they manifest for the assistance already afforded, and the unbounded confidence they appear to have in our Society, I think might, and I hope will, excite Friends to a more feeling, diligent and active concern for the promotion of the very important and interesting object."

In 1818, with some other Friends, who with him were under an appointment of our committee on Indian concerns, he attended an Indian treaty held at St. Mary's; and almost immediately he went to the city of Washington, to present a memorial which had been prepared by the Meeting for Sufferings, on behalf of the Indians—soliciting the general Government to extend its aid in promoting Indian civilization. The memorial was favorably received, and an annual appropriation was granted for the object proposed.

He visited the Indians again in 1821, 1823, and 1827; the visit in 1821 led to the adoption of a change in the plan of operations pursued

by the Society. A site was then selected, and afterwards procured and improved, for the residence of our Superintendent, and for the establishment of schools for the education of the Indian children.

The African descendants were objects of his commiseration, and often excited his labors for the amelioration of their condition. Though slavery is wisely excluded from this portion of the United States, he was not insensible of the sufferings of those who die, drinking the bitter cup of oppression; and those who had obtained their liberty, and sought an asylum here, excited his tender sympathy. He saw them driven from the land of their nativity, by an oppressive and mistaken policy, seeking some refuge from the scourge of cruelty, and the frowns of power, and he felt the desire that they might not be denied the kindness and charity due to the children of affliction, and the exiles of oppression, nor excluded from the enjoyment of their inalienable rights, nor made the outcasts of general society. And while he was sensible of the injury they sustained, both by the imposition of the laws, and the operation of unwarrantable prejudice, he felt a deep solicitude that their views might be elevated and expanded, and their moral condition improved. Twice he attended the Legislature of this State with memorials from the Society, to endeavor to obtain a mitigation of the laws which operate oppressively on this class of our fellow men. But though this object was not obtained, yet the influence of his example, and the effects of his labors in various ways on their behalf, may justly rank him among the benefactors of the African race.

In the Sixth Month of the year 1830, he opened to his meeting a concern, that had for a considerable time rested with weight upon his mind, to pay a visit in Gospel love to Friends and others in Great Britain and Ireland. A covering of solemnity was spread over us, under which we were brought into a near unity and tender sympathy with our dear friend in this important concern. Being liberated by the Quarterly Meeting and the Yearly Meeting of Ministers and Elders, he embarked on the 2nd of Sixth Month, 1831, in company with Stephen Grellet and Christopher Healy, who were also on a religious visit. In the notes which he preserved, he says: "We came to the conclusion, soon after embarking to keep up as a regular practice, that of sitting down quietly together every morning, and reading a portion of Scripture, (that is our little company S. G., C. H. and myself,) and to inform our fellow passengers and the captain, that their company would be acceptable, if agreeable to them. They very soon fell into it, and have kept close to it ever since; and finding it so agreeable apparently to the captain and our fellow passengers, we also read in the evenings, observing a pause; and I have no reason to suppose it is not so to those we have invited. We had also agreed at the commencement to hold meetings on First-days in a more public way; that is to invite the steerage passengers and the sailors to attend, as they found freedom. Accordingly the first was attended by nearly all the steerage passengers, and as many of the sailors as could be spared from managing the ship. But several of us being considerably sick, it was not to so good satisfaction as the meeting held to-day; which was also attended by the passengers and sailors as before. Last First-day the ship was so tossed by the waves, that we thought it not expedient to hold a public meeting."

He landed at Liverpool the 30th of Sixth Month, and after making some stay there, he proceeded to Kendall; taking a number of meetings in that part of England. Then passing into Scotland, he visited the meetings of Friends there, and embarked for Ireland. He visited nearly or quite all the meetings in that island, and having accomplished what had been in prospect there, and seeing no way to proceed to England, he went to the house of our friend Mary Lecky at Kilnock, in the county of Carlow. On the way thither he was taken sick; and after an illness of about a week, on the 6th of Eleventh Month, 1831, he peacefully closed a life, which had been remarkably adorned with the Christian virtues. Near the close of his labors in Ireland, he remarked to a friend, that it seemed to him as a morning without clouds; and to another friend he said that he had never been engaged in a journey, which had been so full of peace. By accounts received from the friends who attended him in his last illness, it appears that his mind was remarkably clothed with calmness and resignation. All anxiety seemed to be removed in regard both to himself and his family, and the friends he had left behind; and in this resigned and quiet frame of mind, his purified spirit left its tenement of clay to join, we have no doubt, the just of all generations.

As a minister of the Gospel, he was careful to wait for ability to minister in the fresh openings of the Word of Life; which rendered his communications instructive and baptizing. In his early engagements in this way, his testimonies were very short; but being faithful in the little, he was made ruler over more, and the brightness of his gift increased, as long as he continued with us. In his public communications he was mild and persuasive, and often extensively drawn into the doctrines of the Gospel. Being remarkably qualified for religious visits to families, he was frequently on such occasions, led to enter deeply into feeling with the visited, and to administer counsel and admonition adapted to their respective states. In meetings for discipline he was not hasty in delivering his sentiments; but he possessed a clear judgment and great weight and influence; but that influence never seemed to lift him up, but on the contrary to render him more condescending and even retiring. He was careful to observe with punctuality, the time of meeting; and in all our religious meetings he was remarkable for the quietness, the gravity and solidity of his deportment. In his own family, in religious society, and in the world, he was a bright example of the Christian virtues: and through that, though dead, he yet speaks the inviting language, "Follow me, as I have followed Christ."

Worldliness in the Church.—Bishop Huntington, in commenting in *The Forum*, on the fact that in a large mixed audience in one of the public halls in New York, the name of Jesus Christ was cheered, and that of the Church, hissed; he says: "More than half of the religious organizations, large and small, are at present, practical contradictions of the Sermon on the Mount. It does not need an ostentatious hierarchy to open the door for 'the prince of this world,' letting him in where he does ten-fold the mischief he could do by persecutions, seductions, or infidel arguments outside. He buys up the property, holds the keys of pew doors, puts rich families in the foremost seats, hires and pays the choir, raises funds by lotteries and theatricals, tells the lower classes to

stay out in the streets, or patronizes them with a mission chapel in the outskirts, makes a fashion-plate of the female worshippers, sees to it that parish offices and all the other marks of distinction are assigned to prosperous merchants, politicians, and leaders of society—never to mechanics and day-laborers, who have no qualification except piety and good sense:—suits the preacher to the tastes of the ruling set, and 'runs the concern.'"

[The following description of the Grave Yard belonging to Friends at Pennsville, Ohio, has been forwarded for insertion in our columns. It was originally printed in *Farm and Fireside*.—Ed.]

A HAMLET OF THE DEAD.

A dark, majestic wood is on one side,
While close-cropped, meadow fields stretch far away,
The rank grass springs, the graves to hide,
And gloomy cedars bar the light of day.
No sculptured marble lifts its column toward the skies,
To mark the peaceful sleepers earthy bed;
No wordy epitaph parades its group of lies
Within this quiet hamlet of the dead.

A thousand mounds, like emerald billows frozen in a gale,
Are green-topped tents wherein a people doth reside;
And each inhabitant, so quiet and so pale,
Dwells with his peaceful neighbor, side by side.
No giddy turmoil e'er disturbs their holy rest;
No men of trade with busy, noisy tread
And love of gold within each scheming breast,
Invade this modest hamlet of the dead.
Along the leaf-strewn walks, the wild flower smiles,
The thistle nods across the ruined fence;
And fitting through the green and shady aisles,
The lone bird chirps within the forest dense.
But neither sight nor sound will e'er awaken these,
Who rest unconscious of the wintry wind o'erhead,
Or of the summer morning's balmy breeze—
These dwellers in the hamlet of the dead.

Full many years have passed since first a few,
Like hardy pioneers upon a foreign shore,
Did rear their humble domiciles to view.
In time there followed many, many more;
And soon this quiet, verdant village full will be;
Room only for the stealthy night wind's tread,
As passing swiftly on from tree to tree,
It sings a requiem to the silent dead.

—S. Q. Lapius.

SEWING SONG.

SELECTED.

I have a little servant
With a single eye,
She always does my bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Another little servant
On my finger sits,
She the one-eyed little servant
Very nearly fits;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Now, one more little servant
Through the single eye,
Does both the others' bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

A needle and a thimble,
And a spool of thread,
Without the fingers nimble,
And the knowing head,
They would never make out,
If they tried the whole day,
To sew a square of patchwork, as you well may say.
—Mary J. Jacques, in *St. Nicholas*.

SELECTED.

SIX LITTLE FEET ON THE FENDER.

BY CORNELIA W. ST. JOHN.

In my heart there liveth a picture
Of a kitchen rude and old,
Where the fire-light tripped o'er the rafter
And reddened the roof's brown mold,
Gilding the steam from the kettle
That hummed on the foot-worn hearth,
Through all the live-long evening,
Its measure of drowsy mirth.

Because of the three light shadows
That frescoed that rude old room;
Because of the voices echoed
Up 'mid the rafter's gloom;
Because of the feet on the fender—
Six restless, white, little feet—
The thoughts of that dear old kitchen
Are to me so fresh and sweet.

When the first dash on the window
Told of the coming rain,
O! where are the fair young faces
That crowded against the pane?
While bits of fire-light stealing,
Their dimpled cheeks between,
Went struggling out in the darkness
In shreds of silver sheen.

Two of the feet grew weary,
One dreary, dismal day,
And we tied them with snow-white ribbons
Leaving them by the way.
There was fresh clay on the fender
That dark and rainy night,
For the four little feet had tracked it
From his grave on the brown hill's height.

O! why on this darksome evening—
This evening of rain or sleet,
Rest my feet all alone on this hearth-stone
O! where are those other feet?
Are they treading the pathway of virtue,
That will lead us together above?
Or, have they made steps that will dampen
A sister's tireless love?

—Canada Presbyterian.

I WAS once at Central Park, in New York, and stood watching the children take their key rides. A very poor-looking but richly dressed woman, with a pale little girl walked with a crutch, was also looking at the riders. Two nicely dressed little girls just dismounted from their long-eared saddles, and I saw them glance at the lame child and whisper eagerly to their father. The gentleman approached the poor woman, and lifting her politely, said: "My little girls are anxious to enjoy the pleasure of giving your daughter a ride." The lame child's pale face flushed with surprise and pleasure; and the woman looked equally delighted. The father was soon in the saddle, and went twice over the course. Meantime her entertainers were perching together, and when she was taken the elder sister went up to her, and shyly ped into her hand a box of candy.

I dare say those little girls have for their act of kindness by this time; but I believe the child or her mother have for it, or ever will. The pleasures we prepare ourselves fade and perish. The good actions we do for others last to all eternity.
Selected.

Expository Note.—John Wesley once wrote one of his followers a letter, which contained a bank-note and the text: "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed."

His follower replied that he had often struck with the beauty of the text, but had never seen such useful expository notes before.

Scripture Illustrations.

BY H. R. TRISTRAM, CANON OF DURHAM.

The Place of Meeting.—No sight in Palestine more indisputable or more distinctly marked in that of the scene of Elijah's wondrous contest with the prophets of Baal. The ridge of Carmel terminates abruptly at its east end in a high bluff, many feet above the sea level. To the west the distant sea can be seen, whence Elijah's servant watched the little cloud, the forerunner of a storm, arise. The heaped stones around recall the altar of Jehovah which Jezebel overthrew. Twenty-five miles to the westward a green knoll marks the site of Jezreel. A steep path leads to the Mahrakah, or place of burning," which is a sort of amphitheatre half-way down the mountain, and from which the ground descends by a gentle slope to the plain of Jezreel. A deep spring supplies an ancient reservoir, overhung by some noble rocks, and to which a few broken stone steps lead down. This fountain, fed by the percolation of the water through the limestone of the overhanging mountain, is never dry, even in the driest seasons.

Under the cliff behind the fountain Ahab and his court may have sat, while the priests prepared their sacrifice in front, and all in full view of the assembled multitudes which crowded the slopes beyond, witnesses of the whole struggle and its stupendous result.

It has been asked, How could a fountain so copious be found at a time when Ahab and his ministers were roaming over the land in search of fountains and brooks? The reply is simple, and connected with a fact well-known to conologists. All fresh-water snails have on their top an *operculum*, or door, by which the animal can close and fortify the entrance to its home. This operculum is either horny and elastic, or shelly and brittle. If the former, the animal carries itself in the mud at the bottom of a stream or pool, and remains dormant until the autumn rains soften the ground and restore the water. But the species with a shelly operculum are incapable of sustaining life except in permanent streams or pools. Among these are the shells of the genus *Neritina*.

I found *Neritina michoni*, the species of the Lebanon and other permanent streams, abundant in this fountain, and in this fountain only of the whole district. The only other springs in which I found it are such as those of Jericho, Sodom, and the like, which notoriously never flow. Here there is an incidental evidence that the spring always flows, even when all others in the neighborhood of Carmel are exhausted.

*They "Called * * from Morning even until Evening."*—The wild shrieks, the long-drawn wail, beating on the air—the weird gesticulations and leaping, the frenzied contortions, the self-inflicted wounds and mutilations as hour after hour the priests in frantic excitement whirl round the altar, are exactly reproduced by the oriental fanatics of every false religion to the present day, whether Moslem, Brahmin, or Buddhist. I have often seen, both in Africa and Syria, the Mohammedan howling dervishes, as they are called, perform their dances in a circle, whirling round, leaping, stooping to the ground, bounding back, and leaping again, all the while keeping up a ceaseless din with the words "No God but God and Mohammed the prophet of God." At length, every limb rigid, the tongue protruding and eyes as if starting from their sockets, they will stretch their whole

weight on the blade of a sword, twist skewers into their sides, on which they will hang pieces of leather, eat voraciously prickly pear, without appearing to suffer, and finally gash themselves with knives, still sustaining their monotonous refrain, which almost drowns the unceasing kettle-drums. So, too, in China, when there is drought and famine, as in Israel, what is the remedy propounded? It is good to repeat Boodha's name. Repeat it 180,000 times:—"O-mi-to-fu! O-mi-to-fu!" And this is done, —and being done to-day.—*S. S. Times.*

Just Three Things.—"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide, and leave me stone-blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going; and she leaned upon an unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters [and he said it with tears in his eyes]. They have no protector but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel."—*Selected.*

John Woolman and His "Journal."

John Woolman is perhaps as little known to general readers as his masterpiece is as little read by them; and yet both the man and the book are not unworthy the admiration and study of all men—the one for his Christian virtues, the other for his moral and religious teachings. It is said that Dr. Channing, not long before his death, expressed his very great surprise that the writings of Woolman were so little known—and he pronounced Woolman's "Journal" the sweetest and purest autobiography in the language. "Get the writings of John Woolman by heart," said Charles Lamb; Crabb Robinson said: "He writes in a style of the most exquisite purity and grace;" Coleridge said: "I should almost despair of that man who could peruse the Life of John Woolman without an amelioration of heart;" and Theodore Parker was "impressed with the extraordinary qualities of the 'Journal' and the Christian character of its author." These are testimonials which warrant a high place in literature, one would think, and yet the most pretentious of the cyclopædias of English literature does not mention him at all; and although to the influence of the man and the book is traceable some of the most important events of the century.—For examples—Jean Pierre Brissot, a disciple of Woolman, influenced the proclamation of emancipation in Hayti, by the commissioners of the French Convention, the uprising of the blacks, and their successful establishment of a free government. A prominent American abolitionist says that the same influence reached Thomas Clarkson, and stimulated his early efforts for the abolition of the slave trade; "and it was in a degree, at least, the influence of Stephen Grellet and William Allen, men deeply

imbued with the spirit of Woolman, that drew the attention of Alexander I, of Russia, to the importance of taking measures for the abolition of serfdom, an object the accomplishment of which the wars during his reign prevented, but which left as a legacy of duty, has been peacefully effected by his namesake, Alexander II." Who shall say how great or how small was his influence in promoting the emancipation of slavery in the South? Certain it is that all the Eastern anti-slavery leaders were followers of Woolman—and Whittier, in his introduction to the "Journal," has not exaggerated the strength of the seed sown by him.

And who was John Woolman? He was a Quaker, and was born in 1720, in the Province of New Jersey. His early years were uneventful. At twenty-one he became a clerk and book-keeper in a small store kept by a tailor at Mount Holly. During the second year of his employment there, his employer desired him to write a bill of sale of a negro woman whom he had sold. He was unwilling to do so, and hesitated; but finally consented on the ground that he was hired by the year, and that it was his master who directed him to do it. At the execution of the instrument, however, he was so "affected in his mind," that he said to his master and the Friend, the purchaser, that he believed slave-keeping to be a practice inconsistent with the Christian religion. And shortly after this, when he was again asked to write a conveyance of a slave, he refused—and at once began a persistent opposition to slavery. This was one hundred and eight years before "Uncle Tom's Cabin" was published—one hundred and seventeen before the attack on Harper's Ferry, and one hundred and twenty-three before President Lincoln's proclamation of emancipation.

He visited Maryland, Virginia, and North Carolina. Slavery appeared to Woolman "as a dark gloominess overhanging the land," and he wrote an essay on the subject, which was published in 1754 by Benjamin Franklin, Philadelphia. Three years later, he visited the Southern meetings of Friends. He was a poor man, but before he went, he provided himself with a large number of pieces of silver to give to the slaves where he was compelled to sit down at the tables of slave-holding planters, who were accustomed to entertain their friends free of cost, as he had scruples against receiving as a gift food and lodging which he regarded as the gain of oppression. He also journeyed through Pennsylvania, New York, and the New England States, the object of his travels being to visit the members of his Society—but he constantly "bore testimony as he went against sinfulness of every sort, especially against the sin of slavery." After being several years with his employer, who was a retailer of goods, but by trade a tailor, and whose business had greatly fallen off, Woolman concluded to learn that trade, so that he might thereby "get a living in a plain way, without the load of great business." This trade he followed in a small way, having no apprentice; and he also had a nursery of apple-trees, in which he employed some of his time, "hoeing, grafting, trimming, and inoculating." It was his belief, and he preached it, that men should take heed that no views of outward gain should take too deep hold of them. He took decided grounds against lotteries and the rum traffic; thought that "hats and garments dyed with a dye hurtful to them," and wearing more clothes in summer than are useful, made him "uneasy," believing them to be customs which have not

their foundation in pure wisdom." He finally concluded that all new garments should be of the natural color. In attending meetings, this singularity was a trial to him, as white hats were used by some who were fond of following the changeable modes of dress; and as some Friends who did not know from what motives he wore a hat of the natural color of the fur, grew shy of him.

At the age of fifty-two, he visited England, taking passage in the steerage, for the reason that he observed in the cabin "sundry sorts of carved work and imagery, and superfluity of workmanship of several sorts," and he felt a scruple with regard to paying his money to be applied to such purposes.

At the Quaker Meeting in London, the singularity of his dress and manner created dissatisfaction; and when he presented his certificate from Friends in America, some one remarked that perhaps the stranger Friend might feel that his dedication of himself to the service was accepted, without further labor, and "that he might now feel free to return to his home." Woolman, it is stated, was profoundly affected by the unfavorable reception he met with, and his tears flowed freely. The words, however, which he was permitted to utter, made a different impression on the meeting. "Many were touched by the wise simplicity of the stranger's words and manner. At the conclusion, 'the Friend who had advised against his further service, rose up and humbly confessed his error, and avowed his full unity with the stranger.'"

The low wages paid English laborers, and their poverty and wretchedness, distressed him; he preferred not to drink from silver vessels at entertainments, "often stained with worldly glory;" he declined to travel in stage-coaches, because the horses and drivers were cruelly used—for which reason, his travels in England were entirely on foot. His greatest solicitude, indeed, seemed to be for the oppressed, and "his mind," says a recent writer, "was greatly exercised by a sense of the intimate connection of luxury and oppression. Sickness came upon him; the climate and everything seemed to be against him; he was even sometimes in need." Near the end of his journal, he says: "I have known poverty of late." He never returned to America—dying in the city of York, [Tenth Mo. 7th, 1772.] aged fifty-two years.

Enough has already been written to present, as strikingly as possible in a short article, the simple nature and strong moral purpose of this noble humanitarian, whose conduct, like that of John Howard, illustrated and illuminated the work before him; and whose principles are justified by the millions who now see them established. But nothing but the reading of Woolman's "Journal" itself, can acquaint one with the lesson of his life—an object lesson, one may say—which shows how near one may live, indeed has lived, in accordance with the teachings of Christianity. Read in connection with the Sermon on the Mount, Woolman's actions throughout his life seem to have interpreted it—for in that life we see that it was without guile—that its charity was without bound—that it was honest, that it was pure, that it was kind, that it was unselfish, that it was humble. And this immortal work was written by an "illiterate tailor," as Crabb Robinson called him, "in a style of the most exquisite purity and grace." By comparison with other works of genius which have taken their permanent place in literature—with "The Imitation," for example

—it does not suffer: it rather gains, for it is not a preaching; it is the record of a life actually lived.—*Charles C. Marble, in the American.*

THE ceaseless thirst and craving for amusement and merriment of the present day, as if it were the great end of life, is a fever that fatally dries and consumes the soul. An immortal being who is continually engaged in giggling and merriment, or in the desire after it, and who imagines that pleasure and amusement are the purposes for which this short and uncertain probation are given, is, to spiritual spectators at least, a deplorable spectacle. How much more noble and becoming beings, bought with the costly price of a Saviour's suffering and blood, to use with all diligence the privileges and opportunities in exceeding mercy vouchsafed, and to plume the wings for heaven.

Tempts by Making Rich.—"In spiritual as well as temporal things, it may be said,

"That Satan's now grown wiser than of yore

And tempts by making rich, not making poor;"

If he can make any one say, 'I am rich and increased with goods, and have need of nothing, he is very near the accomplishment of his purposes; but very far from it while he merely succeeds in keeping the soul troubled, distressed and self-despairing.'—*Selected.*

Natural History, Science, etc.

Torch-Bearing Fishes.—The fishes that are taken in the waters of deep and dark caverns, as in the great Mammoth Cave, for example, are found to be without eyes, as in their dark abodes eyes would be useless. The deep sea fishes, a mile or more below the surface, as they are cut off altogether from the sunlight, are provided by their Creator with the means of furnishing light for themselves. They have organs that emit a phosphorescent gleam, and so throw light on the path before them. Some of them carry little torches in the form of tentacles rising from the tops of their heads. Others have regular symmetrical rows of luminous spots along their sides, and so go flashing through the water like a kind of deep-sea torch-light procession. When brought to the surface of the water, these luminous spots glimmer for a little while with light, which soon fades away.

Snakes in Bananas.—Two cases of the importation of snakes in bunches of bananas are reported in the *American Naturalist*. In both cases the snake was a boa (*Boa imperator*), one of them about three feet long. One bunch was carried to Philadelphia and the other to Cincinnati. In bunches brought to Providence, the large Trap-door spider (*Mygale*) has occurred.

Influence of Weather on Life.—A Russian naturalist, A. Becker, has made fresh observations as to the influence of the weather on animal and plant life. For several years various kinds of grasshoppers appeared in great quantities in Southeast Russia, about Sarepta, but then came one year of sudden death for most of them. Two species of butterflies appeared in immense numbers, so that in a following year it was expected that they would become still more numerous, but instead they proved to be very rare. Similar cases have often been observed in this country. The Russian gopher (*Spermophilus citillus*), sixty years ago, suddenly disappeared in the course of one summer, probably owing to some contagious disease. During the following year, it could hardly be found, but gradually became so numerous that each inhabi-

tant had to undertake to kill a certain number every year. Their numbers were diminished, but still they are very numerous in the steppe, thus illustrating the small importance of even a systematic attempt at extermination, as compared with the importance of natural checks. Many birds in Russia suddenly appear in great numbers, and as suddenly disappear. As a result, a decrease of all kinds of insects is not about Sarepta.—*The Independent.*

Increase of Nervous Diseases.—Dr. Birmann, the great surgeon of Vienna, and perhaps surpassed in rank in the world as the result of a career of many years, in which every branch of medical science that he has touched has been promoted, says: "The colossal increase of nerve and mind disease in our day, is undoubtedly the result, to a great extent, of the tobacco and alcohol habit, and the straining of the nervous system caused by these poisons."

Rate of Growth in Plants.—The remarkable rapid growth of some plants, almost equals that of Jonah's gourd of the olden time. It has recently been noted, that in one 24 hours of East India summer, a bamboo made thirty inches of growth. This is well for the tropics, but here in temperate regions, are often grown no less remarkable. At a recent meeting of the Academy of Natural Sciences of Philadelphia, a shoot of a Japan plant, *Pueraria Thunbergiana*, was exhibited sixty-five feet in length, the whole of which had been produced near the city between Fifth Mo. 1st and Ninth Mo. Six inches a day being the average—no doubt greater at times—is as good as the East India case, considering difference of climate.

Botanical Localities.—Botanists rarely cover new plants in the older settled portions of our country, but are often surprised by coming across new locations for older known things, thus adding materially to the science of botanical geography. Some fifty years ago, Nuttall discovered a fern growing on the Schuylkill near Philadelphia, which was for many years the only known location. It has been since seen, here and there, between that and places as far away as St. Louis, but still regarded especially rare. Recently it has been found in considerable abundance in Lancaster County, Penn'a. It is known as *Asplenium pinifolium*.

Buffalo Grass.—The Buffalo-grass is apparently disappearing in Dakota, with a good deal of rapidity. This grass is low and small, forms a close and dense mass of leaves and stems, covering the ground with a felt-growth which is exceedingly nutritious. In fact, its nutritiousness and palatability are the cause of its disappearance. Cattle feed on it with such relish, that in a short time they are killed out. An observation made upon the State University grounds, suggests that in probability this grass is not so difficult to cultivate as has been supposed. On a plot of ground, which had been repeatedly spaded a few years ago a root of Buffalo-grass was planted. It has now spread so that it covers an area five or six feet in diameter, and is spreading with great rapidity. Although surrounded by loose soil, it sends out its runners, and, taking firm hold of the soil with its roots, forms a dense, firm sod.—*Amer. Agriculturist.*

THE water that has no taste is purest; that which has no odor is freshest; and of all modifications of manner, the most generally pleasing is simplicity.

Items.

Costliness of War.—A modern writer says: "Give the money that has been spent in war, and I purchase every foot of land upon the globe. I clothe every man, woman, and child in an attire of which kings and queens would be proud. I build a school-house on every hill-side and in every valley, over the whole earth. I will build an academy in every town and endow it; a college in every State and fill it with able professors. I crown every hill with a place of worship, consecrated to the promulgation of the Gospel of peace. I will support in every pulpit an able teacher of righteousness."

Take the Beam out of thine Own Eye.—Stepniak, a Nihilist, has arrived in this country. His purpose is to lecture and promote sentiment against Russia. The world seems to be busying itself now with Russian affairs. England is considerably stirred up concerning the persecution of the Jews. If the Czar should respond by presenting to England an exposition of its relation to the Opium traffic and a few other chapters from its operations it would afford food for reflection. When Stepniak addresses the people it should be remembered that he has approved bomb-throwing. United States authorities with the internal affairs of the Russian Government will probably not accomplish much. That vast empire, which includes practically half of Europe and half of Asia, has not forgotten that Alexander II. emancipated ten times as many persons as were held in slavery in the United States while slavery still existed. He might perhaps be able to say that there was no presumption that slavery would soon be abolished until the American flag was fired upon, and then the people rose up and suppressed the rebellion and incidentally extirpated slavery. And if he should return to this country a full account of its treatment of the Indians, and then say that personally he considered the assassination of his father and the attempts at his own life as bad as any thing the Indians or the Confederates could have done, it would be difficult to see that his remarks could be construed as irrelevant. Then if he should have the returns of the prison system in the South, and the full execution of the condition of a good many almshouses in the North, he could continue the conversation indefinitely. If there should be any lull for a moment of matter he might examine the treatment of the Chinese here, and close his remarks concerning the Jews by a reference to the Grand Union Hotel episode at Saratoga, and some inquiries as to many hotels would be willing to entertain colored men on the same terms with white in the city of New York. J. A. Froude has just expressed the opinion that there is reason to fear that England's expostulations will excite the proud-spirited Government to maintain its attitude with regard to the Jews. We do not object to the sending of petitions, believing that the world is becoming more and more homogeneous, but it should be done with delicacy, and with a due sense of our own infirmities.—*Christian Advocate.*

Women and War.—For a sober estimate of the nature of war, apart from the romance of the battle and bangle, the words of Guy de Maupassant, the greatest living French writer, seem to me the I have ever read: "When I but think of this word war, there comes to me a feeling of astonishment, as if one were thinking of witchcraft or the Inquisition, something long ago ended, abominable, monstrous, bestial nature. When we speak of cannibals, we speak with pride to think of our superiority to these beasts? Who are the savages,—the real savages? The one who fight in order to eat the conquered, or the one who fight in order to kill, merely to kill? The little conscripts who are marching by yonder destined to death as certainly as the troops of the shepherd drives along the same road. They are going to fall in some meadow, with a head cut open by a sabre-stroke, or a chest pierced by a bullet; and they are young men who might be doing good, producing, being useful. Their fathers are old and poor; their mothers, who for twenty years have loved them, adored them as mothers, will learn in six months or a year, perhaps,

that the son, the boy, the big boy brought up with such care, so much money, so much love, has been thrown into a ditch, like a dead dog, after having been ripped open by a cannon-ball, and trampled on, crushed, pounded into pulp, by charges of cavalry. Why did they kill her boy, her handsome boy, her only hope, her pride, her life? She does not know. Yes—why? War? To fight, to murder, to massacre men! And we have to-day, in our epoch, under our civilization, beneath the acme of science and of philosophy to which we flatter ourselves human-kind has attained, schools where they teach how to kill, to kill from great distances, with accuracy, quantities of men at once,—to kill without judicial sentence poor innocent men with families dependent on them. . . . A genius at massacre, Von Moltke, replied recently to some peace delegates in these incredible words:

"War is holy, of Divine origin; it is one of the world's sacred laws; it arouses among men all the noble sentiments, honor, disinterestedness, virtue, and courage, and, in one word, hinders them from sinking into the most hideous materialism."

"So, then, to gather in armies of four hundred thousand men, to march without rest, night and day, thinking of nothing, studying nothing, reading nothing, useful to nobody, covered with filth, sleeping in mud, living like brutes in continued mental vacancy, pillaging towns, burning villages, ruining people; then to meet another agglomeration of human flesh, to charge upon it, to make lakes of blood, fields of battered flesh trampled into the mud and muddy earth; to have your arms or legs carted off, your skull smashed, without profiting anybody, and then to die in some fence-corner, while your wife and children perish of hunger—that is what is called 'not sinking into the most hideous materialism!' Soldiers are the scourge of the world. We struggle against nature, against ignorance, against obstacles of every kind, to make this wretched life of ours less wretched. Men, philanthropists, scientists, use up their days in working, searching for something to save or soothe their brothers. They go enthusiastically about their useful labors, piling discovery on discovery, enlarging human wisdom, broadening science, giving their country every day some new piece of learning,—prosperity, gladness and vitality. Then comes war: in six months the generals have destroyed twenty years of effort, of patience, of genius. This is what is called 'not sinking into the most hideous materialism!' . . . To enter a country, to murder a man who is defending his house, because he wears a blouse and hasn't a helmet upon his head, to burn down the dwelling of wretches who have no bread to give, to smash furniture or steal it, to drink the wine you find in the cellars, violate the women you find in the streets, burn up millions of francs into ashes, and then march off, leaving behind you desolation and the cholera,—that is what is called 'not sinking into the most hideous materialism!'"—*Wm. Lloyd Garrison.*

THE proverb that "to the pure all things are pure," does not imply that one may sit and listen to impure and vile conversation and not become thereby contaminated and debased in thought and life. It does not mean that one may indulge in impure acts and still remain pure in heart. It will not save a man to call himself a saint, as a shield and an excuse while he indulges in his sins. It does not relieve the matter for a man who has plunged his hands into pitch to try to make himself believe that he has on a pair of leather driving gloves or black kids. He may deceive himself, but others will detect his self-deception, and make a mockery of his pietistic professions.

CAN it be possible to serve and love that Almighty Being too much, with whom we must dwell forever, or be forever miserable without Him? It is in communion with Him we may find that happiness for which we were created, and abundantly realize that a life without God in the world, is a life of delusion and misery.

THE FRIEND.

SECOND MONTH 7, 1891.

The Friends who reside at Norristown, Pa., were about four miles from the meeting at Plymouth, to which they belonged; and as they were mostly without means of conveyance, they found it so inconvenient to attend that meeting, that they requested Abington Quarterly Meeting to grant them a meeting for worship, and made considerable effort to procure the erection of a meeting-house. The Quarterly Meeting appointed a committee to pay attention to the case, who were authorized to open the meeting when they thought the necessary arrangements had been made.

The time fixed upon was First-day, the 18th of the First Month. A Friend, who was there, writes to us that "The day was very unfavorable for such an occasion, as the sleet had made walking very difficult, except in the middle of the streets. There gathered in the house, as I estimated, about 100 persons—some who were expected not being there, owing to the difficulty of walking. Friends were encouraged by so good an attendance.

"The house is of stone—a pretty building—hardly as plain as many country meeting-houses, but not out of the way at all. It measures 55 x 35 feet. The room for meeting in measures 37 x 29.6 feet. Its seating capacity, 175 persons.

"There is a basement room of the same size, suitable for Monthly Meetings, etc. There is a shed for carriages, back of the meeting-house. The Friends have not yet collected all the money necessary, but are willing, as I understand them, to receive more from those interested in the opening of a new meeting for Friends."

The Quarterly Meeting's Committee were in attendance, and the meeting was thought to be a good one. Our informant says, that Friends at Norristown seem to be in earnest about their new meeting; and he thinks it will be likely to grow by the removal there of Friends. He suggests that it will be well for Friends of other places occasionally to visit the meeting at Norristown, which will probably be small after the novelty of the occasion has passed away.

The editor has received a letter from a valued Friend, commenting on the editorial notice which appeared in THE FRIEND of First Mo. 31st, respecting Wm. Booth's scheme to relieve the mass of misery and want which abounds in the "submerged classes" of London, our Friend fears that it will convey the impression that the editor "approves of the methods of the Salvation Army."

We naturally felt a degree of sympathy with Wm. Booth's plan, as we would with any other honestly intended effort to effect a great and beneficial work. But we certainly had no intention to indorse the methods adopted by the Salvation Army to promote the spread of religion. We were looking on the scheme as a philanthropic, more than as a religious movement; and we do not think the language of the editorial in question fairly implies anything more than this—although we can appreciate the tender feelings of our friend, who watches over our course with a friendly concern, that nothing which appears in THE FRIEND should even seem to conflict with our established principles.

We believe both in the doctrines and the methods of work long since adopted by the Society of Friends, and have no desire to see them changed in any direction. If there had been any occasion, when penning the editorial in question, to comment on the Salvation Army methods, we could have expressed our views in reference to them; but we regarded them as only incidentally connected with the subject before us.

We reply in this manner to our friend's letter, because there may be others who have felt a similar uneasiness, and to whom this explanation may be relieving.

SUMMARY OF EVENTS.

UNITED STATES.—On the 2d instant, the U. S. Supreme Court decided that Counsel for the British Government have leave to file an application for a writ of prohibition to prevent the District Court of Alaska from proceeding to carry out its decree of forfeiture made in the case of the schooner Sayward, libelled for unlawfully taking seals within the waters of Behring Sea. The question will come up for argument in the Fourth Month.

Senator Mitchell, on the 27th ultimo, introduced in the U. S. Senate a bill to incorporate the Pacific Cable Company, with a capital of \$5,000,000, to operate a cable between San Francisco and Hawaii, Samoa and Japan. A majority of the directors must be citizens of the United States. The Secretary of the Treasury is authorized to pay to the company an annual subsidy of \$200,000 a year for fifteen years, and the usual provisions are made for the election of officers and the general management of the affairs of the company. Representative Morrill introduced a similar bill in the House.

William Windom, Secretary of the Treasury, died suddenly of heart disease, just after he had finished a speech at the New York Board of Trade dinner at Delmonico's on the night of First Month 29th. Secretary Windom was in the 63d year of his age.

An explosion of fire damp took place in the mammoth shaft of the H. C. Frick Co., near Mt. Pleasant, Pa., on the morning of the 27th ult.; 160 men and boys were working in the mine at the time, and it is believed all but nine perished; 110 bodies have been recovered. It appears that an unexpected fall of slate liberated a pocket of gas, or fire-damp, which rushed out upon the open lamps on the miners and exploded, killing all in the chambers.

The following U. S. Senators have been elected by their respective States: New Hampshire, Dr. Jacob H. Gallinger; North Dakota, H. C. Hansbrough; Missouri, George G. Vest; North Carolina, Zebulen B. Vance; Nevada, John P. Jones; Indiana, Daniel W. Voorhees; Wisconsin, William F. Vilas.

On the 28th ultimo, the Legislature of Kansas, in joint session, elected William A. Pfeffer (Farmers' Alliance), United States Senator, to succeed Ingalls. The vote stood: Pfeffer, 101; Ingalls, 58; Blair, 3; Morrill, 1; Kelly, 1. This is the first time in the history of Kansas that a United States Senator has been chosen by her Legislature who owes no allegiance to the Republican party and was elected without its aid.

The *Public Ledger*, of this city, says: "The Farmers' Alliance has improved its money borrowing scheme which was originally intended to benefit farmers only. They now 'demand' that the Government shall lend money on real estate security at 2 per cent. per annum but not more than \$3000 to one individual. There is nothing said about limiting the loans to farmers, and under its terms, after the 'demand' has become a law, city folks will have a chance to get Government money at from one-half to one-third the market rate. It will be a nice business for the Government borrowing money at four per cent. or more and lending it at two, or after the National debt has been paid taxing the farmers to get money to lend to them."

A new Temperance League in Maine is proposing to wage an unrelenting war upon liquor dealers. The hotel keepers of Portland have agreed to close their establishments entirely as soon as the authorities attempt to shut up the bars, and each proprietor has contributed \$500, which will be forfeited should he violate his pledge to his fellows.

Kodiak Island, Alaska, is described as larger than some of the New England States, "with a climate similar to that of Maryland," and is "capable of support-

ing a large agricultural population." It is claimed that a part of the territory can be made a competitor of Oregon and Washington in the raising of the more hardy fruits, such as apples and cherries. "The next steamer sailing for Sitka will carry in her cargo a large consignment of young apple trees," says the *San Francisco Chronicle*.

The New York and New Jersey Terminal Railroad Company filed articles of incorporation in Albany, New York, recently. The road is to run from New York city to a point in the township of Kearney, N. J. In New York city the road will begin at the easterly end of Fourteenth street, and run in a tunnel to the westerly end, where it will go under the waters of the Hudson River to Hoboken. It will run in tunnels under Hoboken and Jersey City, to a point near the Hackensack River, then under the last mentioned river to the junction of the Delaware, Lackawanna and Western and the Pennsylvania Railroads, in the town of Kearney. In New York city the road will have a branch beginning at the intersection of Hudson and Fourteenth streets, and running in tunnels under Hudson street to its intersection with Chambers street, thence south to the intersection of Wall and Broad streets, thence underground beneath Broad street to the East River.

Deaths in this city last week numbered 434, an increase of 39 over the previous week, and 71 less than during the corresponding period last year. Of the foregoing 204 were males, and 230 females; 63 died of consumption; 58 of pneumonia; 34 of diseases of the heart; 17 of convulsions; 16 of inflammation of the brain; 13 of diphtheria; 13 of old age; 13 of typhoid fever; 12 of marasmus; 11 of debility; 11 of paralysis; 11 of casualties and 10 of cancer.

Markets, &c.—U. S. 4½'s, 103½; 4's, 121; currency 6's, 111 a 118.

COTTON was quiet and unchanged. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$22.75 a \$23.50; and spring do., at \$22.00 a \$22.25 per ton.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.50; Western and Pennsylvania extras, \$3.75 a \$4.00; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller process, \$4.40 a \$4.90; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.25 a \$4.50; Minnesota, straight, \$4.60 a \$5.00; Minnesota patent, \$5.10 a \$5.50. Rye flour was quiet and steady at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was scarce and steady, held at \$2.40 and \$2.50 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.03½ a \$1.04.

No. 2 mixed corn, 60½ a 61 cts.

No. 2 white oats, 52½ a 53 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; fair, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 3½ a 3½ cts.; fat cows, 2¾ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.; lambs, 4½ a 7 cts.

HOGS.—Good Western, 5½ a 5½ cts., other grades 5½ a 5½ cts.

FOREIGN.—The differences between the factions of the Irish Nationalists, appear as far from settlement as ever.

Charles Bradlaugh, member of Parliament for Northampton, who has been critically ill for some time past, died at 6 o'clock on the morning of First Month 30th.

The *Sun's* correspondent, in his despatches, of 31st, says: "The great railroad strike in Scotland collapsed yesterday (30th), and the men are everywhere returning to work practically upon the terms offered them six weeks ago. The failure will encourage capitalists and injuriously affect trade unions all over the country, for the struggle in Scotland was a stand-up fight between the two classes. The men have been beaten simply through trade union mismanagement. Plenty of money was sent from England, and there are actually over £10,000 in the strike treasury to-day, but no organized effort was made to prevent the railway companies from importing workmen, and once on the spot and at work the strikers found themselves powerless to interfere with the new comers."

An attempted revolution against the Government occurred on the 31st ultimo, in Oporto, Portugal. It was put down by the military in a few hours, and most of the leaders were captured. The expectation of establishing a Republic, does not appear to have had co-operation in any other part of the Kingdom.

On the 31st ultimo, a vote was taken on a bill regulating the tax on spirits, in the Italian Chamber of Deputies, by which the Government suffered defeat. A resignation of the Cabinet followed, and, it is be-

lieved, the retirement of Prime Minister Crispien be permanent.

The French have suppressed the rebellion in Algiers. All the chiefs have either submitted to the French or fled to the desert.

According to Chilian advices received in Buenos Ayres, there have been desperate and sanguinary battles fought in the provinces of Chili between the rebel forces and the Government troops. There have been many killed on both sides, but the report conflicting as to which side proved victorious in the naval engagement has taken place off Ancud, in the Gulf of Chiloe, in the Chiloe Archipelago.

President Balmaceda is now said to have announced his willingness to negotiate for terms of peace with the rebels. One of the stipulations insisted on by the President, if the negotiations are to proceed, is that the port of Valparaiso is not to be blockaded while the parley continues. The rebels, it is added, insist that he must resign. Some compromise favorable to the interests of European merchants and financiers looked forward to, according to the latest advices.

A despatch from Ottawa, Ontario, says that the avowal of Secretary Blaine that, while he is willing to discuss unrestricted reciprocity, he is not willing to discuss reciprocity in natural products, is so important that it may change the whole aspect of affairs there.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in Committee-room, Fourth and Arch Sts., on Seventh day, the 14th inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

FRIENDS' TEACHERS' ASSOCIATION.—A regular meeting of "The Friends' Teachers' Association" will be held at 140 North Sixteenth Street, on Seventh day, 7th of Second Month, at 2 P. M.

Programme.

I. Physical Culture in Friends' Schools—Isaac Sharpless, Dr. James E. Rhoads, W. S. Hall, Davis Forsythe, Henry N. H. and others.

II. The Needs of Friends' Schools from the Parity standpoint—

(I) A paper,—Rebecca Cadbury.

(II) Remarks,—John B. Garrett and others. All are cordially invited to attend.

RACHEL G. ALLEN.

WESTTOWN BOARDING SCHOOL.—The stage connects at Westtown Station with trains leaving Philadelphia, at 8.53, 2.53 and 4.55; and at times when timely notice is given to

J. G. WILLIAMS, Superintendent.

DIED, at her home near Jacksonville, N. Y., on the 2nd of Eighth Month, 1890, HANNAH W. WOOD of Charles Wood, in the 64th year of her age, a member of Hector Monthly Meeting of Friends. She was an invalid for a number of years, the result of severe attacks of paralysis, which finally rendered her helpless; but was able to be moved about the house in her chair till very near the last. Her quiet, and affectionate way, made it a pleasure for the family, rather than a task, to care for her. Though her strength of her mind was somewhat impaired, it was evident that a right concern was uppermost with her, and though unable to converse with her friends she enjoyed their company, but had no relish for conversation or reading of an unprofitable nature. She enjoyed hearing the Scriptures, the writings of Friends and other good books, read to her, which she esteemed a great favor. Although she is much missed from the family circle, which is cause of sorrow; yet we believe that in great mercy she was prepared for the solemn change, and that her purified spirit ever at rest, where there is no more affliction, sickness or pain, "And God shall wipe away all from their eyes."—Rev. vii. 13, 17.

—, at her late residence in West Chester, on the 5th of Eighth Month, 1890, HANNAH H. SAWYER, widow of the late Thomas Sawyer, in the 80th year of her age, a beloved member and overseer of Hector Monthly Meeting of Friends.

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es on the Principles and Practices of the Society of Friends.

(Continued from page 218.)

Thus, they understand, in reference to the command which our Saviour gave respecting converts which the Apostles should receive of fellowship, that He was not instituting a ceremonial observance; but that inasmuch there had now been made manifest a more perfect revelation than had been known by the Jews in their worship of Jehovah, He looked on the fruit thereof, in a living confession of the Father, the Son, and the Holy Spirit. He said moreover that they who should receive the good news and should confess Him before men should be saved, but they that should not believe on the name of the only begotten Son of God should be condemned. It is worthy of remark that, the first Jesus Christ in thus giving instructions to his disciples, was emphatic as to the ground of the faith which they were to teach, yet, in respect to the rite usually gone through upon admission into fellowship, it was the *only Jewish custom* which the sacred writers specially mention as not practised by Jesus himself. Furthermore, John, who was designated as the Baptist, had foretold that his own baptism of water would be superseded by the baptism of One mightier, who should baptize with the Holy Spirit and with fire. When therefore Jesus had prepared his disciples by a long course of instruction, and when all things written concerning Him had an end, He tells them, when ascending to his Father and their Father, that they should receive the baptism of the Holy Spirit not many days afterwards; and that they were to do nothing in respect to the mission, concerning which He had spoken to them, until they had received this token of fellowship with Him. As to the manner of making manifest an outward union with the Church, the disciples were left for the time to continue the usual custom; for their setting aside of their ancient rites was one of the matters which they were not then able to bear; but the Holy Spirit, who was sent to guide them into all truth, led them on step by step, till, as the Apostle of the Circumcision informs us, it was clear to their minds that it is not the outward rite which availed anything, but the answer of a good conscience towards God.

And similarly in respect to the passover there

was in our Saviour the same honoring of the Mosaic institutions, the same tenderness in regard to their slow perception that Christ's kingdom was not to be a kingdom for Israel only, the same leading upwards from their intellectual and religious standpoint, to a full vision of the better covenant, which was established upon better promises. Is there not in the narrative respecting the last common meal at least as much ground for this view, as for the supposition that a new ordinance was being established? Notice that it was the *disciples* who made the first reference to this meal: "Lord where wilt thou that we prepare and eat the passover?" and that in reply they were directed to one of the many rooms which were specially set apart for the use of visitors on such occasions. Then when they had sat down to meat, their Lord and Master followed the usual custom of the head of the household; saying also, "With desire I desired to eat *this passover* before I suffer," and explained how each particular observance bore relation to himself, and to what He was about to pass through; and seeing that the disciples were not yet prepared for an immediate cessation of their Mosaic observances, is it not most likely that He would say, "do this in remembrance of me?" For not until the church had received fuller instruction in the mysteries of the Kingdom, did the disciples understand that all such religious observances—their meats, drinks, and divers washings—were carnal ordinances imposed until a time of reformation. It is the Spirit that quickeneth, the flesh profiteth nothing—the true communion is thus described by our Saviour himself: "He that hath my commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of my Father, and I will love him and will manifest myself to him."

§ 4. In respect to all that pertains to the daily life and conduct, the early Friends insisted strongly that this should be such as become the Gospel of Christ, that in fact the fruit of righteousness should in this way be made manifest. Thus they worked in harmony with the law of the natural world, "that the principle of life both fashions the organism and sustains it; and no scheme has ever shown a power of continuity which has not been based upon religious faith; 'If we live in the Spirit, by the Spirit let us walk'—that is the law of the kingdom." Walking by this rule the early Friends connected the loftiest thoughts, and the commonest obligations alike, with a personal sense of Divine communion; counselling their followers to live under the government of Christ, to be careful to adorn the doctrine of God our Saviour in all things, and to be examples of meekness, temperance, patience, and charity, to be kind and liberal to the poor, and endeavor to promote the temporal, moral, and religious well-being of their fellow men; to maintain strict integrity in trade and all outward concerns, to observe simplicity and moderation in deportment and attire, to avoid all flattery and insincerity in language: thus they enjoined that

nou-conformity to the world which becomes the disciples of the Lord Jesus.

Friends as far as possible have united with others in all secondary efforts for the moral or for the spiritual welfare of their fellow men; yet when there is an endeavor through such efforts to build up God's kingdom by working as it were outside of it, they cannot but testify that "truth never came in that way; * * for there is no real holiness to be found, nor righteousness either, but in trees of God's planting, in branches which are by Him engrafted into the true vine, whose strength of virtue and holiness lies in the sap which they daily receive from Him."

In their endeavor to carry into daily practice what they believed to be the plain requirements of our Saviour's teachings, the early Friends and their successors were sometimes entirely in opposition to the views and practices of other professing Christians, and endured much misrepresentation and persecution; nevertheless they continued in singleness of heart to live the principles which they professed, "leaving the consequences to God, and to confess their ideal, even when attainment appears for the time impossible."

Of these testimonies, the two which cost them the greatest suffering, were their protests against oaths and against war. As regards the former, signs are not wanting that this disfigurement of religion and civilization will soon be removed; and the sense of this should incite the present members of the Society of Friends to a hopeful patience in following what they believe to be the leading of the Spirit in respect to their testimony against all war, viz:—that however much the meeting of wrong by wrong may be justified upon the ground of expediency, and because the present condition of mankind appears to admit of nothing else; yet it is a manifest disloyalty to the King of kings, and a refusal to look for deliverance in earthly matters from Him, who hath done things far greater in bringing his people out of the power of darkness, and translating them into the kingdom of his dear Son. The professing Church may appear powerless in the face of so much opposing strength; but it can at least refuse to justify the doing of evil that good may come—it cannot be ignorant of this fact that "whatsoever we do, whether in word or deed," is comprehended in the exhortation of the Apostle, "if we live in the Spirit, in the Spirit let us walk."

The bearing of such a testimony against war carries with it a heavy responsibility to adorn this teaching in every action of daily life; for if we cannot overcome in ourselves those infirmities of temper which lead to personal misunderstandings—unless there be in ourselves an earnest care against giving or taking offence, how can we set about to control the misunderstandings which arise between nations? It may be properly said to us, "First cast out the beam from thine own eye, and then thou canst see clearly to take out the mote from thy brother's eye." An active sympathy with the traditional

belief of our religious Society may, in times of peace, permit us to leave our true standing unquestioned; but if the flood of devastation, with all its horrors should come upon us, only a firm reliance in the protecting care of our Heavenly Father will enable us to remain steadfast in such a time of trial. He that is faithful in little, is faithful also in much; if therefore in the daily cares which fall to our lot, help is laid upon One that is Mighty, we may have a good hope through grace that when extraordinary trials come upon us we may be enabled to put our trust in Him, before whom it was in ancient times testified "the earth feared, and was still, when God arose to judgment, to save all the meek of the earth."

(To be concluded.)

FOR "THE FRIEND."

A Visit to North Carolina.

(Continued from page 218.)

From inquiries made of several people in different neighborhoods, we derived the impression that since the war, there had been considerable improvement among the colored people in this State. At the close of a meeting held with them in the town of Greensboro, an elderly light-colored man came to us, who had long been connected with schools among his people, and who had labored with the late Yardley Warner in their interests. Indeed, the place where we then were was called "Warnersville." When Y. W. first came there, soon after the close of the war, it was almost impossible for a colored man to purchase land. But Yardley, probably with the aid of Northern Friends, bought a small plantation, which was sold out in lots to the people of color—and now, said our informant, they can buy as much land as they want [and can pay for]. Some of them take stock in cotton factories, banks, etc., and their general condition is greatly improved. In the brief time during which we were in company, we had not a suitable opportunity to obtain a like comparison of their present and former moral state—but we have little doubt that there has been the improvement in this respect, which generally follows from increased comforts and an improved manner of living.

At Winston, which we reached on the 16th of Twelfth Month, we found a kindly feeling existed towards the negro race. Their school facilities at that place are good. A graded colored school of about 400 pupils has been furnished with an efficient corps of colored teachers. The people earn good wages during the summer season, when the tobacco factories are running, but are said to be so improvident, that when winter comes, they have little left to live upon. This improvidence must materially retard their progress in general improvement.

The rapid growth of Winston in population is largely due to its situation as the centre of a tobacco-growing district; and the establishment there of numerous factories for the conversion of the leaf into plug tobacco: The hilly country lying to the southeast of the mountain ranges, which separate North Carolina from Tennessee, is the part of the State best adapted for the growth of this plant. As it commands cash whenever brought to market, and yields a larger return in money than any other crop, a strong inducement to cultivate it is felt by that large part of the community who are not restrained by a conviction that its use is hurtful to mankind; and who are therefore willing to devote their land and their labor to that which

injures rather than benefits their fellow-creatures.

Winston is a progressive town, with water-works, electric lights, and an electric railway.

On the 18th, we went to East Bend, going by rail to Donaha station—then crossing the Yadkin River (which flows through a wide bottom of rich land,) and being conveyed by a Friend to the little village of East Bend, which is the largest town in Yadkin County—and the seat of one of the few Friends' Meetings in the county. To the north is a conspicuous mountain, called Pilot Knob, of a peculiar shape, with an abrupt peak with perpendicular sides at the eastern end. This Knob is the southwestern termination of a spur of the Blue Ridge, called Saurid-town Mountain. The country becomes more rolling and hilly as one approaches the mountain.

A Friend who had spent considerable time among the mountains of Southwest Virginia, and the adjacent parts of North Carolina, described to us interestingly the condition of the poor white mountaineers, who appear to be in a low state of civilization. Their cabins are mostly located in the ravines of the hills, along water-courses, where a supply of that indispensable material can be easily procured, and their homes be somewhat sheltered from the storms of winter. Here they find little patches of fertile land, which they can cultivate with a hoe and raise corn and vegetables. The furs and skins which they procure by shooting and trapping, are exchanged for powder and shot and other necessities.

In the times of slavery these ravines were unsuitable for the uses of large proprietors, so the poor whites, who owned no slaves, squatted on them; and the titles to their lands by the present occupants, are largely derived from undisturbed possession. Their peculiarities are the result of the circumstances which have so long surrounded them; many of them having never gone more than a few miles from the place of their birth. The general tone of morals among them is low. The form of religious belief that existed among these people was formerly intensely calvinistic. It was this that incidentally led to the establishment in Patrick County, Va., a few miles north of the North Carolina line, of the Blue Ridge Mission-School, under the care of North Carolina Yearly Meeting of Friends. Information was received by a Friend, that a poor old woman who had led an irreligious life, and was drawing near the end of time, with an incurable disease, had been deserted by a minister who lived in her neighborhood, who said she was one of the non-elect, foreordained to eternal misery, and that it was useless to waste time upon her. Her forlorn condition touched the feelings of our friend, who paid her several visits, and set before her the universal love of God, who willeth not that any should perish; but that all should return, repent and live. These assurances seemed to comfort the poor old creature.

The ignorant and neglected condition of the people led to the establishment of a school there—the funds for the purchase of the land and buildings being largely supplied by Friends of Philadelphia, Baltimore, and New York Yearly Meetings, who sympathized with and aided the efforts of North Carolina Friends.

This school receives some of the public school money from the county, but the amount is much too small to meet the expenses. It has grown to 80 pupils, and bears the highest reputation for character of any school in the county,

unless it be the graded school at the county seat.

There appears to be much earnestness, and self-denial manifested in the labors for benefit of the neglected classes in the mountains and foothills of Western North Carolina, and there is reason to believe that good has resulted therefrom.

We met two women Friends who are engaged in teaching school in neighborhoods greatly needing such instructions, and felt sympathy with them in considering the hardships, lack of cultivated society which were their portion.

It is no doubt largely due to the force of circumstances that many of the members of the Society of Friends in this section of country differ from their co-members in other parts of the country. So far as we could judge, the motive in many of them to join in membership was more the influence of certain ministers who had labored with acceptance among them, the conviction of their understanding certain views held by Friends, such as the utility of what are termed ordinances, etc., than a thorough conviction of the necessity of obedience to the light of Christ inwardly manifested, as the foundation of religious growth, and the root from which springs the goodly stem of doctrines held by the Society of Friends. Their knowledge of the history of the Society, and of the doctrines taught by its early founders, is very limited. Hence they have naturally looked up to such ministers as have come among them, as reliable expounders of its principles. Unfortunately some of these have been persons belonging to what may be called the Progressive branch of the Society; and their influence has tended to lead astray a simple-minded people. We felt that the probability of these people becoming at an early day consistent upholders of the principles of Quakerism, was not very encouraging, unless it should please the Lord to extend to these people a visitation of his teaching grace as should bring them to a clearer appreciation of our doctrines.

The accessions to Friends, in these parts, seem to have been made much as similar accessions to their church have been made by Methodists. Zealously-minded men have gone into neighborhoods where there was not much profession of religion, and their labors have generally awakened an interest in religion—those thus influenced have naturally joined in membership with those whose preaching awakened them. Many of these are without much acquaintance with or appreciation of doctrines with which they have professed to unite. We believe that in many cases good has been done by these labors; but in considering the expediency of receiving into membership persons only half convinced of our principles, and in reflecting upon the future probability it is reasonable to suppose that a Quarterly Meeting of nominal Friends may prove a serious source of weakness in a Yearly Meeting, lessening its ability to maintain its discipline and doctrines in their primitive purity, tending to introduce changes in these, which will make them conform more nearly to the weak condition of its subordinate meetings.

(To be continued.)

The end of true ministry is to awaken people from a state of indifference, and to draw their attention to the Heavenly Teacher in their own minds.

FROM CHRISTIAN CYNOSURE.

Secret Societies of Western Asia.

ADDRESS OF DR. DAVID METHENY.

wish to speak to you concerning a people known as Ansairiyeh people. They have their origin from the time of the first caliph after Mohammed. When Mohammed died, or just before he died, he appointed Ali to be his caliph, or his successor in office. Ali was unwilling to assume the responsibilities of the office, and gave it over to Abu Bekr. Abu Bekr, after he became seated in his office, put Ali to death; but many people were dissatisfied with the change, and followed, or still considered that Ali was the caliph of Mohammed, and refused to accept the caliphate of Abu Bekr. The present Sultan of Turkey is the caliph of Mohammed in the line of succession as the caliphate goes. He became the caliph by being the defender of faith. His followers of Ali were fewer in numbers than the followers of Abu Bekr, and they found they could not make headway against public opinion, and so they formed a secret association, and that was the origin of the secret society known as the Ansairiyeh people.

The word Ansairiyeh is a patronymic—a derivative patronymic, and it signifies "The Little Conqueror." They thought and they believed that they would overcome the rest of the world, all the world, and they called themselves the Little Conquerors." These people were devoted to the sword and travelled northward and came to that part of Mt. Lebanon just north of the entering in of Hamath." These Ansairiyeh people have become mingled with these older people, and they follow the same practices and observe all those religions of the Canaanites, for in God cast them out, down to the unmemorable abomination of Baal Peor. They still believe in them. They worship the heavenly bodies—the sun, the moon, the stars. They worship the earth; they worship the breath; they worship the trees. They worship running water, clouds, the caps on the waves, the terminal bud on the tree. They worship the growing point in the seed. They worship, in a word, every manifestation of Divine power. In addition to that, their worship consists chiefly in derision and imitations on Abu Bekr and those that follow him.

For this reason they are known to be the deadly enemies of the Turkish rule. It is a secret, oath-bound society. The initiation into this society is guarded with the utmost secrecy. They keep their secrets with the utmost care. They do not admit into their society the lame, the blind, the halt, those unable to sustain themselves. They do not admit into their society women. They do not consider men as having a soul at all. They believe in the transmigration of souls, and consider that the soul of the wicked man may pass into the bodies of the lower creatures; and hence, much of their worship consists in imprecations on the souls of these lower creatures; for instance, the key, the jackal, the hyena, the fox or the

other thing I wish especially to treat of is their secret character. Dissimulation is one of the characteristics of their religion. As soon as they find upon examination that a youth is sharp-witted, they will initiate him. If they find he is not secure in giving him the secret, they leave him out altogether. The first initiation consists in twelve persons taking the boy and what they call the Eman, who is of the secret orders. They appear before the Eman

and these twelve persons become security that this person will keep the secret. And they engage that in the event that the person does not keep the secret, that they themselves are bound by oath to execute the penalty of death. They have no excommunication. They have no suspension. They only know death for the revealing of the secrets. They allow drunkenness among them, but the person, while inebriated, is confined under guard until he can pass an examination and they are assured that he will not let out the secret. I have known on two occasions in the East, members of secret societies of our own country, who have blurted out the secrets of their society while intoxicated; but that never has occurred in all our experience of twenty-five years among these persons. I have heard of but one expression that I know of. An old man, when the Turkish government had overcome them on a certain occasion, said "that was the voice of God;" and he revealed just that much of their religion. That is the only thing I have ever been able to catch from them in all my wanderings hither and thither among them. They worship medicine, and they have a superstitious reverence for a missionary because of his knowledge of medicine. Although a Turkish officer could not go among them with safety, without an escort, we can travel wherever we like and sleep in the house of the biggest robber among them with perfect security.

After this boy child, whether he be 15 or 18 or 20, is examined, the first initiation consists of three letters with a mystic meaning, "im mem sen." If they are able to pass this examination, they receive the higher order and take the sacrament. Other oaths are taken and new penalties are imposed, and then onward from one degree to another until the highest is reached. As I said before, they punish with death; they have no written manuals. They do not have signs, it is all by word. Common conversations or salutations of the day, "good morning," or "how do you do," "which way have you come to-day,"—all these mean something else than is ostensible in the ordinary acceptance of the word. They even have, before they will commit murder, a certain password which they will give to a person before they will injure him.

In passing one night from one district to another, we came to a place in the road where I knew the body of a Turkish officer was concealed in a well. His arms, head, and lower limbs had been cut off, and taken to various parts of the country for purposes of secret worship, consisting mainly of derision: putting the hand above them and deriding it, as: "Ah, this is the hand of our friend!" "Ah, this is a sweet hand, I would like to kiss that hand," &c. As we passed along my escort was dressed like a Turkish officer. They immediately gave the password to him, which he knew nothing about. My horse was down in a valley or a little ravine, and his horse was out a little ahead. They said to him, "Where are you going?" That is what they said in Arabic. If he knows the answer he escapes; if not, he is killed. When I heard this I immediately called out, "What is it to you where he is going?" "Oh," they replied, "is that you, doctor? The chief of the village has sent us down to invite you up. He has killed a sheep and he wants you to come up and take supper. We have been waiting two hours; come back and take supper." But it was all a lie. Not a word of it true. They are sharp, shrewd and deep, and never can be taken short. We were allowed to pass on.

These people are about 300,000 in number,

and they live in Mt. Lebanon, north of "the entering in of Hamath," and on around the plain of Mersine. They occupy Antioch; they occupy the plains and the mountain. They are a wretched, ignorant, bigotted, cruel people, oppressed and oppressing, constantly in warfare and fighting each other.

We have been unable to gather many of them into the fold of Christ. We preach the Gospel to these old persons, and they give their assent to it. They say it is true, but they seem to be sealed by these oaths and imprecations, and feel bound, and it is the rarest thing that ever an aged man comes to Christ. Not so, however, with those that have not been initiated. Not so with the women, especially the girls, who readily receive the Gospel and gladly come to Christ.

FOR "THE FRIEND."

When John Barclay was passing through great and long continued exercise on the subject of business, and getting a livelihood in the world, with his very straitened views every way, he opened William Penn's No Cross, No Crown, and read, "Whoever thou art that wouldst do the will of God, but faintest in thy desire from the opposition of worldly considerations, remember, I tell thee in the name of Christ, that he that prefers father or mother, sister or brother, house, &c., to the testimony of the light of Jesus in his own conscience, shall be rejected of Him in the solemn and general inquest upon the world, when all shall be judged, and receive according to the deeds done, not the profession made, in this life. It was the doctrine of Jesus, that 'if thy right hand offend thee, thou must cut it off; and if thy right eye offend thee, thou must pluck it out;' that is, if the most dear, the most useful and tender comforts thou enjoyest stand in thy soul's way, and interrupt thy obedience to the voice of God, and thy conformity to his holy will, revealed in thy soul, thou art engaged, under the penalty of damnation to part with them."

The Truth led our forefathers into plainness and simplicity, and they were made willing to part with every thing that truth called for at their hands, that they might win Christ, and be found in Him. We are called to a life of holiness, and an upright walking before men, that we may adorn the doctrine of God our Saviour in all things, and be as lights in the world, and thereby hold forth the inviting language in our daily lives and conversation, "Come and have fellowship with us, for truly our fellowship is with the Father, and with his Son Jesus Christ."

There are too many under our name who are grovelling in the earth, heaping up riches, and lading themselves as with thick clay; coveting the Babylonish garment, and the wedge of gold. This causes trouble in the camp. Oh! may the *Joshuas arise* and cleanse the camp of the "accursed thing" which does hinder Israel from standing before their enemies as they otherwise would. Yet notwithstanding the departures of many under our name from a faithful support of the truth, there is a *living remnant* left, that do sigh, and cry for all the abominations committed; and the word of encouragement arises for this class, that they may hold on their way; remembering the name of the Lord is (as it ever has been) a strong tower into which the righteous may run and find safety. I believe there is a better day coming for this Society, if faith and faithfulness is abode in. The Lord is not waiting on his part, but is graciously waiting to do his people good.

"Therefore, behold, I will allure her, and

bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyard from thence, and the Valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

OHIO, First Mo. 22d, 1891.

Making One's Mark.

"Do you see this piece of tree?" said a friend of ours recently. "It came from the forests of Pennsylvania." He showed us a large section of a tree partly covered with bark. "Do you not observe anything peculiar about it?" he further inquired. And then he pointed out a deep cut several inches inside the bark, saying: "It may strike you as improbable, but that cut was made in that tree nearly one hundred years ago." We naturally looked surprised and properly skeptical. "Well," he said, "you have a right to an explanation. This tree marked the corner of an immense tract of land, miles in extent. Ninety-four years ago, the surveyor, Daniel Turner, as was the custom of the day in fixing boundaries of property before it was recorded, sunk his axe deep into this tree, and then, in the Land Office records, described the property as bounded in part, by a tree so marked. Some time ago, in view of a change of owners, it became necessary to locate exactly this particular tree. The practical eye of the woodsman, after a hundred years, detected the scar upon the overgrowing bark, cut into the tree, and found the ancient mark of the axe which you here see. You can tell by the concentric rings between it and the bark, just as he proved, the scores of years of the tree's life, which indicate the difference between 1794 and 1890.

It was even so. We knew not which to admire most, the sagacity of the original surveyor or the keen craft of the woodsman of to-day. The facts as given are fully attested by wise and experienced men. A most valuable tract of forest and mining land is held in possession, unquestioned, on evidence apparently so slight, but really so satisfactory.

Little did that first surveyor dream that his mark would so long remain unrecognized. Little did he dream that it would be recognized almost a hundred years after his own earthly life had closed. And yet, perhaps, this may be the only trace of the power of his strong right arm that yet remains. Still less would he have even faintly imagined, in his vainest reveries, that that very mark of the axe—deep sunken—would yet be shown to curious observers hundreds of miles away in a distant State, or that the hurried incidents of that hour in the woods, a century ago, would constitute food for reflection in a church paper, and be influential, ultimately, at least in light degree, on the moral quality of some people's lives.

There is a sense in which nothing is unimportant. Little deeds may be vastly influential. Character and purpose may be shown in the mark of an axe-edge. The casual, critical, ill-informed observer, may see only the work of a vandal. Posterity may gratefully, wonderingly recognize the exact, conscientious, faithful work of a public benefactor. The mark which we make—and each of us is making his mark for good or for bad—may seem to be overgrown and obliterated: our work, like ourselves, forgotten; but it were well for us religiously to remember, "There is a Judge that revealeth secrets," and "There is nothing hidden that shall not be made known."—*J. J. Reed, in the Bedford Street (N. Y.) Record.*

WINTER FLOWERS.

SELECTED.

Though Nature's lonesome, leafless bowers
With Winter's awful snows are white,
The tender smell of leaves and flowers,
Makes May-time in my room to-night.

While some, in homeless poverty,
Shrink moaning from the bitter blast,
What am I, that my lines should be
In good and pleasant places cast?

When other souls despairing stand
And plead with famished lips to-day,
Why is it that a loving hand
Should scatter blossoms in my way?

O, flowers, with soft and dewy eyes,
To God my gratitude reveal;
Send up your incense to the skies,
And utter, for me, what I feel!

O, innocent roses, in your buds
Hiding for very modesty;
O, violets, smelling of the woods,
Thank Him with all your sweets for me.

And tell Him I would give, this hour,
All that is mine of good beside,
To have the pure heart of a flower,
That has no stain of sin to hide.

—Phæbe Cary.

SPEAK THEM NOW.

SELECTED.

Hast thou a word of gracious cheer
For one whose life is sad?
Be not delayed by doubt or fear,
But haste thy word more glad,
Speak it now.

Hast thou a word of loving praise
To cast on friendship's shrine?
Oh, keep it not for other days,
This day alone is thine!
Speak it now.

Hast thou a thought of tenderness
For one so very near
That idle seem the words that bless?
The spoken thought is dear,
Speak it now.

Hast thou bright words of hope that bring
Rich sunshine to life's sky?
Oh, give such messengers free wing
While time is gliding by,
Speak them now.

O, speak the words that guard from ill,
No matter where or when!
When head lies low and hands are still,
They'll not be needed then.
Speak them now,
Speak them now.

—Eliza M. Hickok in *Christian Register*.

A SUMMER NIGHT'S SONG.

SELECTED.

Year after year when earth puts on its spring-time
garb of grace,
In these green temple courts of God his singers take
their place,
Unspoiled by centuries of strife, unchanged all change
among,
They sing the songs of Eden still, as when the world
was young!

The blackbird whistling loud and clear, for joy of leafy
days,
The thrush on the topmost bough beside himself with
praise,
The lark far up the sapphire road no human step hath
trod,
The sparrow's lowly chirp—not one is silent unto God.

When the triumphal march of dawn sweeps o'er the
twilight skies,
And flowers by myriads on the earth uplift their wait-
ing eyes,
When, waking, all created things make mention of his
name,
The adoration of the birds man's silence puts to shame.

They tell, in briefer, softer strains, of morning
fulfilled
When noontide with its sultry touch the drowsy
hath stilled,
And when the angel of the dusk steals over woo-
dell,
In one grand curfew burst of song they bid the
farewell.

But lest one hour should be without its tribute
King,
One warbler, first amongst them all, for the dawn
waits to sing;
A song so rich and full, with such sweet fantasi-
wrought,
A seraph, wandering from the skies, its cadence
have taught.

God loves them all, each lifted voice of all the
ered host;
But still, if favored one there be, I think He pre-
most
The bird whose song through darkness cleaves a
way to the throne,
Content, amid a silent world, to sing for Him al-

FROM "THE BRITISH FRIEND."

Samuel Fisher.

Prominent among the early Friends is the name of Samuel Fisher, the son of John Fisher, a hat manufacturer, and some Mayor of Northampton, where his son Samuel was born in 1603. Possibly the boy showed early natural bent for study; anyway, he "trained up to literature, and became, at the age of eighteen, a student at Trinity College, Oxford, in the Michaelmas term of 1623."

Here he studied diligently, and was, we are told, although so young, "of a pious disposition, disliking many ceremonies and customs usual in the schools." He finished his course at Oxford, took his degree, and was ordained priest; and after having spent a short time with "a certain great man as chaplain," he presented with the living of Lydd, in Kent, worth about two hundred a year. This he seems to have held in strict conformity, about the year 1643, and during that time is spoken of as a very powerful preacher. He then began to entertain doubts as to the validity of the ordinances of the Church in which he found himself—especially on the point of Infant Baptism, upon which he wrote three treatises.

We find, in some early writings, that Samuel Howard, some time before he knew anything of the Friends, was so dissatisfied concerning the singing of David's Psalms in public worship, that he wrote the master to whom he was apprenticed, out of his reputation as a learned scholar, to send for Samuel Fisher, in the hope of convincing him that truth and not error was found in the teachings of his Church.

Howard discoursed much on the spirituality of all true worship, and being apparent of a most practical mind, he maintained that what was false and unbecoming for a proud man to sing that "he was not puffed in mind, he had no scornful eye, and he did not exercise himself in things that were too high;" and that "out of all fitness for such an one to say, 'Rivers of waters run down mine eyes, be thou as a tree, and other men keep not thy laws,' when he never known a true sorrow or repentance for his own sins."

These arguments of Howard's against the customary singing in their worship, had so much influence with Samuel Fisher, that from that time, it is said, he ceased giving his congregation David's "conditions" to sing; and being in time more and more uneasy to go on a course that was so burdensome to his conscience, he at length resolved to desist from

istry, and went to his Bishop to deliver up the commission he had received from him to teach. Relinquishing with this the modest home which he had derived from his benefice, he found himself compelled to resort to some other means of livelihood; he therefore "turned grazier," and took a farm, "whereby," we are informed, "he maintained his wife and children much better to his content than before."

Having thus quitted the ranks of the Episcopalian Church, he joined himself to the Baptists, and became a zealous teacher among them:—apparently in the same parish where he had been wont to teach in other formulæ. It was not long after that, two Friends, in the course of their travels (W. Caton and J. Stubbs), visited him, and were hospitably entertained by S. Fisher, in his own house. One of them resorted to the meeting of the Independents, and the other, J. Stubbs, to that of the Baptists, at which Fisher then preached. Here, having obtained opportunity to speak, "he declared with so plainly," that the Baptist teacher was much impressed—and when Stubbs revisited him some time after, he found Fisher in open profession with themselves:—for one George Hammond, a fellow Baptist, having in a sermon openly inveighed against those called Quakers, Samuel Fisher could not be satisfied until he stood up in the same assembly, and bore a public testimony against the reviliugs of Hammond: saying to him, in anything but a spirit of controversy, "Dear brother, you are very far and near to me, but the Truth is nearer and dearer; and it is the everlasting Truth and Gospel which they hold forth." And with more words to this effect, he openly defended the doctrine of the reviled Quakers; until, in the year 1655, he became a member of the then increasing Society.

The following year, Cromwell called a Parliament, which met for the first sitting in the Painted Chamber at Westminster. Fisher had for several days lain under a spell which constrained him to go there at the time, and deliver what he conceived to be a message to the Protector and the Parliament. After much unwillingness, he resigned himself to his duty, and repaired thither at the time appointed. Cromwell made a long speech, and in it Fisher's ears were struck by these words, "that he knew not of any one man that suffered imprisonment unjustly in all England." Knowing what he did of the persecutions which the members of his adopted profession had direfully suffered, and that George Fox was, at that very time, hardly released out of prison, Fisher listened to these words with just resentment. At the close of the Protector's speech, Fisher rose, and having obtained a hearing, proceeded to deliver what was on his mind, claiming that no one, in any way of equity, could be condemned before he was heard. He was not suffered to speak long, for, though the "Protector and the Parliament" were still and quiet, others had not so much patience, saying, that the Protector had spoken long, and was very hot and weary, and that he (Fisher) might be ashamed to occasion any stay any longer. Thus he was interrupted, and the Protector and Parliament men rising, they went away; after which, Fisher was constrained to publish what he would have said, in print—although not a syllable of it was written before. In it he deals plainly with the "hypocritical generation," who, under the pretence of promoting liberty, both civil and religious, had proved more cruel persecutors than those who had gone before them.

In the year 1659, Fisher travelled with Edward Burrough to Dunkirk, at that time in the occupation of the English. They were sent for on their landing by Colonel Alsop, Deputy-Governor to Lockhart—and to him they explained the nature of their commission—and were by him civilly treated. They visited the Capuchin and other friars, nuns, and the College of the Jesuits, the rector of which, after a conference of three hours, "grew weary," and dismissed them on the pretence of other business. They also had some religious meetings with the English soldiers and their officers.

Having performed these services, the two Friends returned to England, and in the following year, Fisher again set out, accompanied by his old acquaintance, John Stubbs, for the Continent, with Rome as their final destination. In the course of their journey, they underwent many hardships, travelling on foot over the Alps, and through the various countries into which they came. At Rome, they conversed with some of the cardinals, and with the friars, some of whom confessed the truth of their doctrine, but said they should, if they acknowledged this publicly, expect to be burned.

They, however, returned safely to England, and, after his arrival in his native land, Fisher was seldom out of prison for his religious conduct and principles. In the year 1661 he was arrested at a meeting in Westminster, and committed to the gatehouse, where he was continued a prisoner for several months, in a small hole, without a chimney, during the cold season of the year. After his release, he was again apprehended as he was walking in the streets of London, and committed, with nine others, to Wood Street Compter, where the accommodation was so small, that there was not room for all of them to lie down at once. Being taken before the magistrates at Guildhall, the oaths of allegiance and supremacy were tendered to him, which, refusing to take, he was committed to Newgate, where he remained sixteen weeks.

He could not have been long at liberty, when he was again made prisoner; for, on the 21st of Third Month, 1662, he was arrested in a private house by a company of soldiers, who showed no warrant for their conduct but their swords. Being hurried from place to place, he was at last brought before Richard Brown—a man famous, or infamous—for his violence in persecution. By him, Fisher was committed to Bridewell. The next day his mittimus was changed, and the charge entered for unlawfully assembling to worship. After an imprisonment of six weeks, he was brought up to the sessions at the Old Bailey, where, instead of a legal trial on the subject of his mittimus, the oath was again administered to him, contrary to law in his situation as a prisoner. He asked for the law to be read to him, that required him to take the oath, which, though promised, was not done; time was not afforded him for a reply—but he was immediately ordered away; and, on leaving the court, it is hardly to be wondered at that he exclaimed, "If such doings as these ever prosper, it must be when there is no God."

He was now for twelve months a prisoner in Newgate, many of his friends being confined there at the same time. Before the expiration of the year 1663, a great part of which must have elapsed previous to his liberation from Newgate, he was again arrested and committed to prison. While attending a meeting at Charlewood, in Surrey, he was taken and committed to the White Lion Jail in Southwark. Here

he continued a prisoner till the time of his death, which took place on the 30th of Sixth Month, 1665.

It appears from various accounts, that Samuel Fisher was a man of most amiable disposition and manners. Wm. Penn says of him, "Though I greatly valued his abilities, employed so accurately in a good cause, yet, above all, I cannot but admire and love his great self-denial and humility, who, from being a teacher, became willing to be taught. . . . So that he was not only a good scribe, but a good liver."

Fisher's works are both numerous and learned the principal being: *Christianus Redivivus*, *Rusticus ad Academicos*, and *Lux Christi Emergens*,—besides others in Hebrew, and one or two letters in Dutch, addressed to the little colony of Friends which sprang up in and around Amsterdam, almost simultaneously with the rise of the Society in England.

FROM THE "INDEPENDENT."

Half a Body and a Whole Man.

A SKETCH FROM LIFE—BY GRACE GREENWOOD.

One summer morning, about fifteen years ago, I visited the English House of Commons—if furtively peering down on its proceedings, through the *jalousie* of the narrow Ladies' Gallery, can be called visiting that proud chamber of legislation. Lady Cairns, the wife of the Speaker, and my hostess for the occasion, kindly pointed out certain notabilities, such as John Bright, Benjamin Disraeli, Gladstone, and among them Kavanagh.

Arthur McMurrough Kavanagh was born at Borris House in 1831, and was the third son of Thomas Kavanagh, Esq., and his wife, Lady Harriet, daughter of the Earl of Clancarty. There were no rejoicings over the birth of this baby, who, though he had a large body and a fine head, was what is called a "monstrosity"—so shockingly unfinished was he, with arms only reaching to the elbow, and rudimentary legs but a very few inches in length. It was told that when his lady-mother first saw him, she cried out in grief and horror: "Oh, take him away! I cannot bear to look on him. Why does God so afflict me?"

Afterward she struggled against that feeling of repugnance, for she was not a hard woman, but she was proud of her other sons and of her daughters, who were well-formed and handsome, and for many years the sight of the poor little *lusus nature* sent a pang of grief and mortification to her heart.

As he grew older, Arthur was a fine-looking boy, what there was of him. He had a full chest and broad shoulders, a large, well-balanced head, piled with thick tresses of dark hair.

It was at last discovered that Arthur was the cleverest of all the Kavanagh children. A tutor at first read everything to him; but he soon grew discontented with such a second-hand way of gaining, and speedily learned to read, having the book hung about his neck and turning the leaves with his lips. From reading he passed to writing, putting the end of the pen in his mouth and guiding the nib with his right arm stump; for he was not left-handed. From the first he wrote with great legibility and nicety. He then took to drawing and painting, and, finally, produced work of which even his lady-mother was proud.

Early in Arthur's life the most skilful surgeons in the Kingdom decided that it was not possible to fit the poor boy with serviceable artificial limbs, and it was never after thought

practicable. But his little apologies for legs were of great use to him, as giving him a certain spring in his queer locomotion; for he literally hopped from the floor to chairs, and sofas, and up steps. When a little fellow, he fearlessly rolled down stairs and terraces.

In his childhood Arthur was usually carried about the fine old manor-house and its grounds, in the arms or on the shoulders of a stout bearer; but as he grew older, the wheeled chair was used whenever possible. His dress was a lounge frock of black or dark blue cloth, to which a cape was added for out-door wear—a costume which, I think, was never materially changed.

Just when the idea came to young Kavanagh to enlarge his means of activity, so cruelly limited, I do not know; but while yet a child he was observed to be perpetually working his arm-stumps, to bring them forward and together. At last he accomplished his hard task to the extent of being able to hold a large object, rather insecurely. He took no rest, but for years kept up his painful practice till he could get a tight grip on a cane, a pistol, and the hilt of a fencing-sword—till he could have swung a shillalah, if he had cared to. This victory over misfortune caused him to be round shouldered; but he cared only for the new power he had gained. He had always singular faith in his own persistent will; and when old family servants were telling the Kavanagh boys wonderful stories of their ancestors, the fighting Kings of Leinster and bold sea-chiefs, or dwelling rapturously on the dash and daring of modern Kavanaghs, McMurroughs and Clancarties in the hunting field, the poor lad, whose fine eyes blazed with excitement, would say: "I'll do such things when I'm a man, to show that I have their blood in my veins." And when one of his merry brothers would laugh and exclaim: "Oh, I say, Arthur! You wield a battle-ax and sail a ship, and ride after the hounds! How are you going to do it?" He would simply reply: "I don't know; but somehow."

Kavanagh never wielded the ancestral battle-ax, but he did brave execution with the woodman's peaceful implements on his ancestral forest trees.

One day, while at this work, he came very near being crushed by an old oak, the direction of whose fall he had a little miscalculated. He hopped his best, but did not quite clear the sweep of the big branches, and was actually pinned to the ground, through the long skirt of his gown. He was unhurt, and for once was glad there were no legs under his broadcloth skirt.

Mr. Kavanagh was never an Irish Viking of the old piratical stocks but he owned a splendid modern galley, or yacht, on which he was as absolute as Captain Kidd—"as he sailed, as he sailed," in the Irish, German and Baltic seas; in the Atlantic, the Mediterranean and Adriatic—and finally he accomplished the impossible, in becoming an acknowledged sportsman.

Though a well-bred, well-read, accomplished man, he naturally shrank from general society; but whenever he did visit at the house of a kinsman, or neighbor—all whom he met, young and old, were attracted to him—gathering about his wheeled chair, and listening eagerly to his talk, grave or gay, and to his delightful storytelling. He was, in fact, a man of remarkable and peculiar fascination. It even won for him, to the astonishment of all the country, himself included, the love and promise in marriage of the amiable daughter of a well-known clergy-

man. As she was young, "nice-looking, of good family, and not at all poor," society found the step a little strange—frowned on the alliance, in fact—but to friends who remonstrated with her, Miss Leighby replied by quoting the words of a certain brave lady, whose lover had been cruelly mutilated in battle: "As there is enough body to hold his soul, I shall marry him"—and she did.

Long before this Arthur Kavanagh had won the affection and respect of his mother, and as the years went by he became more and more to her and his sisters, till he was all in all—the head of the family, and the Master of Borris House—his two elder brothers being dead. One, if I rightly remember, was killed in the hunting-field. They had been wild young fellows and squandered so much in their brief careers that the family estates in Carlow, Kilkenny and Wexford were seriously encumbered.

The new Squire, by judicious reforms, and improvements, by tireless personal management, wise economy and enormous energy, finally brought the rentals up to nearly the old princely figure. Yet he was not a hard landlord. He was said, on the contrary, to have the confidence and respect of his tenants to a remarkable degree though many were opposed to him in politics. He was in Parliament some six years, living very quietly when in London, avoiding in every way possible the observation of the curious. His wife always professed to be content with her strange choice, and lived harmoniously with her clever and devoted husband, though he had a will of his own, and a temper of genuine Celtic quickness. There were born to them seven or eight children, all healthy and handsome, and blessed with the usual complement of limbs.

Natural History, Science, etc.

The Smallest Flowering Plant, is an Indian plant of the duckweed family, named *Wolffia microscopica*. It has neither stems, leaves, nor roots—these being all merged in the frond, or leaf-like expansion. The fronds multiply by sending out other fronds from a slit, and with such rapidity does this take place, that a few days are often sufficient to cover many square rods of frond surface with the minute green granules. Two flowers are produced on each plant, one of a single stamen and the other of a single pistil, both of which burst through the upper surface of the frond.

Intelligence in Animals of the Lower Order.—In the care of their young, animals often display considerable fertility of resource. It is not an uncommon sight to see the catfish lead about its shoal of young fry like a hen with her chickens. Other species of that family of fishes take the eggs in their mouths, and so protect them.

In some parts of South America and Africa, when there is a dry season, certain tree-frogs deposit their eggs in masses on the branchlets and leaves of trees that overhang the dry beds of streams. On the arrival of the rainy season, the stream below the nest begins to flow, and the nest is dissolved and washed into it; so that the larvæ can pass their larval stage successfully.

In South America, certain of the tree-frogs place their eggs on the back, where they are protected by a fold of the skin until they are hatched.

Tobacco-Smoke in Meats.—Does your butcher smoke? Meat impregnated with nicotine is un-

wholesome. This fact has been demonstrated by several experiments recently made by Be-reier, a meat inspector in Paris. Thin pieces of meat exposed for a considerable time to fumes of tobacco, were concealed in bread, and fed to a dog. The animal soon died in great agony. Other experiments confirmed the conclusion that nicotine poisons meat. The market is no place for smokers.

To Capture Star-Fish.—Oystermen in the vicinity of Bridgeport, Conn., are happy to have a newly devised dredge for catching "stars," which is likely to prove of more value to the oyster business than any other discovery or invention of recent date. It consists of a mop instead of a net, as generally used, and with disturbing the oysters, it entangles the stars and brings them to the surface by thousands. The contrivance runs over the oyster beds by runners, which do not cause any great commotion. To the body of it are attached the threads or ropes of the mop. These threads are behind over the beds and are clutched by the stars, which grasp and adhere to everything of the sort with great tenacity. They feel the runners of the mop and clutch them instantly, and will not let go even when being lifted by hundreds from the deep, until the mop is immersed in hot water, when they drop off, and the mop is ready to take in another load. Oystermen who have used this device, declare that no invention so effective has been found, and with it ten times more stars can be caught in a given time than through any other method known. The mop dredges will be a great helper in keeping the stars off the oyster-beds, and preserving for the market the oysters generally and so plentifully started from the year's set.

Portuguese Man-of-War.—It appears from the studies of R. P. Bigelow, on the habits of the Portuguese man-of-war, that this interesting jelly-fish feeds largely on small fish, which swimming against its tentacles, are caught and benumbed. The fish struggling to free themselves from contact with the poisonous tentacles, cause the latter to contract, and thus the prey is drawn up to the feeding-bells. If the fish does not struggle, the tentacles fail to contract. The feeding-bells spread themselves over the fish and digest it.

Electrical Accident.—Wm. Grosvenor, colored, was killed in Memphis, Tenn., by leaning against an iron post to which was tied a loose telegraph wire. The wire was crossed with an electric wire, and the full force of the current went into the post. A mule, which the man was driving, had touched the post with its nose, and was felled to the ground. The man got down from the wagon to see what was the matter, and leaned against the iron post. He died almost instantly.

The Intelligence of Toads.—Toads, in the presence of snakes, usually remain perfectly still. In this is their only safety. For, did they make the least movement, they would be immediately caught. I have known a hungry snake to wait for over an hour for a frog to move, and even push him with the nose to stir him. This has been called "snake-charming;" indeed it looks like it; but the toad is the charmer, and the snake the charmed. I remember one day I dropped a toad in the middle of a pit of snakes I had in my back yard. It at once became perfectly still, though surrounded by more than a dozen hungry snakes. There was a circle of fierce heads and glaring

und him, but he would not move. The air narrowed until the protruding tongues almost touched him, yet he was immovable. Just as I was called away for over half an hour, on returning found the toad, in grave digger, still holding the fort by most masterly activity. This lowly, hapless creature, strong by adherence to a natural faith, thus baffling enemies numerous and powerful, brought relief before the mental vision more vividly in River's celebrated picture.—*Selected.*

Natural Gas.—Prof. Orton, State Geologist of Ohio, says: that the natural gas supply is being rapidly and surely exhausted. The way in which this gas is wasted, makes the average boiler sick at heart. Great roaring wells, like batteries of the cheapest and most wasteful types of boilers blowing off steam night and day, empty furnaces kept hot for weeks at a time, strike him as crimes against the economy of nature.

Items.

The Methodist Church and Prohibition.—The last General Conference of the Free Methodist Church, which closed in Chicago Tenth Mo. 29th, adopted the following by an overwhelming vote: "We declare for prohibition of the liquor traffic as the only way of dealing with it—State and national prohibition. License, high or low, is a compromise, which fails to meet the needs of this reform and to bring us up to the standard of righteousness; and we deem it our privilege and duty to give our influence and votes with the party that takes its stand boldly and unequivocally for Prohibition."

The Constitutionality of Prohibition.—The Supreme Court of the United States affirmed the right of a State to regulate or prohibit the sale of spirituous liquors, in a case appealed to it from California, where a saloon-keeper had been refused a renewal of his license on account of the bad reputation of the place of business. In rendering the decision Justice Field said:—

By the general concurrence of opinion of every civilized and Christian community, there are few crimes of crime and misery equal to the one which, where intoxicating liquors, in small quantities to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and every attribute to the use of ardent spirits obtained at these retail liquor saloons than to any other source. The sale of such liquors in this way has therefore been, at all times, by the courts of every State, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of a saloon before a glass of his liquors can be thus disposed of, but restrictions may be imposed as to the class of persons to whom they may be sold, and the hours of the day and the days of the week upon which the saloons may be opened. Their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality and not of federal jurisdiction. The police power of the State is fully competent to regulate the business—to mitigate its evils or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors for retail; it is not a privilege of the citizen of the State or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or permitted under such conditions as will limit to the utmost its evils."

Discipline in the Church of England Hindered by Connection with the State.—Discipline in some of the British ecclesiastical courts is not only a difficult and costly affair. Many of the churches are suffering from incompetent clergymen, and the greatest difficulty is experienced in getting rid of them. Members are retained rather than risk the trouble and expense attending their removal. Even in cases of a scandalous nature, tolerance is indulged in for dread of the disastrous consequences to the members of the congregation following a discipli-

nary process. Bishop Magee lately entered a strong protest against the present vicious system of ecclesiastical proceedings, and characterized it as a scandal. He affirms that those whose duty it is to exercise parochial discipline are not only saddled with a heavy bill of expenses, but find the sentences declared utterly inadequate. He mentions an instance where a bishop had to spend \$7,500 before he succeeded in freeing his diocese of a drunken clergyman. While a severe drain is thus made upon the pocket, the tax upon the nerves the patience and the zeal of the faithful disciplinarian is still more trying. One must have a remarkable persistence, as well as a great sense of fidelity to truth and right, to face and overcome the obstacles encountered in the discharge of his duty. Reform is certainly demanded. There ought to be an easier and less expensive way of removing unfit pastors. But this end is not likely to be effected as long as the English Church is a State church. The administration of discipline is impeded and prevented by political and social considerations and influences. No marked improvement can be expected until disestablishment takes place.

Sympathy with Russian Hebrews.—A notable meeting was recently held in Guildhall, London, England, to consider the condition of the Russian Hebrews, and to provide some means of relief. The Lord Mayor presided. A telegram was received from the Archbishop of Canterbury, expressing the hope that the meeting would take action in the form of a prayer to the Czar to reconsider his action in favor of his repressive edict. The Duke of Argyll sent a letter of sympathy and approbation with the object of the meeting. After a full discussion, a resolution, introduced by the Duke of Westminster and seconded by Lord Ripon, was passed, "declaring that the renewed sufferings of the Hebrews in Russia from the operation of the severe and exceptional edicts against them, and the disabilities placed upon them, are deeply to be deplored, and in this last decade of the nineteenth century religious liberty is a principle which should be recognized by every Christian community as among natural human rights." A committee was then appointed to communicate the views of the meeting to the Czar.

Religious Life in Germany.—Dr. Stuckenburg writes from Berlin to an English journal of "the ferment in German religious thought and life." He says that "all the marks of a great crisis are apparent." At a meeting of eight hundred pastors in Hanover lately, it was declared by the presiding officer that "the enemies of the Gospel are determined to destroy Christianity itself; and this must be realized by those who would understand the times." There is great "unrest," as it is styled, about creeds. Distinctions are drawn between dogmas and doctrines and it is said that "the Bible has doctrines, but not dogmas." The distinction amounts to nothing. No one will care for "dogma" if well-defined "doctrines" remain. The truth seems to be that the busy era of theological and philosophical speculation has come to an end, and that no harvest has been reaped. Thousands feel that they have been feeding on the east wind, and the diet is poor and cold. Meanwhile, the predominant school of theology in Germany insists that metaphysical speculation must be abandoned, and what is called practical theology take the first place.—*The Presbyterian.*

Morality in England.—Chief Justice Coleridge, of England, says that the work of the Criminal Courts of that country has decreased, and he believes that the moral tone of the community is higher than it formerly was. Whereupon the New York Tribune says the reason there is no falling off in the number of our criminals is that "Europe will continue to send a considerable portion of its criminals to this country." Another reason is that many who are not criminals bring the drinking usages of the old country with them, and the climate and the fiery character of the liquor, the freedom, and the disappointments which they experience here, make many of them violent and bring them before the Courts.

Apropos to the foregoing for ten years we have

passed several times each week a house not far from the piers where the White Star, Cunard, Inman, French, and other great lines disembark their passengers. The title of the institution is, "*Au Rendezvous Des Transatlantiques*," which being interpreted is "Meeting-place for those from across the sea." It is a typical American gin-mill, and nearly twenty miles of them in this city stand with open doors welcoming the immigrants to the New World, ready to place to their lips bottled demons, whose work it will be to prevent their financial success and lure or drive them to crime.—*Christian Advocate.*

The Onondaga Indians.—A pipe line for conveying salt brine to the works at Syracuse has lately been constructed. An account of the work says:—

"The line crosses the Onondaga Reservation, and several of the gangs were composed entirely of Indians. These Indians proved to be the best and most reliable workmen we could have obtained. Their work was most satisfactory when by themselves, with an Indian as a local foreman. It was necessary to treat them with more dignity than ordinary laborers. They would not tolerate abuse. They were not daunted by hard work, heat, nor wet weather. There was but little intemperance among them, and when paid off they deposited the large proportion of their money in the Syracuse Bank, sending there by a committee from among themselves so as to lose as little time as possible.

"I make the above statement in relation to these Onondaga Indians, because the facts differ so radically from the preconceived opinions of myself, and perhaps others, in relation to this class of people. No doubt our success was largely due to the common sense and unusual tact of the general foreman."

THE FRIEND.

SECOND MONTH 14, 1891.

Some of our readers may remember, that in THE FRIEND of Twelfth Month 6th, 1890, one of our correspondents commented upon a stanza of J. G. Whittier, in which, addressing our country, the poet says:

"Oh, land of lands! to thee we give
Our love, our trust, our service free:
For thee our sons shall nobly live,
And at thy need shall die for thee!"

While recognizing the truth that there are other ways than those of war, in which one may die for his country, our correspondent was fearful lest the idea might be conveyed by the last line, that our country could rightfully claim the military service of her sons.

One of his youthful admirers, who did not believe that her beloved poet designed to sanction war, took the liberty of writing to him on the subject, and received the following satisfactory reply:—

DANVERS, 12, 14, 1889.

Dear Friend:—It does not mean war at all.

There are many ways to die for country and truth and freedom, as the martyrs of all time can show. Thy f'd,

JOHN G. WHITTIER.

We publish the letter, hoping, if any of our readers have limited the meaning of the line in question to military operations, that it may relieve them of uneasiness on this point.

We have been interested in examining a small volume of sketches and essays, by the late Anne W. Mayland, which indicates a good degree of mental ability and culture in the authoress. The general tone of the book is unex-

ceptionable. She was of English birth. The family removed to this country in 1817, when she was about eleven years of age. After a residence of a few years in Woodbury, N. J., her parents removed to Ohio. Anne remained in New Jersey, and followed the business of teaching for many years—most of that time in Salem, where she remained till her death, in 1889, at the age of 83 years. During much of her life and at the time of her death, she was a member of the Methodist church.

She possessed the pen of a ready writer, and contributed many articles to various newspapers and magazines.

The book is for sale by Jacob Smedley, at Friends' Book Store, 304 Arch Street, Philad'a. Price, \$1.00.

SUMMARY OF EVENTS.

UNITED STATES.—The debt statement shows that the decrease of the public debt, less cash in the Treasury, during the First Month, amounted to \$15,835,496. Total cash in the Treasury, \$698,082,309.

Negotiations which have been in progress between the United States and Brazil have resulted in the signing of an agreement, under the reciprocity clause of the new Tariff law, by Secretary Blaine and Mendonca, the Brazilian Minister. The agreement has been approved by President Harrison, who on the 5th instant, issued a proclamation announcing the fact.

The House Committee on Territories has agreed to report a substitute for the Mansur bill for the opening up of the Cherokee outlet to settlement. It provides for payment to the Indians for the land at the rate of \$1.25 per acre, and for the opening of the land to settlement under the homestead laws only. It contains strict provisions to prevent illegal entry of the lands prior to their opening, and carries an appropriation of \$7,489,718.

The bill passed by the House on a conference report ratifying the agreement with the Sac and Fox Nations and the Iowa tribe of Oklahoma, opens to settlement 616,716 acres of land.

The President has signed the Apportionment bill, and the act to prohibit the sale of tobacco to minors under 16 years of age in the District of Columbia.

The Census Bureau announces the population of Florida by races as follows: Whites, 224,461; colored, 166,678; Indians, 168; Chinese, 101; Japanese, 14. Total, 391,422.

The report of the Select House Committee on Alcoholic Liquor Traffic recently presented in favor of Prohibition in the District of Columbia, gives some startling figures of the waste and crime produced by the saloons in Washington. The report says:

"Of the 21,150 arrests in Washington by the police the same year, ending June 30th, 1890, 13,341 (over 63 per cent.) were for affray, assault, assault and battery, assault and battery with intent to kill, disorderly conduct, intoxication, and drunk and disorderly, being offenses chargeable entirely to drink.

"Of these 13,341 arrests, over 19 per cent. were under 21 years of age, showing that over one-fifth of the cases were boys.

"A letter from the late General Crocker, warden of the jail, says that, after a careful analysis made by himself, he has come to the conclusion that 75 per cent. of the crimes committed by the inmates was traceable to the corrupting influences of intemperate habits and associations with others of similar habits, and that the statistics of the workhouse and almshouse will not materially vary from those of the jail."

Twenty injunction suits have been filed by a temperance organization in Oskaloosa, Iowa, against liquor dealers.

A despatch from San Antonio, Texas, says that the largest and richest vein of tin ore known in the mining industry of the world at the present time, has been discovered in the old Dablo Mine shaft, 45 miles southwest of Durango, Mexico. The owner of the mine and discoverer of this fabulously rich vein of mineral is John Pershbaker, of San Francisco. At the bottom of the shaft J. Pershbaker says a remarkable vein of ore, over four feet wide, composed of a solid mass of oxide of tin, assaying from 50 to 60 per cent. of pure metal, was found.

Crystallized manganese, in veins, has been discovered near Gadsden, Alabama.

Eighteen miners were drowned on the morning of

the 4th instant, in the mine of J. C. Hayden & Co., at Jeanesville, near Hazleton, Pa. Two miners, while drilling, broke into an old slope that had been idle for four years, and had been flooded to the mouth with water. In five minutes' time the slope, in which the men were at work, which is 624 feet deep, was filled to the mouth. Powerful pumps were put in place and the work of pumping the water out was begun, but it may be several weeks before the bodies are recovered.

Three miners who were imprisoned by water from a subterranean lake rushing into and flooding the colliery of the Susquehanna Coal Company, near Wilkes-barre, Pa., on the 4th inst., after the firing of a blast, were rescued alive on the 9th. They had been in the mine one hundred and fifteen hours, during which time they were in total darkness and without food or drink.

The Farrallone islands are about 30 miles from the mouth of San Francisco Bay, off the coast of California, and are the homes of innumerable sea fowls. When San Francisco first began to blossom out as a city, her constant cry was for eggs. There being no poultry raisers on the coast made the egg want one hard to gratify. To supply this the project of obtaining the eggs of the gulls and muhrs that nest by the thousand on the Farrallone islands was tried, and, proving successful, has ever since been one of the unique west coast industries. The birds of the island are too plentiful to count or even estimate, as may be inferred from the fact that the egg gatherers often bring in 500 dozen eggs per day. This, however, gives but a partial idea of their immense numbers, a great many of the nests being inaccessible and many others devastated by the rivalry of the birds themselves. The egg business of the islands is conducted by a company, who pay the collectors five cents a dozen for gathering the eggs. The season is from Fifth to Eighth Month.

Deaths in this city last week numbered 402, a decrease of 32 from the previous week, and 50 less than during the corresponding period last year. Of the foregoing 189 were males, and 213 females; 48 died of pneumonia; 40 of consumption; 35 of diseases of the heart; 30 of convulsions; 18 of inflammation of the brain; 16 of old age; 14 of inflammation of the stomach and bowels; 11 of typhoid fever; 11 of marasmus; 11 of diphtheria; 11 of debility; 10 of Bright's disease and 10 of bronchitis.

Markets, &c.—U. S. 4½'s, reg., 102½; coupon, 103½; 4's, 121; currency 6's, 111 a 120.

COTTON was quiet and unchanged. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$22.75 a \$23.50; and spring bran do., at \$22.00 a \$22.25 per ton.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.90; Western winter, clear, \$4.50 a \$4.80; Western winter, Western, \$4.80 a \$5.00; winter patent, \$5.00 a \$5.35; Minnesota, clear, \$4.25 a \$4.75; Minnesota, straight, \$4.75 a \$5.10; Minnesota patent, \$5.20 a \$5.50; Minnesota patent, favorite brands, higher. Rye flour sold in a small way at \$4.30 per barrel for choice Pennsylvania. Buckwheat flour was scarce and firm, with a fair demand, at \$2.50 a \$2.60 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.03½ a \$1.04.

No. 2 mixed corn, 61½ a 62½ cts.

No. 2 white oats, 53 a 53½ cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; fair, 4½ a 4½ cts.; common, 4 a 4½ cts.; culls, 3½ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6 a 6½ cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; common, 4½ a 4½ cts.; culls, 4 a 4½ cts.; lambs, 5 a 7 cts.

HOGS were in good demand and higher; good Western, 5½ a 5½ cts.; other grades 5½ a 5½ cts.

FOREIGN.—On the 4th instant, in the House of Commons, W. E. Gladstone moved the second reading of the bill to remove religious disability. After debate, Gladstone's motion for the second reading of the bill was rejected, the vote being 223 in the affirmative and 256 in the negative.

The Manchester Ship Canal Company, engaged in digging a ship canal from Manchester to the sea, with the idea of making Manchester a port of entry, has been forced to appeal to the corporation of this city for assistance. The Canal Company, in its appeal says, that its statutory borrowing powers will shortly be exhausted, and that £1,700,000 will then be required to push the work to a successful termination. The appeal was referred to a special committee.

It is stated that Henry M. Stanley has decided to give all the gifts which he has received from the crowned heads of Europe and other admirers, to Gen-

eral Booth, of the Salvation Army, for the cause of helping the poor in London. These gifts are valued at nearly \$500,000. They consist of pearls of value, gold cups, and kindred articles. A number of them were received from Queen Victoria.

An Associated Press despatch, dated at Barcelona on the 7th instant, says: "The excitement caused by the recent electoral contest, in which the Republican leader, Salmeron, was, according to the Republican press, unfairly defeated by the Conservative candidate, has not abated. The troops of the garrison are in their barracks, and preparations are being made to send strong reinforcements to this city should the state of affairs call for an additional display of force. Thousands of men not connected with the Republican party, have signed petitions which have been forwarded to Madrid, asking the Government to order the Civil Governor and other officials from office on consequence of the outrageous treatment by the armed gendarmes of the crowd that gathered on Friday night, to attend the reception given to Salmeron. The gendarmes charged the people who were listening to a speech which was being delivered by the Republican leader, Salmeron, and, firing and left, injured a large number of them. Many were also found to have flattened around the walls where Salmeron was speaking, and his friends say that the gendarmes had attempted to murder him."

The *North German Gazette*, on the 3rd instant, published a decree relieving Count Von Waldersee from the position of Chief of the German staff, and appointing him to the command of the Ninth Army. It is stated that General Von Waldersee has previously expressed a wish to withdraw absolutely from public life, and he only accepted the command of the Ninth Corps in submission to the Kaiser's order. The Emperor means to succeed General Von Waldersee himself, and, in the event of war, will assume individual responsibility for the movements of the forces. The military circles, the anxiety as to who will be succeeded by the Emperor is widespread.

The fall of the Crispi Ministry is generally regarded in Europe as the most important political event occurring on the Continent since the enforced retirement of Prince Bismarck to private life. The probable reason for the overthrow of the late Cabinet, was opposition to proposed taxation for the increase and maintenance of the army and navy, which, probably, involved the real reason, which is still the dissatisfaction with the Triple Alliance, and the alleged subserviency to Germany and his policy to France.

Speaking of a great farm in Mexico, C. S. W. El Paso, Texas, remarked to a reporter of the *City Times*: "The farm was not large as some of the great ones in Mexico, but I don't think the mind of man can imagine a vegetable product that could not be produced on that farm. At any rate, I saw growing sugar, rice, potatoes, rye, wheat, oats, corn, cabbage, tomatoes, apples, bananas, cocoa, figs, pineapples and a dozen other products. On the top of this farm you could find gold, silver, sapphires, onyx and other precious stones. Some of the products were not produced in quantities large enough to pay to market them, but they were all found and all at the service of the owner of the land. I suppose the farm contained 10,000 or 20,000 acres, but it extended through all temperatures and elevations."

The steamer *Gaelic*, at San Francisco, from Hong Kong, brings news of a serious earthquake which took place in Java, Twelfth Month 12th. The Chinese quarters suffered the most. The Chinese quarters were entirely wrecked, and the European quarters were almost uninhabitable. Twelve persons were killed and 17 injured. All the districts of West and Java suffered more or less, some severely.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A statement of the Committee on Admissions will be held in the Committee-room, Fourth and Arch Sts., on Saturday, the 14th inst., at 10 A. M.

JOHN W. BIDDLE,

DIED, at her residence in Martin's Ferry, First Month 2nd, 1891, GULIANN HOYLE, in her 74th year of age, widow of the late Benjamin H. Hoyle, a member of Shortcreek Monthly and Comparative Meeting of Friends. Her end was peaceful.

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Notes on the Principles and Practices of the Society of Friends.

(Concluded from page 226.)

The testimonies of the Society of Friends have set forth may be again summarized as follows: First, that the soul weak or strong, young or old in the Christian life, should be brought, it were face to face with God, so that his Holy Spirit may deal with it according to its need, and its expectation be from Him alone.

Secondly, that "Christ, the second Adam, should invite all Adam's posterity to come to him; that all through Him might believe and come to light, and come to life, and come to peace and rest."

Thirdly, being fully convinced that the present is the day of the Lord's manifestation of Himself to every soul that seeketh Him, and that what are called Christian ordinances have no place in a full acceptance of the new covenant, with its exceeding great and precious promises, the Society of Friends can in no way perpetuate such observances, which belong to a previous dispensation, and which indicate that the presence of Christ with his Church is reserved to a time yet in the future.

Fourthly, that those, who thus give testimony having received a kingdom which cannot be moved, will, if the testimony be a true one, render the tribute of praise and thanksgiving a daily concern to serve God acceptably with reverent submission. And it naturally follows that they who are thus growing up into their only Head (whilst endeavoring to promote the moral and moral well-being of their fellow men, and whilst desiring in no way to check aggressive movements against different forms of sin) will seek to work upon the lines of their divine Master, who said, "make the tree good and his fruit will be good." "Life from Christ—life in Christ—must ever be the basis of life for Christ. Life in Christ is a continued abiding in his love. * * * Depending on his guidance, waiting on Him for the renewal of strength, the disciple is found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. * * * To be guided by the Spirit of Christ is the practical application of the Christian religion."

Some of these religious principles of the Society of Friends are cordially endorsed by many of their fellow Christians; but there are other

professing Christians who feel difficulties in apprehending the teaching concerning the operations of the Holy Spirit. Of these difficulties it may be well to notice two classes, viz.:—those experienced by the individual in regard to himself; and those uncertainties which he may feel in respect to the leadings of the Spirit, claimed by other men.

As to the first it may be stated, that there is not the kind of manifestation which some persons would desire, if, like the Israelites in the wilderness who wished for gods to go before them, they look for some guidance appreciable to the outward senses; for the natural man receiveth not the things of the Spirit of God, and those who are led by the Spirit, walk by faith and not by sight. Yet, though this guidance be not by sight, it is often felt, even by those unaccustomed to it, to be plain and strangely close. Isaiah says even as "a voice behind;" whilst a modern writer says, "closer even than breathing, nearer than hands or feet." Frequently, intimations of duty are not thus distinctly manifest, yet, gentle though they may be, in yielding to them there is great reward. Even in an apparent absence of such guidance, the seekers after truth should not grow weary, but be content to follow in the footsteps of living witnesses whom their consciences commend; and give earnest heed to God's gracious promises revealed in the Holy Scriptures, though these for the time be as a light shining in a dark place until the day dawn and the Day Star arise in their hearts. And, in the perusal of the sacred writings, such will find comfort and hope in discovering that their condition of mind is not so peculiar to themselves as they have been too quickly inclined to conclude; but that they have only the same misapprehensions and temptations which are common to man; and that even the same afflictions are being accomplished in their brethren which are in the world.

Respecting the uncertainties as to the professed spiritual guidance of others, it should be remembered that God cannot deny himself, and that therefore those who claim union with Him can be tried whether they be of God. Firstly, inasmuch as the spirits of the prophets are subject to the prophets, he who claims to be divinely led, will manifest a willingness to defer to the elders of the Church. Secondly, he will be in harmony with the just men of former times; for, whilst precedent should not be made a rule of life and conduct, it is exceedingly useful as a test of life and conduct. But if any one should refuse to be thus judged, because of infirmities of flesh and spirit in those accounted to be witnesses for Christ, there is, thirdly, the appeal to the Holy Scriptures, any doctrines contrary to their testimonies being justly reckoned false; and there are, fourthly, the further tests given by the Apostle John, "he that loveth not, knoweth not God, for God is love;" and "he that confesseth not that Jesus Christ is come in the flesh is not of God."

Many persons, mistaking the reverent shrinking from familiar speech concerning Divine

things, charged the early Friends with taking little account of the sufferings and death of our Lord and Saviour Jesus Christ; and, notwithstanding the frequent declarations to the contrary, others have repeated the charge since; inasmuch that, amongst those in communion with us, there are, in several parts of the world, certain people who share this feeling. It is well for all such to remember that although the fruit of our lips should not be restrained, just as we should not keep back any other fruit of the Holy Spirit's work; yet, unless our speech be the product of Divine life within us, as evidenced by the agreement of our outward conduct, it cannot be accounted an offering which is well-pleasing to God.

J. F. MATHER.

TASMANIA.

FOR "THE FRIEND."

A Visit to North Carolina.

(Concluded from page 226.)

While travelling in the interior of the State, we heard frequent mention of the Sour-wood a small tree, which was said to yield at the time of flowering a supply of the most delicious honey. We found it in different places, and much more abundantly as we approached the mountains. The tree is allied to the huckleberry family, and bears large, loose clusters of small white flowers, which hang in profusion over the branches, with somewhat of a plume-like grace, and are said to make the tree one of the ornaments of the woods. These are attractive to the bees, which swarm about them in great numbers. We had an opportunity of tasting some honey, said to be derived from the sour-wood, and found it very good, but scarcely equal to that drawn from the white clover of our Northern pastures.

The white blossoms had long since fallen, but the seed-pods, which succeeded them, still remained and showed the shape of the raceme of flowers. The leaves have an acid taste, from which it gets its two common names—Sour-wood, and Sorrel-tree. In domestic practice, the leaves are sometimes used to make a cooling acidulated drink in fevers.

For about 100 miles back from the ocean, the prevailing character of the land is flat and sandy, evidently having been deposited in former days, in the waters of the ocean. But there is a marked change when we reach the central belt of North Carolina, where the land becomes more elevated and rolling. Here there is a deep layer of earth, which in most places covers the underlying rocks, but instead of having been deposited in its present position by currents of water, it is evidently the result of the decomposition of the rocks which formerly came to the surface. Geologists have noticed that this decomposition has been more extensive here, forming a deeper bed of earth than is the case in similar rocks in the more northern States; and have suggested that this difference may be due to the difference in climate.

One of the features that most quickly and decidedly arrests the traveller's attention, is the

almost universal presence of a red clay subsoil, in many cases of so bright a shade as to be quite striking—very different from the dull reddish color of our brown sandstone sections in Pennsylvania, New Jersey, etc. This color is due to iron, and shows that the rocks from which the earth was formed must have contained a considerable amount of that metal.

There were many beds of gravel and coarse sand, where the rocks had contained a large proportion of quartz. But these differed from the gravel found in the maritime sections of the State—or in New Jersey—in being composed of the angular fragments into which the rocks had been split by the weather—and not being rounded and having the edges worn off by attrition under the action of the sea-waves.

There was little opportunity, owing to the nature of our journey, to visit quarries and mines, or to closely study the geological features of the country; but on one occasion, while in Forsythe County, having some time to wait for a train, I walked to a quarry about a mile distant. It was in a ravine where the natural drainage of the country had washed away the overlying earth, exposing the granite mass that lay underneath. The Reports of the Geological Survey of the State show that granite and other primitive rocks underlie much of the central and western parts of North Carolina.

The soil and subsoil of Central North Carolina seem peculiarly liable to wash into gulleys; and many of the fields whose surface is sloping, are much disfigured and injured by this. These incipient ravines, with their side branches, furnish an instructive illustration of the process by which most of the hills and rolling lands of this section of country have been formed. It has been by the washing effects of water flowing into the shallow channels which were first formed, and gradually deepening and widening there, until the parts which were less affected remained elevated as hills, that the rolling country has assumed its present shape.

As the early settlers of this State came by water, it was to be expected that the parts of North Carolina near the ocean should first be occupied. Accordingly, we find that the district about Albemarle Sound, in the northeastern part of the State, was one of the first settled. Meetings of Friends were settled here in early times, and several of the ministers of our Society mention the visits they paid to those churches. George Fox, Wm. Edmundson, and Thos. Story were among these early preachers. The number of Friends who settled here was increased by many of them removing from Virginia, whose Legislature had passed laws oppressive to them. The business meetings of the Quakers were the first organized in Carolina.

The settlements about New Garden, in Guilford County, were made by emigrants from Nantucket, who moved there about 1735.

About the year 1751, the Moravians purchased a tract of about 100,000 acres to the east of the Yadkin River. Their first settlers were twelve of the Brethren, who came from Bethlehem, in Pennsylvania. Their principal settlement was at Salem, which now practically forms a suburb of Winston, in Forsythe County. Here they have a large, prosperous school for girls, which has been conducted for about 86 years, and is popular in the South, being made use of by those whose parents or grandparents had received the benefit of instruction therein.

J. W.

FOR "THE FRIEND."

An Adventure with the Indians.

The recent troubles with the Indians, remind me of some of my grandfather's experiences. Living then on the frontier, it was a common occurrence to hear of fresh blood being spilled, without any particular cause or warning.

The Indians, though at peace with the whites, were by no means law-abiding; and little pilferings were a common occurrence.

Grandfather was one of that kind of Quakers that made Charles Lamb "feel better all day"—by meeting. He believed in the Wm. Penn principles of dealing squarely with the Indians, and the little occurrence I am about to relate shows he also profited by it.

At that early day there were settlers only along the streams, and horses and cattle had the vast prairies at their pleasure; and being belled, in the clear resonant air, their whereabouts could be known for several miles. But, when one day the sound of the bell could not be heard, grandfather mounted his fleetest horse and started in the direction the bell was last heard. He had wandered about fifteen miles from home, and, observing a mound of unusual height, he rode to the top to view the surrounding country, which he could do for about ten miles.

He had hardly reached its base, when his horse began to smell Indians—a sign he knew too well!

His first impulse was to run; and for awhile it seemed impossible to do otherwise; for at that moment a band of Indians curved around the mound in full view, with bows drawn, leaning low on the necks of their ponies, giving vent to the most hideous yells. It took his entire strength to wheel his horse and face them.

They had repeatedly tried to capture the nag he was then riding, but the best ponies could not stretch their legs with hers, and her wind proved even better than theirs.

Then they stationed warriors at the fords of the streams, with lassoes; but she was too cunning for Indian stratagem. She became a confirmed Indian hater; and after they had given up her capture, they went for a "swap."

Grandfather told them she would not suit them; but they were the more determined to make the "swap," and finally he agreed to loose her in a lot, and the one who caught her could have her for his pains. But in about five minutes, every Indian had received a pressing invitation for the other side of the fence, and it proved their last efforts at "swap." I remember her at twenty-five, as free and stylish as a colt of five.

No wonder, then, she should become so unmanageable as they dashed past, curved around, and came to a stand still, face to face with him.

A squaw had been shot that morning on one of the small streams (as was afterwards learned), by a fool-hardy from the East, who had wagered there, he would kill the first Indian he saw;—and grandfather being the first white man they had sighted, they had no thought but to wreak their vengeance on him. But fortunately for him, there was one among them who had been interested in the "swap," and saluting him with "how, how," he told him their errand, and the other Indians were for carrying off their trophy to dangle on a pole in the wigwam; but "how, how," with a determined look, came between, saying, "Me know pale face—much good man: killie him, killie me."

J. M.

EMPORIA, Kan.

An Epistle.

[A friend has called our attention to Epistle to its members, issued by Philadelphia Yearly Meeting in 1833. The following paragraphs in it, seem so applicable to the state of things at the present time, that we reprint them for the benefit of our readers.—ED.]

The many and increasing deviations from Christian testimonies, especially as respects simplicity and plainness in apparel, deportment and the manner of living, the introduction of music into the families of Friends, the collection of large evening parties of young people at the houses, who often remain together at unreasonable hours, and the attendance at other places of vain pastime and amusement, call for deep and heartfelt concern of all our members, and for the vigilant, faithful care of elders, overseers and other concerned friends; to labor with such as give cause for uneasiness in these respects; if happily, through the Lord's assistance, these mournful evidences of degeneracy may be removed from among us, and we be preserved a people holding up a consistent testimony to the truth as it is in Jesus.

As a means of counteracting the stream of declension from Christian principle and practice, we earnestly recommend a frequent and serious perusal of the Holy Scriptures in the families of Friends, and a more familiar acquaintance with the history and writings of the Society, which set forth the nature and growth of our religious testimonies, and the grievous sufferings which our worthy predecessors patiently endured in support of them.

It has afforded us satisfaction and encouragement to observe, that the guarded literature of our youth, has obtained the attention of Friends in many parts, and we earnestly desire that all may persevere in good work. But, dear friends, let us ever be in mind, that it is not merely sending our children to suitable schools, that will accomplish the work of education. It is upon the blessing of the Lord, on the pious care and example of parents, at home, that we must mainly depend for bringing up the rising generation in a manner consistent with our holy profession. We advert to that declaration of sacred Scripture, "train up a child in the way he should go, when he is old he will not depart from it," serious does the responsibility of parents appear. There is great need for them to abide in daily religious exercise, and to know their spirits subjected to the Spirit of Christ; to the authority and love, with which it would comfort them, they may be enabled to turn the education of their beloved offspring to the Lord God, who taketh away the sin of the world, to restrain them from those things, which their minds for yielding to the visitations of vine love, and taking the yoke of Christ demand.

We feel deeply solicitous for the welfare and preservation of the beloved youth, that they may remember their Creator in the morning of their day, and experience the fear of the Lord to be a fountain of life, preserving them from snares of death, and from the many temptations to which this period is incident. Many of us believe have experienced, of latter days, tendering visitations of the love of Christ, their souls, weaning them from the fascinations and pursuits of this world, and bringing them into an inward acquaintance with God of their lives. We entreat such to seek retirement and quietude of spirit, to be free

humble waiting upon the Lord, for counsel and direction, and to attend closely to the tender impulses which his Spirit may beget in their minds. As you patiently bear the yoke of Christ on you, and follow Him in the path of simple obedience, you will increase in strength, and growing in grace and the knowledge of our Lord and Saviour Jesus Christ, will witness an establishment in the pure, unchangeable truth. The present period is remarkable for the great number of undertakings that have for their object, the promotion of moral, religious, or benevolent purposes, and in which the co-operation of Friends is often solicited. We believe that frequent or familiar association with the world, and with those who do not conform to our principles or practices, whether by uniting in carrying on such plans, or in our common intercourse and concerns among men, is calculated to have a weakening effect on the mind, to draw us into the spirit of the world, and expose us to temptations to depart from our religious testimonies. It behooves all, and especially the young convinced, to beware of the heat and increasing activity which prevails at the present day, lest by running into things which are not convenient for them, their spiritual strength may be dissipated, and their advancement in the work of true religion obstructed.

A few Questions and Answers that arose in my mind respecting the youth of Nantucket, is 24th of Eleventh Month, 1797, by one who avails according to the measure received, that a priest may be formed in them.

MARY MITCHELL.

Complaint.—My virgins and my young men are gone into captivity.

Question. Who hath taken them captive?

Answer. The prince of the power of the air.

Q. Who is he?

A. The spirit that works in the hearts of the children of disobedience.

Q. By what means hath he effected this?

A. By filling their minds with airy notions.

Q. How doth this appear?

A. By their pursuing the vain customs of a world that lies in wickedness, and their seeking to please themselves, and one another, more than to please God.

Q. Are there any other apparent fruits?

A. Yes, they esteem the precious sons of men (comparable to fine gold) as earthen pitchers, the work of the hands of the potter.

Q. What is the effect of this?

A. Refusing the counsel, and rejecting the advice of such as are concerned to keep to the law and to the testimony.

Q. Is this the case with all the virgins and the young men?

A. No, there are among them a few names, even in Sardis, who have not defiled their garments.

Q. How have these been kept out of captivity?

A. By their obedience to the Prince of Peace.

Q. Is there any way for the captives to recover their liberty?

A. Yes, by laying aside every weight, and the sin that doth so easily beset them, and running with patience the race that is set before them.

Q. By what can this be effected?

A. By the Grace of God, that bringeth salvation, and teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

Q. What will this oblige them to do?

A. To deny themselves, and take up their daily cross, and follow the Captain of their souls' salvation.

Q. In what way doth He lead?

A. In a strait and narrow path.

Q. What will they receive as a reward for this?

A. Sweet peace here and everlasting happiness hereafter.

FOR "THE FRIEND."

Colorado Snow-Birds.

[A Friend who resided for several years in Colorado, sends the following additional information respecting this interesting bird.]

I notice the account of Colorado Snow-birds in THE FRIEND, and thought I would tell thee that the birds commonly called snow-birds, in that State, are the Shore-lark (*Alauda alpestris*). They come, as described, with snow-falls, or other severe weather, in search of food, which they find in pleasanter days on the plains.—They frequently hurt and even kill themselves by flying against the telephone or telegraph wires. We have several times taken in and nursed injured ones, finding them very attractive little pets. We found the females more confiding and easily tamed than the males—one especially really seemed to show gratitude for the care given her. One of the boys was fond of petting her, and she would climb over him and pull his hair, bobbing her little head and seeming to enjoy the human companionship. That one had a broken wing. A great many perish every winter;—but they are very plentiful near Colorado Springs. We did not see so many near Denver. A real Snow-bird is very seldom seen.

FOR "THE FRIEND."

A Remarkable Visitation.

A friend of the writer, and one widely remembered in the Society of Friends, Margaret Hilles of Wilmington, Delaware, occasionally gave employment to a colored woman named Ann Pindegrass, who was fond of ardent spirits; and being a widow with young children, had been in the habit of sending them away from her frequently, to indulge her craving for liquor and give herself up to drunken revelling. For the gratification of this propensity she had pawned her furniture away, until there was nothing left but one bed and a bureau. Then, in the desolation of her home and heart, she was visited by an overruling Providence. Having, as heretofore, sent away her children and provided the liquor, she was about to taste it, when she heard a voice,—often alluded to it as the sweetest voice she ever heard—saying, "Don't touch!" She thought it proceeded from some one outside her house, as the window of her room was open. But going to the open window, she could not perceive any one there. Again she heard the same words uttered, and yet failed to discover the source. The third time she heard the voice speaking to her, saying, "Don't touch!" Then she believed it to be the voice of her Heavenly Father, and her heart was deeply moved by it. And falling on her knees she begged for mercy and deliverance from her besetting sin, and especially pleaded with Him to take away from her the sense of smell. Attempting after this to smell the liquor in her bottle near by, she found she could not smell it at all. So the temptation passed away, and

also this power of sensation. This circumstance led her to abandon the use of spirituous drink, and to believe in Divine revelation to the mind of man.

She was at one time after this engaged in making soap for Margaret Hilles, who inquired if the odor was not offensive to her in her work; when she replied, she was not able to smell anything at all, and gave her an interesting account of how it came about. In her old age she frequently remarked that her Heavenly Father had never forsaken her, and it always had been a great marvel to her that He should notice such a great sinner as she was. And she would add that from the time she ceased to touch liquor, she had prospered wonderfully, so that soon she had her house well furnished. And she could not only trace the immediate hand of the Lord in her cup of blessing; but also she had to acknowledge that she had received great kindness from her earthly friends, which had often astonished her because she had been such a sinner.

The above narrative was furnished by Ruth S. Abbott, of Philadelphia, who had taken pains, by corresponding with relatives of Margaret Hilles, to satisfy herself of the substantial truth of the statement.

FOR "THE FRIEND."

The Most Difficult Thing in the Religious World.

What is it? Is it not to draw a clear line of separation between Truth and error?—Difficult, because it cannot be done by erring mortals without the aid of skill Divine. A man may have a laudable aim to secure the right, and determine on a straightforward course, but, when pursuing this course, he may find that the most ready way to obtain a knowledge of the True—the only right—is to know himself.—"Enough," said the poet, "for man to know!"

In connection with a knowledge of human self, is the knowledge of the Highest—the Supreme. "Acquaint thyself with God and be at peace." Many questionings take place in the human mind with regard to a right understanding of what is right. The believer maketh not haste to discover at once what may require a lifetime to understand. "God moves in a mysterious way." This is often proved on the part of the believer, when becoming convinced of the naked Truth. There are many things to be tried and proved in the process of holding fast that which is good. David firstly tried Saul's armor before relying simply on faith—which is good, better and best of all.

Great is the advantage of taking all matters to the touchstone of Eternal Truth. To avoid it, only tends to increase the difficulty of finding and gaining possession of the pearl of great price. Without Divine illumination, man is an ignorant creature. He neither knows nor enjoys to the full that which the Creator designs to crown him with.

The Apostle James compares such an "one to a man, who, beholding his natural face in a glass: goeth his way and straightway forgetteth what manner of man he was."

It is consulting natural likes and dislikes, that makes it a difficult matter to discern what is man's highest good. The teachings of the Saviour are clear, touching this point: "If thy right eye offend thee, pluck it out and cast it from thee."—Again, "If thy right hand offend thee, cut it off and cast it from thee."—assign-

ing as a reason, that it were better to suffer loss in one thing, and receive eternal life, than to enjoy a reputation of being considered whole, having no need of a Physician, and lose that blessing.

Oh that the children of men would learn to be wise before assuming to be good. Jesus Christ is not a Physician of the whole—but of the sick. Great is the advantage of being sick of self. Jesus said; "How hardly shall they who have riches enter into the Kingdom of God!" A store of intellectual wealth, suited to our natural ambition, may join us to the same class of men as incur danger by laying up riches in gold and silver.

"Buy the Truth, and sell it not;
Buy the garment without spot;
Buy the oil—buy the wine;
Buy the treasure that's divine."

P. R. GIFFORD.

PROVIDENCE, First Mo., 20th.

FOR "THE FRIEND."

Jesus, the Comforter.

The following incident is related by a "visitor" in a Chicago hospital, who says: "The scenes and circumstances described, are a reality to me;" and adds, "How precious the thought of this Divine Comforter the whole world over!"

From rows of simple beds upon which lay forms of various sickness and distress, I will introduce the reader to a ward in one of our hospitals. In a small apartment adjoining, and with the door ajar, was a single bed; the suffering occupant, in the unconsciousness of exhaustion following a severe surgical operation. By her side a friend was seated, watching closely and anxiously the uncertain awaking.

Such moments as these can but impress the thoughtful mind with a solemn sense of the mystery of human life and the majesty of that Power, in whose hand is the breath of every living thing! Further also is presented the mystery of human suffering—a fitting school of patience—of charity toward our fellow men: each, beside us, bearing his or her human cross whether secret or in sight. Such were the meditations of the watching friend. Suddenly arrested, by hearing from the ward before mentioned, through the open door, a voice from one of the beds, in a low, weak tone, addressed to a companion sufferer near by, "Have you ever wished for the personal presence of the Saviour, to relieve at once, by the touch of his Hand, this dreadful suffering—these terrible pains?"—The answer came softly—slowly—"y-es—but, I think it is best as it is; for, do you not know, when He was upon the earth, those only whom He met, or whom He touched, were healed? but, in the precious dispensation of the Comforter, all are helped, near and far, the whole world over, wherever or however situated; all who suffer may have comfort given, and He shall abide with us forever;—for the Comforter, which is the Holy Spirit, whom the Father will send in my Name, He shall teach you all things and bring all things to your remembrance?"

Do we not receive from this scene in the hospital, a true view of the Saviour's mission? He, the Captain of our salvation, himself made perfect through suffering, now stands ready to comfort all who, in their inmost souls, turn to Him for succor and consolation, proving himself to be indeed "The Comforter."

Happy those who in these days, or any days, are earnestly seeking a better country.

FOR "THE FRIEND."

AS LITTLE CHILDREN.

One day while sitting in old-fashioned leisure,
Shaping the covering for a restless foot,
I saw two children, tired of romping pleasure
Go by me seeking for a quiet nook.
Awhile the ringing of their childish voices
Came to me like the music of a dream,
Bringing me echoes from my own dear childhood
Long drifted by me on Time's running stream.

Then there was silence, save 'mid summer noises
That lull like mother-songs at even-tide.
A rush of wings 'neath orchard coolness passing—
A chirping where the crickets love to hide.
A sound of mowers on the hill-side mowing,
Where all the air was sweet with clover bloom;
While soft winds through the grape-vine bowers
blowing
Brought down to me their delicate perfume.

Near came the sound of quickly running footsteps,
Breaking the quiet of my dreamful rest;
Excited voices, making little discords
Came with the presence of my childish guests.
My darling's violet eyes were darkly flashing,
The grey, defiant, fixed upon the ground;
A nesting bird from over-hanging branches
Looked out to question the unusual sound.

"A childish quarrel soon lulled by kindly counsel"—
So I had thought; but, when the evening came
And brought my birdling home to safely nestle
Within my arms, the shadow of a pain
Curtained the eyes I dearly loved to fathom,
And stilled the voice whose music cheered my heart,
Whene'er we sat 'mid tender evening twilight
Keeping our tryst the busy world apart.

I waited—questioning blindly *why* this suffering
Should come to *her* with all its ripening power?
My tender darling that I'd thought to shelter
If need be, even through life's noon-tide hour!
My human heart in anguish cried out fiercely
Against this strange, sad mystery of pain,
That falls as falls the frost in early Autumn
With silent curing touch on heart and brain.

Small, loving arms about my neck are twining,
Warm kisses fall 'mid tears on cheek and brow.
A dear voice whispers: "*Thee* will love me *always*,
And I shall be thy little child as now."
And then—"I'm tired, mamma, sing me bye-bye"
Soon a weary head drooped upon my arms,
Safe 'neath the shelter of Love's brooding presence,
To rest in freedom from the day's alarms.

O child-heart, wise with Love's supremest wisdom,
Seeking not knowledge but Faith's perfect rest!
Could we but cast aside all doubt and sorrow
And childlike lean upon a parent's breast,
The mystery of pain would quickly vanish,
And night would always turn our faces *home*,
Where One who all our wandering has followed
With yearning tenderness would whisper, Come.
L. C. RAY.

GOD OUR REFUGE.

SELECTED.

How sweet the thought though dark the way,
A rest from storms there is for all,
A guide, a comfort, and a stay,
A refuge when the shadows fall!

When earthly helpers all have flown,
And winds rage rough and loud,
What peace God giveth to his own,
Who call to Him from out the cloud!

O let us seek this heavenly rest,
Nor longer linger 'midst the gloom,
And leaning on our Saviour's breast,
For doubt and shadow find no room.

—Lisa A. Fletcher.

How frequent are the proofs of the exceeding mercy of God in Christ Jesus. Yet some set up for themselves in a spirit of independence of Him who made them, and abuse to his dishonor that life which they enjoy by his bounty.

The Teacher's Influence in the Formation of Character.

A few summers since, at a Monthly Meeting of Friends in Massachusetts, I overheard the sayings from a minister who had obtained leave to express a concern in the women's meeting. "Whatsoever you desire your children to be that same thing yourselves. All your talk about the improvement of their temper or habits will be thrown away, except as you justify by your own spirit and example."

Thus was expressed the main substance of my essay. The teacher's basis of influence in character-building is his own character. The source of his influence is the Fountain of all good the one hand, or of evil on the other. But himself is the chief lesson which gets taught him. No instruction that he can give is communicative as the savor of his own spirit. This will inspire others upward or downward according to the quickening or deadening of his internal life. No systematic lessons in morals can be good character-building in the particulars forth of a characterless heart; and no lessons on any subject can fail to be exalting, when they come to us tinged with the unconscious virtue of a sincere and earnest soul. I can conceive of one man harping on the principles right and wrong all his days, and so rearing a generation of scoffers: and of another teacher whose department is arithmetic, whose words do follow her in hearts enthusiastic for truth, aspiring to virtue, to faithfulness, to purity, to glory. The one has talked the character that he was not: the other has unassumingly acted the character that she was. Out of the abundance of the heart the mouth spoke a high life when it spoke arithmetic—edifying to which would be edified in love, in power, and in sound mind.

In saying that the instructor himself is the chief lesson imparted by him, we give precedence to the teacher as a moral object-lesson rather than as a vehicle of knowledge. We aver that the work of character-building is more important than mental culture to the individual, to society, and to the State—even the end is more important than any one of the subservient means. I do not fear for mental culture where the supreme aim is moral and spiritual life. The improvement of talents and knowledge will never succeed so well as when it becomes a part of higher duty, and takes its seat in the conscience. But then is when I fear for mental culture: when its aim is no higher than itself. I not only fear for it then, but I fear it. When, in climbing the ladder of learning, culture declines any longer to be inspired by the voice which says "Come up higher," for lack of moral interest its head will certainly droop, and seek a lower direction. And the fear it is a power for evil. The State, society or the individual has no right interest in knowledge as power, except it be power for good; nothing short of goodness itself can give it that direction. If directed as a power for evil, give it that it had never been born.

During the present week I have heard a man who has spent years "in darkest Africa," engaged in the upward use of knowledge, remark that he had never, in all the deeds of native African savagery put together, so far as known to him, seen so much atrocity committed as had known to be inflicted on African natives by a civilized white man, reared in a so-called Christian country. And there are many such civilized men, he says, when once they get to

way there. This shows that we do not know how much lower than the untutored savage one who is only an educated, civilized man really is until he is placed among the uncivilized for comparison—where his real, unconverted character, unchecked by Christian public opinion or influence, can, through his educated mind, manifest itself as it is. Likewise the trained intellect serving evil motives, which brings not a few graduates of our colleges, male and female, into our American States prisons, publishes the same warning.

Such cases illustrate the any-way-but-heavenward tendency of our education, without moral or spiritual direction. While it may enlarge us, it does not of itself elevate us. A power more important than knowledge must have the supremacy in all institutions for learning, else the product is not nigh unto blessing, nor its end to be saved.

The business value of education in character stands practically higher than that of education in intellect. The almost illiterate workman who is "industrious, sober, honest and truthful," is surely preferred to another who may have had much schooling, but is "lazy, intemperate, or unfaithful." He is deemed a more valuable man in every relation that he can occupy,—as a father or husband, as a citizen, as a member of society. The man that is wanted in every relation of life is such a man as has "firm principle, provides for his family, and lives honorably before the world," though he may have far inferior advantages of culture to the brilliant graduate who is self-indulgent, or is shallow in principle. And if intelligence or technical information be wanted in any service along with right character, the employer feels that the same faithfulness will concern the workman to make up that which may be wanting in mere knowledge: so that the left hand of intelligence coöperating with the right hand of character, may make him indispensable.

But though it is generally assumed that "character is far more necessary to the welfare of the individual and the good of society than any amount of learning or information," yet this thought seems to have little influence on the general conduct of education. Parents hope for the best about their children's characters, and do their best for their children's mental brilliancy or equipment. The State does well, if not its best, for the intellectual side of its citizenship, almost ignoring the spiritual side, which it would have to shut its eyes hard not to see to be far more valuable—not to see that "truth, honesty, fidelity, industry," in its citizens are the strongest guaranty of its prosperity, tranquillity, stability, and progress.—And it is right for the State, and for all interested minds, to bring the best thought to bear upon education and the improvements of its methods, means, and workers. All this the State, and educators, and parents ought to do, and not to leave the other undone; but let the less be included by the greater, and the heavens be kept higher than the earth.

But as the average parental character stands, none seem to have a more advantageous position for opening the gates of the future that a "righteous nation which keepeth the truth may enter in," than they who stand at the gateways of knowledge, where they may labor to turn the young into a righteous and a truth-keeping nation. They stand there at a period in the child's life when he is most susceptible of impressions, good or bad. They deal with natures impulsive and quick of sympathy. Every chord

which vibrates in the teacher's spirit finds its responsive note in the delicate heartstrings of the young. The teacher is with the children perhaps as many hours of the day as their fathers are with them in the week. Multifarious cares disturb the mother from systematic training, however much those same cares intensify her influence. The teacher's superior attainments in knowledge enhance the respect with which the child will receive his counsel for good or his example for bad.

I wish that we teachers should all be impressed with a sense of responsibility to enter upon the teaching of every lesson, on whatever subject, *with a character-building concern.*—"Those souls have filed into my class-room," let me say, "not to be stocked with facts, but to be trained and to be influenced. They will never go out of this room exactly what they were when they came in; and so far as I am concerned, the eternal difference lies at my door. My speech, my voice, my looks, my shades of opinion, my spiritual atmosphere, have a ministry which I little suspect. And whatever is taught has my character for a background; and nothing that is presented can be *merely* fact or *merely* intellectual. 'In some way or other,' as the *Ledger* has well said, 'the new truths which are constantly being presented to the mind, touch the region of duty, and it is the secret of vital morality to discover in each case, what the message is.' The rightly concerned teacher will not have to strain his mind to find what the higher opportunity of each lesson is, or what message is wrapped up in an apparently dry word or insignificant fact. The right openings of truth and influence will be made in that same hour, as the best concern is uppermost, and as the flock is able to bear them then, and in that spontaneous and living way in which there is no foothold for a suspicion of cant.

And if we will only treat all intellectual education as a means, what a valuable practising ground it may be for enforcing responsibility, disclosing duty, promoting discipline, vitalizing and elevating the moral sense, reforming human society. But the underlying power of this reforming must be that which would *transform* both teacher and taught, by the renewing of their minds, even the Christian inspiration of our characters, "in which are hid the secrets of righteousness and iniquity." The best way to tell our children what is right, is to encourage their heeding of that which tells their hearts, and will bring them, if heeded, to that love which is "the fulfilling of the law."

JOHN H. DILLINGHAM.

[The following paragraph has been sent by a friend for insertion in our column. It is very strongly expressed; yet the general drift of it is sound—that it is not so much the opinions formed in the understanding, as the fruits of the spirit developed in the character, that test the religious standing of men.—ED.]

"We may die," says the celebrated Wesley, "without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion; only see that your heart be right towards God, that you love the Lord Jesus Christ, that you love your neighbors, and walk as your Master walked. I am sick of opinions; I am weary to bear them; my soul loathes this

frothy food. Give me solid and substantial religion; give me an humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality, and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinion they are of. Whosoever thus doth the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

FOR "THE FRIEND."

Current Notes Relating to Colored People.

LIBERALITY OF A FORMER SLAVE-HOLDER.

From a correspondent in Virginia, a member of our religious Society, residing about thirty miles north of Richmond in a locality where formerly Friends maintained a meeting, a letter was received upwards of a year ago, in which the following item occurred:

"I will say that I believe the colored people will have a friend in our newly-elected Lieutenant-Governor Hoge Tyler, who I understand was born in Caroline County, where he lived till the death of his mother, when he went to Pulaski County to live with his grandfather, Daniel Hoge, a wealthy slave-holder and farmer. When the war broke out, he joined the army, and fought (as he thought) for his country; but when the war closed, and, on returning home, he found his grandfather, who had died during his absence, had willed all his wealth to him, he at once said to all those who had belonged to the Hoge estate: 'Now I will give to each family a piece of land and a deed for it.' But he did not stop there. After having their lands deeded to them, he contributed the land upon which he had erected for them a church (building) and a school-house. This is not the only instance I know of, where wealthy Virginians have thus provided for the colored race."

A SUCCESSFUL INDUSTRIAL SCHOOL.

A brief statistical item relating to the colored population of Philadelphia, lately published, gave information concerning the number of church buildings they possessed, and how many lodges of benevolent and secret societies they maintained, and how many of the race were doctors, dentists, merchants, and so on, but failed to state the interesting fact that there had been established within a few years a school for the instruction of negro youth in the industrial arts. This school is an annex of the Institute for Colored Youth, located on Bainbridge street below Teuth, and, as is generally known, is under the exclusive control of Friends, Francis J. Coppin being the efficient principal. J. E. Hill is Secretary of the Industrial Department.

Opportunity to visit the Industrial Department, which had been desired for a considerable time, was afforded a few evenings ago—the building being open during three evenings of the week. Only a small proportion of the learners are pupils of the Institute. The important place which the trades' school fills, will be recognized when we bear in mind the fact that negroes, even though desirous of learning and following the *trades*—which they are so often advised to do—will not readily find admission, perhaps not at all, in the unions in company with the whites. To be sure, they can readily fill the position of hod-carriers, yet that requires no special instruction, in shops or schools, only to begin at the lowest round of the ladder.

A steady carrier of mortar and wheeler of bricks, is, however, an important factor in the building trade, and so as we step into the one large room of the ground floor, several young colored men, near the door, are seen mixing and loading up mortar, and carrying or wheeling it to the plasterers and bricklayers. Two or three little rooms on the right have been partitioned off and lathed, and some of the workers are covering the lath with the rough mortar, while near by one or two others are putting on the smooth "white coating," and modeling a moulded cornice. In various parts of the large room plain walls are being built, brick arches are being turned, and chimneys and fire-places constructed. Several hands are occupied, meanwhile, in removing with hammer or trowel the mortar adhering to the bricks which had been used in previous experimental erections. An experienced white foreman is employed in this department. A printed copy of the late report of work done outside the school, gives several long lists of well-remunerated jobs attended to by some members of the plastering and brick-laying classes.

The other trades taught, additional to the two above mentioned, are carpentry, printing, shoemaking and tailoring. Total number of pupils on the roll, 107. Some instruction in the simpler parts of harness-making, might perhaps be advantageously introduced into the shoemaking shop. There is also room for a painter's shop up-stairs, and should there be a further extension of the work, a plumber's shop and smithy would doubtless prove valuable additions.

It should be added that on four afternoons of the week, instruction in sewing, dressmaking and cooking, is given to quite a number of the female pupils—these branches having been introduced by the principal before the industrial building was erected.

OLD GEORGE.

In the issue of the *Christian Standard*, of Philadelphia, dated Second Month 5th, I find an interesting account concerning an old colored man of this city, named or known as Black George, and how he got rid of a relentless enemy—said account being furnished by a contributor to the paper, Margaret E. Lowry. He was not only old, but he was sick a good part of his time, smoked very much, and lived alone. The narrator, who had had frequent talks with old George, whom she had pitied very much, states, that having been away from Philadelphia, beyond the Rocky Mountains, for two years and a half, she made inquiry upon her return for her old-time humble acquaintance, and learned that he had passed through a remarkable, as well as gratifying experience. This she gives in his own words, with the hope it may benefit some to whom it shall come, adding that the man's face and the ring of his voice evidenced that his recovery from sin and suffering was "a grand reality."

He said: "You used to think I was bad, but you did not know half. I got so bad and so sick that I wanted to die. I was not fit to die. I knew it. I was afraid. One day I went out of the office before my work was done. I could not stand up any longer. Just as I passed out the door, something seemed to strike me in the back of the head. I thought I was dying. I got to my room. For weeks I laid there. No one can imagine what I went through. Miss Mattie used to come and bring me things. It was no use. I was sure I was going. But where should I go? It is well enough to talk big

when you are well and strong, but not when you are down where you can look into the very mouth of the grave and see the darkness, but no light! Then I began to see myself. I cried to God. True to his word, He heard me. I found Him. He opened my blind eyes and unstopped my deaf ears. I saw Him. I heard Christ say, 'I have borne your sins. I have been bruised for your iniquities. Look at me, and live.' He was bright as the sun. I believed Him. He told me to get up and walk. I did. I am well and saved. I don't smoke. No, thank God! I am a clean man, a well man, a saved man. Praise the Lord! I can jump and run and work like a young man. I get stronger as the months go by. Mine was a hard case. I had been so low. I was so wicked and so nasty about my tobacco! Now I am well and clean, and best of all, I am saved."

THE REJECTED CIGARETTE.

Probably a year has elapsed since the writer of this, on a rainy afternoon, was passing the intersection of Chestnut street, and one of the streets east of Broad. Under the shelter of a store awning, evidently awaiting the cessation of the shower, stood a fine-looking, neatly attired little mulatto boy, apparently about ten years of age, smoking what may have been almost his first cigarette. A large, oblong basket, which rested on the pave beside him, I surmised was filled with newly-washed clothes, a smoothly ironed linen spread hiding the contents from sight. Stepping back to the lad after I had passed a little beyond him, my umbrella still uplifted, a few words of mild expostulation were spoken, and the hint thrown out that the habit just begun (was his mother aware of it?) would be likely to prove a master too hard to break away from. The flush in his handsome cheeks betrayed the struggle within, his hand was upraised and the offending cigarette was cast at his feet. A word of commendation and encouragement was spoken. I turned, and was stepping from under the awning, when there passed me—then passed before the little victor—a grown boy, puffing valiantly away at the weed that projected from his mouth. Alas, for the neutralizing example everywhere present! Words are thrown to the winds before the fatal potency of its teaching.

But, happy old George! The chains that seemed relentlessly riveted, have been struck apart, and thou hast come away from and out of the bondage that appeared as though likely to hold thee to the last. Thy sable face shines joyously for the great grace that has compassed this marvellous thing. The same grace will suffice to part the chains of thy tobacco-enslaved, soul-disquieted white brother.

JOSIAH W. LEEDS.

Natural History, Science, etc.

A Parasite on the Cactus.—To the European traveller the most remarkable vegetable inhabitant of the dry hills of Central Chili, is the tall cactus (*Cereus quisco*), which I had first seen on the way from Valparaiso to Santiago. They were abundant on the lower slopes about Canquenes, the stiff columnar stems averaging about a foot in diameter. I was told that the plant was now to be found in flower, and was surprised to observe on the trunks, as I approached, clusters of small deep-red flowers that appeared very unlike anything belonging to this natural family. Nearer inspection showed that they had none but an accidental connection with the plant on which they grew. The

genus *Loranthus*, allied to our common European parasite, the mistletoe, is widely spread throughout the world, chiefly in the tropics. From three to four hundred different species are known, nearly all parasites on other plants, as a rule, each species being confined to some special group, and many of them known to live itself only upon a single species. Botanists in various regions have remarked that there is frequently a marked resemblance between the foliage of the parasitic *Loranthus*, and that of the plants to which it is attached; but it is especially remarkable that the only species which is known to grow upon the leafless plants of the cactus family, should itself be the only leafless species of *Loranthus*, consisting as it does only of a very short stem, from which the crowded flower-stalks form a dense cluster of bright-red, moderately large flowers.—*Notes of a Naturalist in South America.*

Origin of Amber.—A German botanist, Dr. Corwentz, has been investigating the fossil remains found in the amber deposits on the southern shores of the Baltic Sea; and concludes that the amber has been principally derived from four species of Pine, all of them different from any that now grow in that section of country. The plates in Dr. Corwentz's book illustrate the destruction of the tissues of the tree, by various fungus parasites.

Flight of Birds.—"Nature" describes a remarkable flight of birds, observed in Devonshire, England, on the morning of Twelfth Mo. 21st, after the first heavy fall of snow took place. An observer says, that about 8 o'clock in the morning I was astonished at a continuous stream of skylarks flying in a westerly direction. Over 500 were counted in three minutes, and the clouds of birds seemed endless in every direction.

The Meteorite of Ochansk.—This meteorite was seen by many persons in Russia, in Eighth Mo. 18th, 1887. It left behind it a horizontal trail of great brilliancy. Detonations were heard, and soon after, it fell in a shower of incandescent stones, which buried themselves more or less deeply in the earth. They were very numerous; only six of these fragments have been found. One was seen to fall at Ochansk, and was dug out of the hole which it made while still hot. It was as large as a child's head.

Jarrah Wood.—This is a product of one of the species of *Eucalyptus* found in Australia, where it grows to be a large tree. The timber when green, is easily felled, split or sawn, but when dry it becomes very hard. It is said to be impervious to the attacks of the chelonic teredo and termites: vessels constructed of it have after 25 years service remained perfectly sound, although not coppered.

A Warning to Dog Owners.—The *Lancet* calls attention to some observations which render it probable that tumors containing parasites known as hydatids are sometimes developed in the human subject from ova which have been derived from lap-dogs which have been allowed to lick the faces of their owners.

Plant Diseases.—The U. S. Department of Agriculture publish a *Journal of Mycology* voted especially to the study of Fungi in relation to plant diseases. The numbers of the journal which have been received at this office contain not only scientific information as to the characteristics of these fungi which cause disease in plants, but details of experiments of great value in showing agriculturists how to counteract their injurious effects.

Among the fungi experimented upon were those causing smut in grain, blight in potatoes, and black rot in grapes. The principal remedy found was to destroy the fungi at a proper stage of growth, by throwing upon it a diluted solution of copper sulphate, which poisons the smut or blight, or rot, and so prevents its development.

A vineyard about ten miles from Washington, was selected for experimenting upon. It had been for some years practically abandoned on account of the prevalence of the rot. A part of it was sprayed with different preparations of copper sulphate, with the result of saving more than ninety per cent. of the grapes. A part was left unsprayed, and that produced no marketable grapes.

African Earth-Worms.—The Assistant Colonial Secretary of Lagos, in Africa, after describing the wasteful system of cultivation practised by the natives, explains the wonderful rapidity with which the soil recovers from its exhaustion, through the aid of the earth-worms. During the dry season, the whole surface of the ground beneath the grass, becomes covered with rows of cylindrical worm casts; the rains ultimately break these down into a fine powder rich in plant food. He estimated the amount of subsoil thus brought to the surface to be not less than 62,000 tons on each square mile.

Items.

Responsibility of Licensing the Sale of Liquor.—We copy from *The Voice*, a petition to the Board of Pardons of Pennsylvania, praying that the sentence of death be not executed on one Sidney Ware, who, while crazy with drink, murdered two men. It presents in a striking manner the responsibility which the State assumes in licensing drinking saloons; and it was probably with the intention of teaching that lesson that the petition was put in circulation.

"We respectfully pray for the pardon of said Ware for the following reasons:

"1st. He was violently insane from drinking a poisonous liquid, furnished—without cost to him—by, and in the house of August Brauer: Whose permit or license was not revoked after the murder.

"2d. The Judges of Dauphin County had given to the said August Brauer for and in consideration of \$150, a permit to furnish the said Ware and others the poison which rendered him insane.

"3rd. The legislators of the Commonwealth enacted the law permitting the Judges to permit the said August Brauer to furnish the said Ware and others the poisonous liquid.

"4th. A majority of the male citizens of the Commonwealth voted for and elected these law-makers, knowing that they favored a law permitting the Judges to sell a permit to the said August Brauer to furnish Ware and others with the poisonous liquid, which they knew produces temporary insanity.

"5th. All of these men had guilty knowledge of the possibility and even probability of the criminal results of the several parts enacted. This knowledge had come to them through a reproduction by the public press, public speakers, and the printed page of the fact that the furnishing as a beverage of said poisonous liquid under forms of law, produces yearly in Pennsylvania many thousand unnatural deaths. Many of these being murders and suicides. These facts are taken from statistics of criminal records, are sworn to by public officers and have been published broadcast for many years.

"6th. Your petitioners desire to emphasize the fact that neither August Brauer who furnished the poisonous liquid to Ware; nor the Judges who sold him the permit to do so; nor the legislators who enacted the law; nor the citizens who voted for them, have been apprehended, indicted or tried, though clearly every one of them was mediate or immediate *particeps criminis*."

Non-partisan Prohibition.—*The Voice*, in commenting on the defeat of the prohibitory Amendment in Nebraska, after stating that the machinery of the political parties was manipulated against the amendment, says: "It is senseless, henceforth, to speak of a non-partisan vote on this issue of Prohibition. Such a thing is now out of the question. The old-party managers can be depended upon to let no election on that subject remain non-partisan. If the contest had been non-partisan in Nebraska we should have won. We should have won in Michigan, in Rhode Island, in Massachusetts—in almost every State where an Amendment has been voted on, if the election had been allowed to be a non-partisan election. But that was not and will not be allowed. All that non-partisan now means as applied to this issue is the union of both old-party managers and old-party machines against it.

Use of Tobacco.—Congress has passed a bill affixing a fine to the use of tobacco in any form in the streets or other public places in the District of Columbia, by any person under 16 years of age; and making it an offence punishable by fine or imprisonment for any one to sell the article to such juveniles.

Lotteries.—The "Congressional Record" contains on its pages a memorial of the National Farmers' Alliance and Industrial Union, praying Congress for the passage of a resolution prohibiting lotteries by an amendment to the Constitution of the United States. It is a strong document, in which especial mention is made of the abominable Louisiana State Lottery of which the late Professor Proctor spoke as a rascally swindle.

Race-track Gambling.—A determined effort is being made in New Jersey to break up gambling on race tracks. This demoralizing practice is much more extensive than many people imagine. Although all humane persons agree that racing should not take place in cold weather, there are associations which keep their tracks open for this purpose all winter. A little reflection will show that this is a most cruel and dangerous sport for horses. The tracks are sure to be icy and therefore slippery, and the horses run at the imminent risk of breaking their legs or becoming otherwise disabled.

But it is not for the mere pleasure of seeing horses run that crowds of men, women, and even children, gather in open fields on cold raw days, and stand on the damp ground at the risk of their lives. They are drawn to these places by the attraction which gambling has for those whose morals are not of the finest sort. If it were not for the opportunity of winning sums of money which these races afford they would not be patronized. As one of the New York dailies said in giving a report of a race on the Clifton grounds in Passaic County, where the law is enforced, "Racing is tame without betting.

In New Jersey, book-making, as it is called, is contrary to the law, and wherever the law is enforced there is dull sport for the racing associations. In Hudson County the law is not enforced. No attempt is made to enforce it. Book-making is openly carried on at races within the limits of that county, in the presence and even under the protection of the officers of the law. It is a shameful thing and a burning disgrace to the people of the county. In other counties, notably in Union, Passaic and Monmouth, the moral element of the population, led by clergymen, has agitated the matter so vigorously that a number of book-makers have been indicted and tried, and the result in every case has been conviction. This has had a most salutary effect. In Union County there have been seven jury trials for this offense, within two months, resulting in conviction and heavy fines, with threat of imprisonment if the offense were repeated, and twenty others have pleaded guilty and paid fines. One of the convicted book-makers in Elizabeth remarked after he had paid his fine.

"Unless a bill is passed legalizing book-making in New Jersey, Linden and the Jersey Jockey Club had just as well shut their gates. The responsible book-makers will take no more chances. For my part, I never expect to make a book in New Jersey again. I don't mind the five hundred dollars, but

I don't want to take any chances about 'doing time.'"

The same vigorous prosecution in Monmouth, Passaic and other counties, must lead to the same results, unless the gamblers shall succeed in securing a law from the Legislature legalizing their nefarious traffic. This they are determined to do, if possible, and it behooves every friend of good morals to use his influence in defeating this purpose. It is a dangerous thing to allow, and it is certainly an infamous thing to legalize vice of this kind. It will corrupt and demoralize any community; it will teach young men to become idle and worthless, lead them to acts of dishonesty, and drag them down to the lowest depths of immorality. Judges of the Supreme Court, before whom trials of "book-makers" have been held, declare that these racing associations are "pest-houses." These pest-houses ought to be broken up at once. Let the good war go on until every one of them is annihilated. They are utterly destructive of the moral health, and should be stamped out as rigorously as breeding-places of cholera, or yellow-fever or small-pox would be.—*The Independent*.

Military Drill.—The military drill is not consistent with the religion of the Bible. A friend sounds the key note of Non-resistance, when he says: "When my son started to the State University I went with him to get him excused from the military drill. I said it is incompatible with the spirit and precept of the Gospel, and I thought John Wesley was right when he said 'war is the business of hell,' and I didn't want my son learning the business of hell. I didn't want the hands God made to do works of beneficence, to be trained in the science of killing men. With all due respect for the opinions of others, I cannot but regard the military drill connected with our colleges as a relic of the dark ages."

A Parents Character of his Daughter of 22 years.—I firmly believe that right habits are now so rooted, and the relish of superior pleasures so established in her mind, that had she the whole range of human enjoyment at her command; had she no higher consideration, no fear of God, no obedience to her mother and me, which forbade the ordinary dissipations, she would voluntarily renounce them, from a full persuasion of their empty, worthless, unsatisfying nature, and from a superinduced taste for higher gratifications.—*Selected*.

No law is more certain in the spiritual world than this: that to give is to receive more abundantly than we give; that self-sacrifice for others in the name of Him who died for us all, inevitably carries with it the most lasting blessing for ourselves.—*Canon Siddon*.

THE FRIEND.

SECOND MONTH 21, 1891.

Is it not one of the uses designed by our merciful Heavenly Father, who does not needlessly afflict the children of men, in permitting attacks of sickness to overtake our physical frames, to awaken attention to the uncertainty of life, and to impress upon the mind of the sufferer and of his friends the need of a preparation for eternity?

The writer of this has a valued friend, who is possessed of a very unusual amount of botanical knowledge, which he distributes with much freedom and courtesy to others, and whose amiable disposition has endeared him to his associates. It was a startling shock to hear that he had been smitten with apoplexy—from which however he seems now to be recovering. The information of his illness brought a fresh feeling

of the transitory nature of all *worldly* treasures. Not only may we be deprived of our outward possessions, but the stores of learning and the intellectual culture which we have laboriously accumulated may be suddenly destroyed by an attack of disease, or may gradually fade away as the brain becomes weakened by old age.

But there are "durable riches," and treasures which may be laid up in Heaven, where nothing outside of ourselves can harm them. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him."

There is much instruction in the language of Jeremiah the prophet: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord." Connect this with the words of our Saviour—"This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent."

Surely this heavenly knowledge is more to be desired than all the riches, honors and wisdom of this world. For while these things are helpful during the few years we have to live in the world; the benefit of a saving knowledge of God never ends.

Would that all those who have the charge of caring for and instructing the young were so impressed with a sense of these truths as to seek above all other things to train them in the fear of the Lord. Then, these young people would be preserved from that "idolatry of culture," that excessive admiration of literature and science, which is one of the tendencies of the present age.

SUMMARY OF EVENTS.

UNITED STATES.—General William T. Sherman died at his residence in New York on the afternoon of the 14th instant, at ten minutes before 2 o'clock, at the age of 71 years.

Admiral David D. Porter died suddenly on the morning of the 13th instant, at his residence in Washington, from fatty degeneration of the heart, in the 78th year of his age.

The number of Indians in the United States who can read English is stated to be over 23,000; the number who can read Indian language is over 10,000.

An International Society for Colonization of Russian Jews has been incorporated in San Francisco with a capital of \$1,000,000. The society will purchase a tract of land and locate a colony of Russian Jews on it, giving them land, stock, implements and a small amount of cash, taking in return mortgages which can be redeemed by very easy payments.

Kyle, an Alliance candidate, formerly a Republican, was on the 16th inst., elected United States Senator by the Legislature of North Dakota.

In the Delaware House of Representatives on the 12th instant, the Peach Yellows bill, proposed at the instance of the leading peach growers of the State, was introduced. It provides for two inspections of orchards between Fourth and Ninth Months, and the immediate extirpation and destruction of every tree condemned by the inspectors.

The Alabama House has passed a bill for the relief of disabled Confederate soldiers and sailors and the widows of those killed in the war.

A bill to be introduced in the Michigan Legislature, as an amendment to the Local Option law, proposes to reverse the present system. The plan is to consider that every county is a prohibition county until it is proved otherwise. The amendment proposed will compel the saloon men to petition for a special election to vote upon the question if they desire permission to sell liquor in the county.

Virginia, North Carolina and Tennessee, raise an average of 2,970,000 bushels of peanuts a year. "The

annual value of the crop averaged \$2,500,000 for the last four years."

A cave has been discovered in Harrison County, Indiana. It has a perfect floor with no outlet, and, though the walls are perfect, they bear the resemblance of having been sealed years ago. Skeletons of human beings and a large number of flint tools were unearthed.

The terrible mine disaster at Scottsdale three weeks ago, in which 150 miners lost their lives, is shown by the official testimony taken before the legislative committee to have occurred through the carelessness of a drunken fire boss. The Coroner's jury, on the 14th inst., found that the company had not been guilty of neglect. They protested against the employment of fire bosses who were addicted to drink, and also the use of open lights, and suggested that a register be kept at the pit's mouth with the names of those employed.

The Mayor of Philadelphia has signed the bill for an elevated railroad on Market Street.

Deaths in this city last week numbered 409, or seven more than during the preceding week, and 24 more than during the corresponding period last year. Of this number 199 were males, and 210 females: 50 died of pneumonia; 44 of consumption; 37 of diseases of the heart; 17 of old age; 17 of inflammation of the brain; 16 of bronchitis; 15 of inflammation of the stomach and bowels; 14 of convulsions; 14 of typhoid fever; 14 of marasmus; 12 of cancer; 12 of paralysis; 11 of apoplexy and 10 of inanition.

Markets, &c.—U. S. 4½'s, reg., 102½; coupon, 103½; 4's, 121; currency 6's, 110 a 120.

COTTON was quiet and ¼c. per pound lower. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$22.50 a \$23.00; and spring bran do., \$22.00 per ton.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.90; Western winter, clear, \$4.50 a \$4.80; Western winter, straight, \$4.80 a \$5.00; winter patent, \$5.00 a \$5.35; Minnesota, clear, \$4.25 a \$4.75; Minnesota, straight, \$4.75 a \$5.10; Minnesota patent, \$5.20 a \$5.50. Rye flour was dull at \$4.25 per barrel for choice Pennsylvania. Buckwheat flour was in light supply and firmly held at \$2.50 a \$2.60 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.03 a \$1.03½.

No. 2 mixed corn, 61 a 61½ cts.

No. 2 white oats, 52½ a 53 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; fair, 4½ a 4½ cts.; common, 4 a 4½ cts.; culls, 3½ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6 a 6½ cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; common, 4½ a 4½ cts.; culls, 4 a 4½ cts.; lambs, 5 a 7 cts.

HOGS.—Good Western, 5½ a 5½ cts.; other grades, 5½ a 5½ cts.

FOREIGN.—On the 12th instant, John Dillon and William O'Brien arrived at Folkestone, in England, and voluntarily surrendered themselves to the authorities. They have been sent to prison.

The negotiations between Parnell and other Irish Nationalists, has been terminated by the former. A London journal, which assumes to have exact information with regard to the cause which separates them, states that Parnell, perceiving that his retirement would be the certain result of the continuance of the conferences, abruptly and arbitrarily brought them to a close. His appeal is to be made directly to the people of Ireland.

The invitation of the United States to France to be represented at the World's Fair at Chicago, has been formally accepted by the French Government.

Professor Libbertz affixes the official name "Tuberculin" to all phials of the Koch lymph given out at his laboratory.

Upon the assembling of the Chamber of Deputies, on the 14th instant, the Marquis di Rudini, the new Italian Premier, made his promised statement as to the policy of the Cabinet. The Marquis declared that the Cabinet would fight under the standard of economy, and that it proposed to equalize the budget by a reduction of all estimates, including the war and naval estimates. So far as the Cabinet's foreign policy was concerned, the Marquis said that it would follow the verdict of the elections, and would be simple and frank, as befitting a country really desirous of the peace programme which was common to the principal Powers. He added, "We shall staunchly maintain the alliances existing, and will let our conduct prove that we have no aggressive intentions. We shall strive to dispel false reports as to our rela-

tions with France. Peace is necessary in order to enable Italy to recover from her present unsatisfactory economic condition."

London, Second Mo. 10.—The St. Petersburg correspondent of the London *Daily Telegraph*, telegraphing from St. Petersburg important facts in connection with the possible result of the return of the Czar without comment, of the Guildhall memorial in favor of the unfortunate suffering Hebrews in Russia. The correspondent writes: "The Jews bitterly regret British well-meaning but injudicious zeal which exasperated instead of soothing the Russian by the daily severities practiced against the families of unoffending men, women and children, are incredulous and wanton. Russia's reply to the Lord Mayor's respectful petition, consists of secret circulars, ordering her officials to rigorously administer the anti-Semitic laws, and to supply the legal deficiency by their decisions harmonious with the Government's intolerant spirit."

The depopulation of Iceland is going on steadily. The depreciation in the value of the land has been very marked of late, while the taxes have considerably increased; and the Icelanders are said to be emigrating in shoals. The population, which was 80,000 ten years ago, is now under 60,000.

The number of persons annually destroyed by wild animals in India, is something almost beyond belief. The latest official statistics published on this subject are those for the year 1888. These show that in that year no less than 22,970 people were killed by snakes and other wild beasts, which destroyed, besides, 76,000 cattle. No less than 20,571 persons died from being bitten by snakes; tigers killed 975, leopards 1,399, wolves 139, bears 110, elephants 57; the deaths of the remainder being due to dogs, crocodiles, and other animals.

King Kalikau, the day before he died, spoke in his native tongue a message to the Hawaiians in the receiver of an Edison phonograph. This has been taken to Honolulu, by Colonel Baker, and the little voice from the dead will be apt to astonish many of the natives.

On the evening of First Mo. 29th, the Hawaiian Cabinet met and issued a proclamation proclaiming the Princess Liliuokalani, Queen of the Hawaiian Islands, with the title of Liliuokalani.

Despatches received in London from Buenos Ayres in regard to the revolution in Chili announce that an important engagement has taken place in Tarapacá between the rebels and the Government forces, in that the latter were completely defeated. The *New York Herald* adds to this that a private cablegram from London received on the 14th inst., confirms the burning of Pisagua, and states that Iquique is on fire, presumably from bombardment.

A despatch from Buenos Ayres says that information received from the Rio de la Plata districts shows that locusts and drought have reduced the maize crop to a quarter of what the crop was in 1890.

Work on the Nicaragua Canal is progressing rapidly.

The Governor of Newfoundland, in his speech on the opening of the Legislature in St. Johns, on the 13th inst., announced that a reciprocity treaty, recently concluded between the colony and the United States, and it only awaited the assent of the Imperial Government. After the speech was read both Houses went into session and passed a resolution calling upon the British Government to assent to the reciprocity treaty at once.

NOTICES.

WANTED.—An experienced teacher to take charge of the school under the care of the West Chester Normal Meeting, to enter upon her duties in the Ninth Month, next.

Applications may be made to SUSANNA SHARPE or GILBERT COPE, West Chester, Pa.

The next meeting of FRIENDS' INSTITUTE LYONS will be held at Friends' Select School, No. 140 N. Sixth Street, on Sixth-day, Second Month 1891, at 8 o'clock P. M.

Subject—ORNITHOLOGY.
The "Delaware Valley Ornithological Club" furnish papers on our Birds.

Friends generally are cordially invited to attend.

WESTTOWN BOARDING SCHOOL.—The stage connects at Westtown Station with trains leaving St. Station, Phila., at 8.53, 2.53 and 4.55, and at times when timely notice is given to

J. G. WILLIAMS, S.

THE FRIEND.

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John Conran.

I was born in the city of Dublin, in the year 1739, my parents professing with the Church of England, I was bred in that profession, and had the advantage of a pretty liberal education under a clergyman of that way. After I had acquired some acquaintance with the classics, before I was twelve years old, I was placed under the care of Abraham Shackleton, of Ballitore, where I acquired further improvement in my former studies, as well as an acquaintance with such learning as was necessary to qualify me for business. I may not omit a circumstance which attended me there when about thirteen years of age, being an instance of the merciful visitation of Divine grace to us in early youth, appearing as a spirit of judgment, and condemning those things which his blessed Spirit holds a controversy with. In company with some of my school-fellows, I drank some sweet liquor, (Shrub) which overcame me; after I was in bed some time, I felt close convictions take hold of me, which made me sorrowful,—these gradually grew upon me, and were succeeded by great terrors of death, and future judgment, which caused me to cry out for mercy, and that I would never be guilty of the same again. My old master came up to my bed-side, and stood abstracted till this dispensation subsided, perhaps about fifteen minutes. These impressions, though deep at the time, were soon erased, and I thought very little more about it, being taken up with amusements.

I was placed apprentice in Lisburn, in the county of Antrim, to learn the linen-trade; in that situation I had more liberty than hitherto I had experienced. My intimate acquaintance was with young men about my age, and having a pretty good share of money given to me by my relations, it led me into amusements to which youth are incident. I kept a horse, and was very fond of hunting; I attended balls and assemblies, to which I was much addicted, and this led to a desire after fine clothes, which I indulged to an expensive degree; I was also fond of music, and had a strong propensity to singing and whistling, which the love of music leads to. I may say with Solomon, I gave my heart to know pleasure in most shapes, which the sons of men are given to—not as the wise man said, to know what it was good for; that knowledge was reserved by the good Shepherd

for a future day, when I was made to see in that light which is superior to the written word, that these things lead to the chambers of death; for the lovers of pleasure are not, nor can be, lovers of God, as there is no concord between Christ and Belial. I continued pretty much in these practices and habits till I was about twenty-four years of age, when I felt my mind oftentimes brought into serious reflections, and that disposition gradually wore away which led me into gay company, and at the same time out from hearing the Divine voice, which is a still small voice in the secret of my heart; and to the surprise of many, some of whom were otherwise valuable members of the community, I left the assemblies which were termed innocent amusements. I had lodgings in town, and kept very much at home; my former companions used to come and tempt me to go with them, but I refused with such a countenance bespeaking a degree of solidity as surprised them, and I heard it was reported I was taking leave of my senses, which occasioned others to come and look at me to see if it were so. My disposition for singing and whistling, which was a favorite amusement, fell away, I could not tell how, and I think I never resumed it; and although my education never led me to look inward for that which is only to be found within, yet I was often led into secret recollection and retirement in spirit, which led me into a belief and perhaps some sensible experience, that what was to be known of God was made manifest within. My secret breathings began to be after God, these led me to the frequent attendance of public worship, and I very rarely missed receiving the bread and wine, except I apprehended myself disqualified. The recommendation not to approach the Lord's table, nor to receive the elements unworthily, lest I should eat and drink my own damnation, had been a block at which I had long stumbled; but one day, on that occasion, I thought I felt restrained from going out as usual with those who did not communicate, so in much fear I approached the table, and received the bread and wine, which gave me great satisfaction that I had now received this rite of my church, and I continued this practice for some years. I believe I was permitted in this seeking state of mind, to try this ceremony what it was good for, for I was an advocate for the religion of my education, and I have been told by a dignitary in it, that he was always glad to see me in church, as my deportment there was devout, and he was sorry to lose me.

I was intimately acquainted with sundry of the people called Quakers, and had an esteem and friendship for them; but their pretensions to such refinements in religion, their claim to inspiration, and their silent meetings with the benefit said to arise from them, I could not well relish, neither did I at all believe it. I was of the judgment that the New Testament contained all that was necessary for man's salvation, but it used at times to stagger me, how I should put to practice its precepts—in it was the form, but where was the power to fulfil? Oftentimes I

did groan for deliverance from the power of sin and death, and like many of my then fellow-communicants, I believed there was no redemption from it on this side of the grave; this settled me down in a degree of ease in the outside performances, which like the law formerly did not make the comers thereunto perfect; yet to me, I believe, they were made useful to bring me unto the better Covenant.

Whilst I was seeking after redemption from sin and transgression, I left the town, and took a farm, where I have now lived about forty-three years: I believe this removal was in the ordering of best Wisdom, it led me away in a great degree from my former acquaintance and habits; my spare time was taken up with useful, and to me they were agreeable, occupations, I farmed, and followed my linen business. I attended the public worship rather more constantly than before, though about three miles distant, and thought nothing could shake my opinions which were orthodox in relation to it; I had not any thoughts of making so important a revolution as to change or alter the religion of my education—here I was at ease. But from my frequently retiring into a secret communion in my own heart and being still, I was gradually led to a close reliance and dependence upon Divine instruction, not considering that any other body of Christians made this profession more openly than I did. Divine Mercy saw me at this time, as He saw Nathanael formerly under the fig-tree, when no other saw him, and suffered me to try my own strength, in endeavoring to establish my own righteousness; that by finding it unequal in the contest with the man of sin, I might more readily submit, when the time should more fully come to ask for and receive strength from Him, upon whom our help is laid.

I usually presented my petitions night and morning, that I might be preserved from temptations and from sins, and very frequently read some portions of Scripture before I went to bed. The week before I received the elements I usually read the service appointed thereto, and watched over my words and temper, that I might receive this rite with some degree of acceptance. But it was often cause of surprise to me, that I felt no additional strength to be derived from my pretty constant attendance on public worship, and the sacrament, so called, having read and heard of the beneficial effects obtained from receiving the bread and wine; for on those occasions, (which were to me in good degree solemn,) when I retired from what was called the Lord's table, and humbly kneeling in the pew I returned thanks to God, and prayed that it might be blessed to my regeneration, my prayers even then seemed to be dry and unproductive of the fruits I was taught to expect from them. All this was performed in my own strength—I said I would be wise, but it was far from me—the hair that was by nature black was not hereby made white, nor that which was crooked made straight, and instead of the old man being more crucified than than before, the enemies of my own house kept posses-

sion; yet I may say their goods were not in peace, I longed to get them turned out, and to be set free from the law of sin and death, under which I groaned and strove for the mastery. I had a natural warmth in my disposition, which I was very desirous to overcome as it unsettled my mind from that state of quiet in which I found rest; but all the care I used was not sufficient at times to subdue it, and it was cause of great uneasiness to me when it did get up: yet I was enabled through Divine favor to keep up a fair outside appearance with men, was not guilty of immorality, and was reckoned sober and religious, and upon these grounds I held a pretty good opinion of my own attainments. Here I was ready to settle down, and to think I had reached the desired haven of rest; but this state, I believe, is one of the subtleties of our grand adversary, and is a false rest, and not [that] prepared for the people of God: out of this the enemy will not disturb us, he will allow us to remain there all our lives, as I fear too many do—resting in their own labors, their works will not follow them.

(To be continued.)

FOR "THE FRIEND."

Beautiful Colorado.

WM. C. ALLEN.

One of the most interesting and attractive trips within this broad country of ours, is from Philadelphia to Colorado. It includes the oldest and newest, the richest and poorest, the most beautiful and desolate sections of the United States. The accommodations on this trip are unsurpassed, the run of 2000 miles is quickly made, and fatigue is reduced to a minimum. But fatigue is not necessarily involved in taking in the trip, and the chances are that the traveller will, at its termination, step off the car refreshed, rather than otherwise, by his luxurious rest of less than three days.

The best way is to take the limited express train from Philadelphia to Chicago. It represents the highest type of railroad comfort in the world. The washing and dressing rooms on its Pullmans are the most convenient. The dining cars on this train offer a surplus of luxury. The service is exact and perfectly disciplined. One car has a bath-room and barber shop in it. At the rear of the train is the observation car, with bay window, affording a fine view from the interior. This car is fitted up with elegantly upholstered furniture, like any parlor, and has tables with periodicals and newspapers upon them. It also has a beautiful little library and pretty writing desks; while in a smaller room is a typewriter and stenographer, all for the free use of the patrons of the limited.

The Pennsylvania Railroad, between Philadelphia and Harrisburg, passes through a veritable garden. After leaving the latter city, the traveller is whisked up the banks of the beautiful Juniata. Since the awful floods of 1889, its charms have been somewhat marred by that dreadful visitation. The river banks are in many places torn and ragged from the action of the wild waters, and prostrated trees often bear evidence to their fury. Ill-fated Johnstown is passed in the dark, and not long afterwards, long rows of lights from the burning natural gas, indicate that Pittsburgh is near at hand.

The first morning out from Philadelphia, the limited lands you in Chicago. Before reaching the latter city, the scenery is spiritless and tame; neither is there anything except the

numerous railroads to impress the fact that you are close to a great city. But railroads are everywhere, and you run parallel to them or cross them almost constantly. There are no beautiful homes and picturesque villages like the tourist cowering in an eastern city so often sees. The ground always looks to me like a barren waste. The inhabitants on this part of the route must get their living out of employment connected with the railroads—they certainly cannot get it out of the soil. Finally, great stock yards are past, innumerable streets are crossed at grade, and soon the train is pulled into a station, near the centre of busy, smoky, money-loving, wonderful Chicago.

I have never been very favorably impressed with the climate of the city. The air often seems very raw, and a chill east wind right off the lake seems more cutting than an east wind in Philadelphia. Chicago presents miles of huge buildings and business blocks, built of massive stone and granite. The lake front is a splendid portion of the city. Around the business centres, the streets are well paved, and cable cars and omnibuses run in every direction. It is a poor town for strangers to get around in. There are very few signs showing the names of the streets. The policemen don't seem to know much, and are often more interested in talking than in escorting anxious women over crowded street-crossings. The car conductors are worse, and I have actually met some who do not know numbers on the streets their cars run on. So we can conclude that Chicago, while exhibiting marvellous results in her fifty years of progress, has yet much to learn in things connected with the detail of civilization in a great modern community.

Ohio, Indiana and Illinois are all fine States, and are dotted with plenty of large towns and cities. The farms are prosperous looking, the houses comfortable and the barns ample. But when the western bound traveller gets over on the other side of the Mississippi River, the country assumes a newer aspect. Still, the result of fifty years thrift and toil are apparent; and Iowa or eastern Kansas are not unattractive to one who enjoys looking at farmlands. The Missouri River is a rather disappointing stream to one who sees it for the first time. The map would cause one to expect to see a noble river flowing along in stately majesty, after its long journey from the north. Instead, there is nothing to look at but a narrow dirty turbid stream. The Mississippi is a magnificent body of water by contrast. The latter well deserves the brave old title of "Father of Waters," and is an impressive spectacle as its fiercely rapid current rolls onward to the southern sea.

Kansas is a State of contrasts, her eastern portion presents fertile acres and broad fields; and indications of new found plenty abound on every hand. The farm-houses are smaller, and the barns of a more modest size than in the more eastern States, yet contentment can be read in the peaceful landscape. But, as western Kansas is approached, the scene is changed. The soil looks poor and arid, the crops are scanty, the corn stalks are far apart and almost fruitless, and the undulating prairie seems barren and forlorn. Barbed-wire fences divide the impoverished farms, and unpainted shanties or wretched dugouts afford shelter to the struggling farmers. One wonders what induces people to settle in this almost desert, where the heavens do not give sufficient water to encourage the burning crops.

I think it often happens about this way: An

eastern farmer gets discouraged and thinks of bettering his condition. He hears of marvellous crops in the west, and railroad agents tell him tales not backed by facts. He argues that he can sell his ten eastern acres for \$2000, and therewith buy 400 acres at five dollars each. So he packs up and goes west. The first year or so he possibly does fairly well. Then he hunts the mortgage agent or the agent hunts him, and he borrows money on his land; and with the borrowed money puts up improvements, or may buy a piano or some other luxury he really cannot afford. By this time, however, he finds that even if his crops are moderately good, he is such a long distance from any market, and transportation charges are so high, that it often pays better to use his corn for fuel than to ship it away. Then most likely the climate commences to assert itself. The showers come light and far between—for seasons giving rains, needed for the husbandman, are scarce in this section of the world. So the new settler has no crop. Another year may find him without sufficient seeds for planting purposes; and some of his, at this time, poor cattle or stock are sold off to obtain them. Still another season yields no increase; his stock is sold, he has no money for clothing; he is reduced to desperate straits, and happy is he if he can gather a few things together and desert the land he had once hoped to earn a competence upon. The deserted land then becomes the property of the mortgagee, who possibly loses part of the money he rashly loaned. Yet, in spite of such facts, some of these Kansas people do pretty well; and they survive the toils and droughts and mortgages of future years, may yet, in some places, make the desert blossom as the rose.

The extreme western end of Kansas, and the eastern side of Colorado, are yet very sparsely settled. This most likely will continue to be the case, except in places where irrigation can be introduced to take the place of rain. The traveller, who, for the first time, crosses the broad, undulating prairie, cannot but be impressed with the novel scene. If it is morning, he will note the great, round sun climb the cloudless sky, and reveal the treeless plain rolling away to the far horizon. The rich sunlight falling on the gray, yellowish, deadened grass makes a mellow and beautiful picture. Hardly a human habitation relieves the scene. Occasionally the train will stop at some station, probably the beginning of a town, with a minute unpainted store and rickety beer shop, and with hardly enough people to maintain the store, even if they do support the saloon. Sometimes an immense flock of sheep or herds of cattle, or droves of horses, are passed. Meanwhile the engine will pull and puff up the hills and grades, until the tourist will discern ahead of him, away to the west, a snow-topped wall of mountains, and will thereby know that his journey is almost completed.

When one is safely landed in Colorado, is almost at first impressed with the deceptive atmosphere. The air is so rare and clear, and so free from humidity, that objects a long way off seem much closer than they would in ordinary atmosphere. Many amusing stories are told of how newcomers have been deceived. For instance, Pike's Peak is fifteen miles away from Colorado Springs, but looks one-third that distance. Animals grazing so far off as to seem almost specks on the horizon, are as sharply outlined, and every detail is just as perfect, if they were near to hand. Mountain climbing is always deceitful, but here is additionally

admits that pierce the sky are always elusive. When Colonel Pike, after whom the great mountain is named, discovered it, he travelled towards it for days, in the vain hope that each succeeding day would find him at its base. It took him days to accomplish what at first sight seemed but a little journey.

Another effect observed by the newcomer is the result of the altitude. The effect on the human system of living 6000 feet high, after being a resident near sea-level, is often very decided. The thinner air necessitates quicker breathing, that the lungs may get the requisite amount of oxygen. This is accompanied by a more rapid heart action. Thus more exertion is imposed on the organs to accomplish a given amount of work. New arrivals, therefore, especially if not strong, are frequently unable to do their usual amount of work. At first, a walk of a few blocks will tire as much as a two miles tramp in a lower altitude. But most always this difficulty is overcome after a residence of a few months under the new conditions. Often, so, newcomers suffer from a sore throat, caused by the unaccustomed dryness and lack of moisture in the air.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

A series of eleven articles under the heading, "Historical Notes respecting the Society of Friends," was commenced in the 27th number of the last volume of THE FRIEND. The attention of the writer having been again turned to the light thrown upon the early history of our society and the writings of its members, by the political and religious events which were then transpiring, and by the laws in force and the temper of the English nation, he has thought it might be interesting to some of the readers of THE FRIEND, to resume the subjects that were treated on in the former essays.

During last year a work on "*The Quakers*" as published by Frederic Storrs Turner, who was not a member of their Society. He had labored as a missionary in China, and after his return from that country met with a copy of John Woolman's Journal, and recognized in it religious truths, of which he had before been unconvinced. The central truth of Quakerism, he believes, "is the very foundation of the Christian faith." His book is interestingly written, and is evidently the production of a well-trained mind. Its statements are clear and forcible, and although we cannot unite with all his conclusions, yet there is much which we read with pleasure and profit. Take for example the following paragraphs:

"In the eyes of their contemporaries the first Quakers were Jesuits in disguise, disturbers of the churches, emissaries of Satan, the latest pawn of hell, undermining the very foundations of the truth; the more to be hated and readed, because they concealed diabolical designs under the garb of an outwardly strict and blameless morality. In their own eyes these accursed folk were no sect, but the only true Church, divinely raised up to complete the work of the Reformation and to restore pure, primitive, spiritual Christianity. Richard Baxter and John Bunyan saw in George Fox a half-raised blasphemer, a deluder of giddy brains and seekers after novelties, a heretic of heretics. In the eyes of William Penn and Robert Barclay he was a prophet sent from God. The Quakers, instead of keeping their principles retired in the quiet shade of secluded meetings as

their descendants do, were in their first generation the universal disturbers of the churches. They entered cathedrals and parish churches in the time of public worship, and contradicted the preachers in the name of the Lord. They proclaimed their message on the highways and the hill tops, to the king in the palace, to Parliament in session. When Lord Protector Cromwell opened his Parliament at Westminster, Samuel Fisher, though not a member, rose to declare to him the word of the Lord. Edward Burroughs wrote to Charles II. with the boldness of Elijah addressing king Ahab. Such men could not escape persecution, nor did they wish to escape. One injunction of their Divine Master, I find them to have overlooked, and it was this: 'When they persecute you in one city, flee ye unto another.' The Quakers would not flee, they preferred to die. So the prisons of England were filled with them, and numbers perished under their sufferings. Nor was their zeal limited to these islands. In Paris they were denounced as a hellish sect. They traversed and took root in Holland, Germany, Denmark, Sweden and America. Then women crossed sea and land to bear God's word to the Pope and to the Sultan. They were the filth of the world and the off-scouring of all things in the eyes of the orthodox; and the mob, prompt to support the orthodoxy of the day, stoned them, beat them, rolled them in the mire, flung them into the stream. But the more they were persecuted, the more they flourished. Before the death of their founder, their numbers, their piety, their energy and zeal encouraged them to predict the universal triumph of their principles.

"Not less remarkable than the vehemence of their early zeal, and the furious opposition it encountered, is the suddenness and completeness of its subsidence. Up to the end of the seventeenth century, they confidently foretold the conversion of the world to Quakerism. In the eighteenth they were paralyzed, almost fossilized. In the nineteenth they sadly calculated the probable date of their extinction. During the last few years an increase of activity has arrested the decline and revived hope in some breasts. But the stirrings of new life are the result of the influence of modern evangelicalism, not a revival of the old Quakerism of George Fox. Already to the student, Quakerism seems to belong to a museum of religious antiquities rather than to form a living part of the Church of the present day. Among the Quakers it is a frequently expressed opinion, that their decay as a denomination has been brought about by the general acceptance of their principles; an opinion not destitute of considerable plausibility.

"The more we study their original doctrines, the greater is our astonishment to observe in how true a sense and to how great a degree Quakerism was prophetic, advocating, generations in advance, reforms which are now accomplished facts, and other reforms the necessity of which begins to be perceived. Religious toleration, for which they were among the earliest and most consistent pleaders, is now the accepted doctrine of civilized humanity. They were the first to insist upon that truth of speech and fixity of price in traffic which is the established custom of trade amongst us. The sturdy Quaker refusing to doff his hat, to bow and scrape and bend the knee, to nobleman, magistrate, or monarch, was the harbinger of the modern democratic spirit. In an age when fine gentlemen arrayed themselves like peacocks, the Quaker gentleman cut off the buttons and bows from his dress, and the Quaker tailor

refused to make foppish attire, though the refusal cost him his livelihood. Quakers were the first temperance reformers, the earliest friends of the Negro-slave. They, from the first, elevated woman to complete equality with man; they advocated, and for themselves obtained, the abolition of oaths; they protested against war as unchristian, and chose rather to die than kill. Two centuries ago, the Quakers emancipated themselves from the domination of a professional clergy, and proved by experiment that the highest type of Christian life is possible without sermons and without ceremonies. All these particular features of Quakerism are parts and consequences of their conception of the source and nature of Christianity itself; and not until after a careful survey of their doctrines and practice shall we be in a position to consider how far this conception was true, and to what extent it was obscured and encumbered by the admixture of errors prevalent in their day. But the cursory glance we have already taken may well make us marvel, both that so excellent a people were once so foully libelled and bitterly hated by their fellow Christians, and now have so sadly dwindled away. Even in their decay, there is a quiet dignity and beauty. In the last century when Quakerism as a religious movement was on the verge of extinction, the life that was in it re-appeared in the form of philanthropy; and in this character the sect has ever since taken the lead among the churches. Mainly through their zeal and self-denial the abolition of West Indian slavery was achieved, and still, with unwearied pertinacity, though almost alone, they toil for the entire suppression of slavery the wide world over. In the great work of prison reform, Elizabeth Fry takes rank with John Howard. In the temperance movement, in the education of the masses, in the protection of oppressed aboriginal races, in advocating peace and goodwill among men, the Quakers march in the first rank of philanthropists.

When Paris, freed from the German leaguer was on the brink of starvation, Quakers hurried forward with supplies, and were waiting outside with stores of food, before the road was opened. Such deeds as these have won for them the respect and love of mankind. Probably there is not one Englishman in a thousand who could give an account of Quaker tenets; and not one Englishman in a thousand who is ignorant that from William Penn to Joseph Sturge and John Bright, Quakers have been the friends and benefactors of the human race."

(To be continued.)

FOR "THE FRIEND."

The Soul's Travail.

Labor, both physical and spiritual, is in Divine harmony with God's purpose in the creation of man. God himself wrought the six days and rested the seventh, so well might Paul exclaim, "Let us labor therefore to enter into that rest." Solomon in that wisdom given to him, saw that this was the allotted portion of man, and we all know that the triumphs of labor afford the surest joys. The Israelite of old travelled and rested, yet was the "Holy Sabbath given unto them" that it should be a sign unto them that it was the Lord himself who did sanctify them."

And the young Christian who begins his Christian warfare need not suppose that because he comes off conqueror in the first encounter, that therefore his warfare is over, any more than Jesus did, who endured the three successive temptations, and yet these were not all, for He

speaks of his apostles as those who "had continued with him in his own temptations."

Neither is it necessary for us to see all things in their true light at once,—sufficient for us to know that we have an Almighty Leader and Guide, in whom we trust, who is able to keep that which we have committed to Him, and will do so, if we on our part continue faithful to the end. It is not necessary for us to know that which He, who teacheth all things, doth not see fit as yet to teach to us, but it is all important that we faithfully fulfil what He has taught us, and that we humbly abide under his teaching. "The fear of the Lord that is wisdom, and to depart from evil is understanding," and "Wisdom's ways are ways of pleasantness, and all her paths are peace." The Lord by wisdom founded the earth, yea and by Him who is the "power of God and the wisdom of God." He established the kingdom of Heaven, which shall endure when the firmament and all earthly things shall have passed away. As of old "wisdom lifted up her voice and cried at the corners of the streets," so now doth the Lord Jesus Christ call the sons of men to come unto Him, that He might make them sons and daughters of God.

W. W. B.

FROM THE "PUBLIC LEDGER."

Bacteria.

Professor Koch's alleged discovery of a cure for tuberculosis has already aroused a great deal of newspaper comment, and seems likely to cause much more in the future. It seems worth while, therefore, to restate some established facts and to make more widely understood others not so well known.

Professor Koch alleges that the cause of tuberculosis of every kind is a microscopic parasitic plant called a bacillus. Tuberculosis does not mean consumption, although consumption is one form of tuberculosis. Many other diseases, all of which were long ago associated with scrofula, are caused, according to Dr. Koch's theory, by the same parasite, and certainly have the same characteristic growths which in the last century were called tubercle. Tuberculosis is liable to attack the intestines, the skin, causing lupus; the brain, causing tubercular meningitis; the glands, causing so-called scrofula; the bones, causing caries; or the joints, causing so-called "white swelling." Indeed, there is not an organ in the body in which tuberculosis does not occasionally occur. In all cases there are the same appearances presented after death—that of a "gray tubercle" passing into a caseous condition, and finally into pus or matter. In all of these are found the peculiar vegetal organism to which Dr. Koch has given the name of *bacillus tuberculosis*. Thus far the facts are undisputed, and the theory that the plant is the cause, and not an accidental coincidence of the disease, is about as thoroughly proven as any fact could well be. Indeed, there is no man of prominence who now disputes it, and it is accepted as absolutely true that *bacillus tuberculosis* is the cause of all the various forms of disease classed as tuberculous.

Four centuries ago, before Ambrose Paré discovered the means of stopping blood by means of a ligature, the plan of amputation was exceedingly simple. The stump was plunged into a kettle of melted pitch, which congealed the blood and at the same time made an impervious coating over the wound. Terrible as this is to relate, the results were such that it is stated that Paré abandoned his great discovery in the

latter years of his life, and resorted to the healing pitch again. Centuries before that, during the Crusades, the method of healing wounds was by a balsam, which, under the name of Friar's balsam, or Turlington's balsam, is still sold in the shops and vulgarly esteemed as a cure-all. Its action also is to hermetically seal the wound from the air, and, as we now know, from the causes of disease floating in it.

For what the older doctors ignorantly worshipped, has now been revealed to them. Many years ago, Professor Lister, of England, inaugurated what has since developed into a wonderful system called antiseptic surgery. Minute plants had been detected as invariably present in all purulent discharges—that is, in the matter produced in abscesses, sores, and even in healing wounds. Lister advanced the theory that these organisms were the cause of this degenerative inflammation, and hoped by excluding them, to prevent this destruction. How successful his system—now greatly modified, however—has been every surgeon and almost every one else knows. Operations before considered impossible or excessively grave, are done daily with impunity—wounds heal "by first intention," as it is called—which formerly required months to close, and countless lives have been saved by its application.

The study of bacteria then became highly attractive. They are exceedingly minute. Many of them are smaller than a red blood corpuscle, which is itself only about one thirty-four thousandths of an inch in diameter, but powerful microscopes showed that they were easily distinguishable one from another, and also that they were nearly omnipresent. They float in the air, swim in the water, live in the tissues of healthy animals, and especially flourish where ever there is decomposing animal matter. Hundreds of different kinds were distinguished by learned men, but they were known only by their form, and their effect on the human economy was unknown.

There is a peculiar fact well known to microscopists, that certain dyes will stain one kind of substance and fail to stain another—or rather, that the stains will resist washing better in some substances than in others. They take advantage of this fact to stain microscopic objects, and exhibit their differences more clearly. For example, if a fern leaf is dipped in a solution of logwood and alum, and subsequently washed, the spores or seeds of the fern will retain a beautiful violet color, while only a few of the midribs will show any stain whatever. Koch utilized this fact in staining bacteria, and thus made them easily discoverable in the tissues. Continuing his studies, he found a means of cultivating them, and ultimately isolating any particular kind that he wanted. He took test tubes and filled them with some substance in which they would grow, such as gelatine or beef broth. If the gelatine was solid, and a particle of matter introduced into it, the growth of the bacillus was accompanied with a liquefaction of the mass, and, as each one was better suited by different food, different temperature, or different amounts of light, and as each had its own peculiar method of growth, it was comparatively easy to distinguish one from another. If now a needle was plunged in the growing mass, and carried to another test tube similarly arranged, a new colony would be formed, and thus generation after generation of micro-organisms are propagated with the same assurance as a farmer raises his wheat and corn.

This isolation of the bacteria allowed the ex-

periment to try their effect on living animals. It is unnecessary to review all the diseases; the causes of which have by this means been approximately determined. Professor Koch himself discovered first the bacillus which it is now generally agreed causes Asiatic cholera, and known as the comma bacillus—and later, the very small tubercular bacillus, which is believed to be the cause of all tubercular diseases. This latter discovery has been verified by countless investigators in every quarter of the globe. Every physician now relies fully as much on the microscope for his diagnosis of consumption as he does on what are known as the "physical signs." Everywhere it is recognized as the constant concomitant of active tubercular processes; its increase is a sign of danger—its disappearance a token of returning health. No one entirely has the belief in its being the active cause of the disease, taken possession of the medical and, indeed, the public mind, that of any other theory than that of contagion is spoken of, although less than ten years ago heredity was supposed to be the principal factor in its causation. The pendulum has undoubtedly swung too far, and heredity has fully as much to do with the scourge as contagion, as we shall presently see.

The bacillus tuberculosis of Koch is a rod-like vegetable body, belonging to the very lowest order of living things. It is a simple cell filled with protoplasm, too small to have a color, and measuring only about the ten-thousandth of an inch in length. Usually it is straight, thin rod; but occasionally these are bent, and often joined or contiguous end to end in so-called chains. They develop certainly by fission: that is to say, by a single rod breaking in two, and these again dividing as they grow and probably also by spores or seeds. The history of the bacillus has never yet been satisfactorily traced out. They grow in organic substances outside of the body, just as they do in the tissues of the body, and they are thus cultivated and studied. They are found most easily in the spittle of consumptive patients, but exist everywhere—in the air, in water, in the very food we eat. When a physician searches for them in the spittle of a patient, he usually spreads a very small fragment on a cover glass, presses another cover glass on top of it, and then separates the two glasses. Thus he has a thin uniform film of material on each glass, which, after drying, he stains in aniline dye, called fuchsin. The color of the specimen is then removed by washing in dilute nitric acid, which bleaches all except the micro-organisms, which then appear under a powerful microscope colored a violet-red on an almost colorless background. Often the background is also stained blue, with another aniline dye called methylen blue. In spite of the minute quantity of the material, and the restricted amount of that material which comes in view beneath the microscope, the field is often crowded with the little bodies, so that the term "innumerable" is appropriately used. The number of the myriads which must exist in the body of a consumptive patient must be greater than the imagination can picture.

When we think of these hosts of enemies of human life, which are scattered on every side by consumptives, which float in the air, swim in the water, and beset us on every side, we no longer wonder that the terrible scourge, consumption, should destroy one-sixth of the human race, but rather marvel that any escape.

This was a stumbling-block for a few years.

to the general adoption of the belief in the contagiousness of consumption, but the method by which the body is guarded from them has been unexpectedly developed, and it is scarcely less marvellous than was the discovery of the circulation of the blood. To understand the method it will be necessary to recall some primary facts in physiology briefly. The whole human body is an aggregation of cells, each distinct and with its distinctive function, but each developed from exactly similar corpuscles. These are the white blood corpuscles of the blood. The blood contains two kinds of bodies, red corpuscles and white corpuscles or leucocytes. The principal function of the red corpuscles is to carry oxygen to the tissues and carry off the carbonic acid produced there. The white corpuscles have manifold duties. They carry food, they supply waste, they develop (probably) into new cells when needed, and they carry off dead and effete material from the tissues. Many years ago, Professor Cohnheim discovered that they possess the power of independent movement, and that they could escape from the walls of the blood vessel and wander freely among tissues of the body. On account of the movements resembling a singular one-celled animal called the Amœba, these movements of the white blood corpuscles are called amœboid.

(To be concluded.)

A WELSHMAN undertook, as his first lesson from an English teacher, this primer story, very simple to an Englishman. "That ploughman has a rough field to plough; and when he is through, let him shoulder his gun as though he was not tired, and while he is roughing it, his wife is busy with the dough; for which he should feel thankful; and she has two children sick with the hiccoughs."

The Welchman was taught first to pronounce "ploughman," and on that "ough" sound he read off the story thus:—"That ploughman has a row field to plough; and when he is through, let him shoulder his gun as though he was not tired; and while he is rowing it, his wife is busy with the doo—for which he should be thankful; and she has two children sick with the hiccows."

Of course the Welchman's teacher told him that "rough" was always "ruff," and thereupon the Welchman corrected his story, as he thought:—"That pluffman has a rough field to pluff; and when he is thruff, let him shoulder his gun as thuff he was not tired; and while he is ruffing it, his wife is busy with the duff, for which he should feel thankful; and she has two children sick with the hiccuffs." But "through" was not "thruff";—and after much coaching on that word, the Welchman innocently produced another remarkable use of the "ough":

"That plooman has a rue field to ploo—and when he is through, let him shoulder his gun as thoo he was not tired; and while he is rueing it, his wife is busy with the doo; for which he should be thankful; and she has two children sick with the hiccocs."

Then the Welchman was taught how to pronounce "dough," and keeping that in his head, made his story more monstrous:—

"That ploman has a row field to plo, and when he is throw, let him shoulder his gun as though he was not tired; and while he is rowing it, his wife is busy with the do; for which he should feel thankful; and she has two children sick with the hiccocs." Then, when the Welchman could master "hiccoughs," he produced this climax:—

"That plupman has a rupp field to plupp.

and when he is thrupp, let him shoulder his gun as thrupp he was not tired; and while he is ruppung it, his wife is busy with the dupp; for which he should feel thankful; and she has two children sick with the hiccups."

FOR "THE FRIEND."

THE GREAT FESTIVALS.

PASSOVER.

From darkness deeper than the dreadful midnight
When Israel from Egypt's bondage fled,
The heirs by Grace of a diviner birthright,
Into a better land of Promise led,
With the wavesheaf of their first fruits, forever
The Lamb of God their Passover, will own:
Of life, and bread of life, both Gift and Giver,
The Lamb once on the Cross, now on the Throne.

PENTECOST.

The voice that made the desert mountain tremble,
And hushed the multitude to silent awe;
That gave the pattern of God's glorious temple,
And uttered from the cloud his holy Law;
The tongue whose speech was heard by every nation
Assembled on the day of Pentecost,
Is Christ's own Word;—in his own Dispensation
Leading into all Truth:—the Holy Ghost.

INGATHERING.

One other Feast awaits the years completing,
That of Ingathering and the "Harvest Home,"
When from all times and climes, the ransomed meet-
ing,
Shall trace the wondrous way their feet have come,
With everlasting songs to Him who sought them
At cost of all that Love itself could pay;
Who thro' all perils of the desert brought them,—
The Lamb, the Light, the Life, the Truth, the Way.

J. B.

San Jose, California.

FOR "THE FRIEND."

WHY IS IT

we are so acute to our temporal interests yet
so dull as to our eternal welfare?

"Were it not so frequent would not this be strange.
That 'tis so frequent this is stranger still."—*Young.*

The lightnings' bright flash and the loud rolling
thunder

Presage the approach of the threatening storm;
The deep smothered groans of the slumbering volcano
To the tents of the valley send down the alarm;
The cannon's low boom on the breeze of the morning
Wakes the sentinel musket, the mustering drum;
The horseman's wild horn on the roaring Vistula

Tells the floods of the snow-clad Carpathians have
come;
The storm-shattered clouds their high courses pur-
suing,

In rapid succession career through the sky,
When the leaves of the autumn, the forest bestrewing
Proclaim that the ravage of winter is nigh:
From threatenings portending we promptly prepare,
And watch with a cautious, impatient concern,
Understand and are warned, by the signals we hear
In a moment for safety and succor to turn.

We at once recognize every semblance of danger,
And fly from the ills that encompass our path,
But when shall the wildest convulsions awaken
The soul of the sinner from its slumber in death?
Arouse, oh ye dead, and arise from your slumber,
Hear the shuttles' loud call as swift clashing they fly,
That are weaving the shrouds for an infinite number
Who are now passing thoughtlessly, heedlessly, by.
What though the warm fields of the South may pro-
duce it,

Or the worm spin the soft silken thread for the
loom,

The prince and the peasant alike have to use it,
For it holds but the perishing part for the tomb.

Look around and behold how in each generation
The ranks are reduced as we journey along,
Experience cries loudly to every station
Prepare! you are passing death's pit-falls among.

The arms of a father are fondly extending
To welcome the wandering prodigal home;
Then fly to that refuge, for danger's impending
And the days of unchanging duration must come.

C. S. COPE.

WEST CHESTER, Second Mo. 3rd, 1891.

An Experience.

"How shall I ever adjust these complications; how shall I find my way out of this thicket into daylight again?" So sighed one who was bearing not imaginary but real burdens.

One would not have thought life pressed so heavily; the outward seeming was better than the average; but, as most of us know, the things we never tell, except to the very few nearest us, are the things hardest to bear. This woman was tired. Physical energy had been exhausted in necessary duties; the morning was warm and close; the kitchen machinery was awry; and though she had made it a fixed principle not to be overcome by household "trifles," there are times when they make the bravest heart faint in spite of the most stoical or Christian philosophy. So it looked as if life must drag heavily that day, and the question came: "What have I done that I must bear these constant trials of my faith and patience?" Presently, some one meeting her, said: "I do not know what to do; I think no one has so many burdens to carry as I." The first impulse was to pass on with the thought: "I have my hands full with managing myself to-day."

But the next thought sang itself in the rhythm of the hymn:

"I have a fellowship with hearts
To keep and cultivate,
And a work of lowly love to do
For the Lord on whom I wait."

I cannot afford not to have

"A heart at leisure from itself
To soothe and sympathize."

So she stopped to hear the story of another's care, entered into it with real sympathy, offered the best counsel in her power, and said, with heartiness: "I really wish I could help you; I will do everything I possibly can."

The brightened face and cheerful tone which thanked her, really lifted, in part, the shadows from her own heart. "Somehow, sharing that burden has lightened my own," she thought.

Passing on to the duty next in order, thinking of her friend's discomfort, and talking over her own perplexities, as was her wont, with Him who never wearies of his children's needs, she fell in with a party of "fresh air" children going for their summer outing. Only a glance in passing, but what volumes in that moment were written on her heart! One little face in the crowd, could she ever forget? So expectant, so pathetic, so unnaturally marked with lines of care that have no right to be where years are so few!

"And I have complained this morning because my cares seemed heavy," she said, "and here is this little face showing that sorrow, and want have walked with this child, where only goodness and mercy have walked with me." Tears filled her eyes, and in her heart she whispered: "Thou, Lord, art good, and doest good; thy tender mercies are over all thy works. My trials, if I presume to call them such, have only blessings in them; and as for these little waifs, they are held in their heavenly Father's heart, I know. Dear Lord, forgive my doubt, and help me to glorify thee by an honest obedience and cheerful trust."

The burdens were not changed; the way had not opened any more clearly to the eye of sense; but somehow, through ministering to others, and by the ministry of God's needy little ones, faith's vision was clearer, and the "eternal weight of glory" had given its blessed balance against the present weight of care.—*Selected.*

Some Part of a Testimony Delivered by Daniel Stanton, Second Month, 1762.

My soul travails for the prosperity of every rank in the family, and longs that many Eldads and Medads may be raised up in the authority and dominion of the pure truth: and as the young and tender lambs keep from high thoughts of themselves, the Lord, I verily believe, will make his little ones as Davids, and his Davids as the angels of his presence; but don't consult with flesh and blood, for that stifles the immortal birth and hinders the growth of it; but listen to the heavenly vision, and turn with the gift which way soever it turns in your minds, and here you will grow up into the life, and into the dominion of the Gospel. My soul is bowed within me when I remember the reverential awe and fervent zeal that clothed some striplings in days past, when they spake tremblingly like Ephraim of old. When he was a child he spake tremblingly, and then he was exalted in Israel. And so will God exalt some of his little ones in this our day and time, if they keep enough humble and low before the Lord.

And my friends, don't let us envy one another, it is all out of the blessed unity, and out of the pure charity. If my brother has a different part of the work to do that I have no business with, I think I have no right to begrudge or murmur for my part whether the work is by the weak or the strong, the young or the old, so that it be well done; and to the honor of the great Master of the family. Oh! how have I seen the lambs' and babes' mouths opened in the pure fear, whereby life has been raised into dominion, and life has answered life as face answers face in a glass; wherefore let us all keep humble, and whatsoever our hands find to do, let us do it with all our might, and mind the Divine requirings and fear of the Lord, and not be afraid of man, whose breath is in his narrow nostrils. Oh! what need of nursing fathers and mothers in the family, to bear up the hands of the poor exercised ministers,—like Aarons and Hurs and faithful Deborah, that they may not hang down. Let your spirits go down with them into the deeps, that when they reign, you may reign with them.

Those few things sprung in my heart in the love of the Gospel, for the encouragement of the honest hearted; hold on your way and keep within your tents' doors and worship there till the ark of the Lord God of hosts goes before you; and then you will know an increase from the holy unction, and your treasury will be filled with Divine wisdom and knowledge,—whereby you will have to bring out of the treasury things both new and old; and you will be raised up in the spirit of the Lord Jesus, and by the power of our God not only fair as the moon and bright as the sun, but terrible as an army with banners.

WE bear witness and testify against those, who, being in a form and profession of it, persecute the life and power. To the eternal Light of Christ Jesus, the searcher and trier of all hearts, turn your minds, and see what ye are doing: lest ye overturn your foundation, whereon ye pretend to stand, while ye are professing the Scriptures and persecuting the life, light, and power which they were in who gave them forth. For the Stone, cut out of the mountain without hands, is now striking at the feet of the image, the profession, which is set up and stands in the will of man.—*George Fox (1658) to the Government.*

Natural History, Science, etc.

Black Knot on Plums.—The bulletin of the Pennsylvania State College says the black knot on plum and cherry trees is a disease peculiar to America. The excrescences on the branches of the affected trees are caused by the growth of a fungus in the growing tissues between the wood and the bark of the tree. A spore floating invisible in the atmosphere and lodging on the surface of the bark, germinates and sends a thread into this tissue, where the nourishing sap is found. Here the peculiar plant grows rapidly, and bundles of the minute threads develop. The simplest and most effectual remedy is to cut away the branches on which the excrescences appear, and burn them at once. A tree allowed to stand full of knots, is the parent of myriads of spores, sufficient to infect whole orchards, if they come into contact with them.

Electric Warnings.—On no conditions let two wires touch your body at the same time. It may mean instant death.

In a dynamo room, touch not, taste not, handle not. The most inoffensive looking dishpan may strike you like a mailed hand. Nothing is safe to you here, unless you know everything.

Don't think any wire is not dangerous. There is a difference between a gun with a cap on it and one without, that can be detected by the naked eye; but a loaded wire—who knoweth it?

An electric wire should be handled with one hand only, as the danger is greatly increased when both hands are used. If it is necessary to take hold of a live wire with both hands—don't do it.

Never touch an electric wire that has fallen down across your way while you are standing on the ground, as your body will become a conductor for the electric fluid to the earth, unless you have rubber boots or rubber gloves on.

In handling any wire lying over any of the ordinary street wires, especially such as convey currents for electric lighting, use a dry hand-line for the purpose, or grasp the wire with insulated pincers. An ordinary clothes-line may become the conductor of a deadly current.

Should you receive a shock, contact with iron, stone or earth should be sought as a means of drawing the fluid out of the body; but when your hands are connected with a wire bearing a live current, avoid touching those things and all substances that have a receptivity for the fluid.

Don't attempt to fix any electric apparatus or any power about your property, whether the current is turned on or not. Men who work at this business wear rubber gloves and use tools with insulated rubber handles, that have been tested as to their non-conducting virtues by experienced electricians.—*From Electric Power.*

Living Fountains.—The swamps of the Bay of Campeachy, which are on a level with the sea, become so completely parched during the heat of summer, that the huntsmen who lose themselves in the extensive forests with which they are covered, would be in danger of perishing with thirst, were they not provided with living fountains in the wilderness where there are no springs or running water. The trunks of a kind of pine, indigenous to the soil, are covered with a species of fungus, called, from its peculiar form, pine-apples. They resemble a packet of leaves piled one upon the other, and are so full of sap that, on piercing them with a knife at the base, nearly a pint of clear

and wholesome juice immediately distills.—*Vick's Magazine.*

A Large Gum Tree.—What is probably one of the largest specimens of the *Tupelo*, or Sour gum, in the United States, was found recently growing in the Ocmulgee River swamp, near Abbeville, Georgia. It towers above the surrounding forest of immense trees, and is more than twelve feet in diameter. There is a large hollow at the base, which extends upward for a distance of fifteen feet, with an aperture large enough to admit a tall man. The *Tupelo* gum, which is botanically known as *Nyssa Aquatica*, delights in swampy places, where it is frequently found growing among deciduous cypress, and endeavoring apparently to imitate it by sending from among its roots rudimentary "knees," similar to that great Southern monarch.

Crystallization of Salt.—The process of crystallization, as observed under the microscope, is described by Dr. H. Hensoldt. The commencement of the operation is always signalled by the sudden appearance, in the previously clear and colorless field, of innumerable dark points, which, in an incredibly short time, augment in volume, till a diameter of perhaps one five hundredths of a millimetre is reached. It is then observed that the particles are spherical in outline, and that their darkness is only an optical illusion—for in reality they are quite transparent. They are evenly distributed over the field, and their "growth"—a kind of spontaneous swelling which can be plainly followed—is uniform and simultaneous. The particles then appear to become suddenly endowed with polarity; they change their positions, roll about like billiard balls in every direction, yet always in straight lines. For a moment all seems confusion, but behold! some invisible "floor-master" is asserting his authority, and in another instant we have the first manifestation of a symmetry destined to culminate in that perfect crystalline regularity which has excited the wonder of ages. The globules, originally scattered all over the field, are now arranged in lines or rows like so many strings of beads. Some of these rows consist of only three or four globules, in others we count ten, twenty or more, and it would seem as if each spherical body was surrounded by a delicate film or pellicle which prevents the dissipation of the internal molecular forces. A series of rapid changes is now inaugurated, which can be followed only with the greatest difficulty. The globules in each line, by a sudden and simultaneous movement, unite and form solid rods, and there are grounds for believing that this solidification is due to the rupturing of the mysterious pellicle referred to. Within a quarter of a second after the formation of the rods (which are of uniform thickness, however much they may vary in length,) we observe a general commotion among them. Each now appears to act as a separate bar-magnet, and while some unite at right angles, others range themselves in close contact side by side, and form a symmetrical wall. Layer is piled on layer; each little rod falls mechanically into its proper place; and before we have time to realize the strangeness of the spectacle, the field is studded with little cubes of exquisite brilliancy. What we have seen here in an evaporating-drop of chloride of sodium, may be observed in any other saline substance which we allow to crystallize under the microscope, with the sole difference that the diameter of the globules and the form of the ultimate crystals vary according to the nature

f the substance employed.—*Popular Science Monthly.*

Items.

Church Worldliness.—The church which allows itself to be placed under obligations to such institutions as the theatre may increase in financial strength and attract people of high social standing, but can never contribute any thing toward the great work of saving men from their sins and redeeming the world from the abomination with which it is cursed. We find ministers and churches in these days patronizing the theatre and advocating its cause. These are said to be the progressive churches and ministers. Those who object to its course are stigmatized as ignorant, narrow-minded, bigoted people.

This is nothing new. At certain periods in the history of the Church an epidemic of worldliness has swept over it. Progressive clergymen, asserting their freedom from conventional regulations, have run after plays, indulged in the luxuries of horse-racing and other forms of gaming. The masses of Professing Christians, following the lead of popular ecclesiastics, have plunged into worldly indulgences, utterly obliterating all lines of distinction between the Church and the world. The result has been the same in every case. This adulterous alliance between the Church and the world has resulted in spiritual decline and death. Skepticism is the offspring of such unholy unions. The Church has become a hissing, religion a byword, and religious ceremonies a mockery. Are we drifting toward such a condition? God forbid. But whatever so-called progressive clergymen can do to bring about this state of affairs is being done.

It cannot be wondered at that secular newspapers should advocate an alliance between the Church and the theatre and other kindred institutions. They do not excel in spiritual discernment. That they should perceive the wickedness of such an arrangement or anticipate the evil consequences is not to be expected; but the fact that men called of God to preach the Gospel, and sent out to contend against the world, the flesh, and the devil, should be so blind is not easy to explain. Carried away by the fashion of the times, by the specious arguments of those who claim to stand between the kingdom of God and the kingdom of Satan, they hope to secure a firmer hold on the world by praising its devices and commending its amusements.

It is a time for courage and firmness on the part of those who are jealous for the honor of Christ and his Church. Let them cultivate and manifest a spirit of charity, but be steadfast, unmovable, remembering the promise which says: "When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him."—*Christian Advocate.*

Dr. Talmage on Smoking.—There are multitudes of young men smoking themselves to death. Nervous, cadaverous, narrow-chested and fidgety, they are preparing for early departure or a half and half existence that will be of little satisfaction to themselves or little use to others. Quit it, my young brother. Before you get through this life you will want stout nerves and a broad chest and a brain unclouded with tobacco-smoke. To get rid of the habit will require a struggle, as I know by bitter experience. Cigars and midnight study nearly put an end to my existence at twenty-five years of age. I got so I could do no kind of study without a cigar in my mouth—as complete a slave was I as some of you are. About to change pastorates from one city to another, a wholesale dealer offered me an inducement to my going to Philadelphia that he would give me all my cigars, and the best cigars in the country, free of charge all the rest of my life. He was a splendid man, and I knew he would keep his promise. Then I reasoned thus: If now, when my salary is small and cigars are high, I smoke up to my full endurance, what would become of my wealth if I got all my cigars for nothing? Well, I have never touched the infernal weed since. From that time I was revolutionized in health and mind, emancipated by the grace of God. I implore young men to strike out for the liberation of their entire nature from all kinds of evil habits. I see that

now in our elevated railroads they have introduced that pig-pen on wheels, the smoking-car, and it is being made easier and easier all the time to sacrifice physical health. All those who break down their health through indulgence and go into graves sooner than they would otherwise have gone are suicides, and the day of judgment will so reveal it.

The National Indian Congress.—The National Indian Congress is made up entirely of native gentlemen from every part of the empire, representing every one of the many distinct people that form the heterogeneous population of this country, and also every different religion—Brahmin, Hindu, Parsi, Jain, Buddhist, Mohammedan and Christian. The object of the Congress is agitation for a voice in the government of India. The members of it are all educated men, many of them men of great wealth and commanding influence. I attended several of their sessions and heard as many fine speeches in English as I have listened to in any assembly of Americans, one or two of them magnificent pieces of oratory and couched in matchless English. It is a remarkable fact that there is no language (that is no one language) in which the proceedings of this Congress could be held but the English. Another astonishing feature of the Congress was that there were lady delegates present, and on the last day one lady, a pure native of highest caste, appeared on the platform unveiled, and delivered an address, extemporaneously, in purest English. This is an innovation so marked that it will do much toward shaking the foundations of the hateful and terrible zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition. There were about 6,000 in daily attendance upon the Congress, all of them educated gentlemen.—*T. L. Cuyler.*

George Fox's Journal.—The lapse of 200 years since the death of George Fox, has called the attention of Friends in England to the importance of issuing a low-priced edition of the remarkable Journal of that eminent reformer, and faithful servant of the Most High. The *London Friend* of Second Month contains a request from H. G. Cash for suggestions as to the carrying out of these proposals.

Horse-Racing Legislation.—Under date of Second Mo. 19th, our friend Josiah W. Leeds informs us, "that the horse-racing, pool-selling bill, introduced a few days ago into the Legislature of Pennsylvania, was referred to the Committee on Vice and Immorality, who considered it at once, and were prepared to report it negatively, but in compliance with the wish of the Senator who introduced it, allowed it to be withdrawn. This should encourage those in New Jersey who are much exercised over a similar measure there, which has been so persistently pushed by its advocates."

The Western Quarterly Meeting, held at London Grove on the 20th of Second Month, was favored with the owning presence of the Head of the Church, and with ministerial labors which bore evidence that they flowed from the work of his Spirit.

Among other things, the people were reminded that the testimonies of our Society flowed from the leadings of Divine Grace, to which our early members were reverently obedient; and that where there was a true submission of heart to the Lord's government, the effects of it would be outwardly manifested.

Judge Dixon on Gambling.—Judge Dixon, in meting out justice to five men convicted of maintaining gambling on the Clifton race-tracks, in Passaic County, N. J., sentenced them to a year's imprisonment and a fine of \$500 each. In passing sentence the Court said:

"There are three considerations which have influenced the Court in making up the sentence in your cases. The first is the pernicious character of your business. There is no doubt that it has a seriously corrupting influence on the community. Some men have been ruined—others rendered vicious. The second consideration is, that the business has been a profitable one for you, and that you have realized large gains. Consequently no

light penalty would deter you from continuing the business. The third consideration is, that you have persisted for a long time in open defiance of law: you have been warned from this bench at nearly every term of this court, but you have disregarded the warning, and you preferred to listen to other counsel, and to defy the court and the law."

God is the God of truth. The devil is the father of lies. No matter what gain is offered by the devil as a reward of lying, lying is ever and always wrong; and we ought not to do evil that good may come. There are, it is true, perplexities and perils in the line of right-doing; but God is on that side, and the devil is on the other. We must do right, though the heavens fall; and, indeed, the God of truth can keep the heavens from falling better than the devil can.—*S. S. Times.*

THE FRIEND.

SECOND MONTH 28, 1891.

Sometime since the Editor of this paper received a communication from a Friend, describing last summer's commencement at Earlham College in Indiana. It gave a mournful picture of the changes which have overtaken the Society of Friends in those parts, as manifested by the management of the school and the exercises of the classes. At the same time justice was done to the intellectual ability displayed.

The letter says: "It is not possible to convey by any statement the sense of the entire abandonment of the Friend, which I felt as the successive programs of commencement week were given. 'You, Mr., Sir, Sunday, Monday, July, August, &c.' were heard at all times by Professors, officers and students. Catalogues are so printed. A five years' course in music, a course for the ministry, will give some idea of the changes."

Some of the details which are given in this letter are very humiliating—and seem to show either that those who control that institution have laid aside all respect for the former practices and to a large extent, for the principles of the Society of Friends; or else that in their desire to court popularity, and to increase the number of students, they are ready to sacrifice these for the sake of attracting students. The temptation to do this must be much stronger in a school where a considerable proportion of the pupils are not members. The officers and managers of Friends' schools which admit students from outside of our fold, need to be doubly on their guard to maintain the doctrines and testimonies of Friends in their institutions—or else, instead of such outside students being spiritually benefitted by the influence of the school, the result will be that our own members will be weakened in their attachment to our principles, and to those customs which are the fruit of those principles.

We desire not to be illiberal, and not to give unnecessary offence to any, but some things have recently come under our notice, which have called attention to matters nearer home than at Earlham. In a late number of the *Public Ledger* of Philadelphia, under the head of Haverford items, was published a notice that the "Glee Club" was regularly practising—giving the names of those who filled different positions in the club. A circular invitation to attend the Annual Dinner of the Haverford Alumni As-

sociation at a city restaurant gives notice that it will be held on "Friday, the 30th of January."

We suppose that some of the members both of the "Glee Club" and of the Alumni Committee who issued this notice, may not be members among Friends—for as at Earlham, Haverford admits students who are not members of our Society—yet surely a proper respect for those who founded the Institution, and for the body of people who sustain it, ought to prevent such exhibitions of practical contempt for its principles. We believe such things tend to undermine the original purpose for which Haverford School was established—to be a place where the children of Friends might obtain an advanced education amid influences favorable to the development of an attachment to our Society and its principles.

SUMMARY OF EVENTS.

UNITED STATES.—On the 21st instant, the majority of the House Committee of Congress, on Coinage, reported the Senate Free Coinage bill, with a recommendation adverse to its passage. The Committee stood 4 favorable to 8 against the bill.

The Census Bureau announced the population of the State of Tennessee, by races, as follows: White, 1,332,971; colored, 434,300; Indians, 173; Chinese, 64; Japanese, 10. Total, 1,767,518. The population of West Virginia is given as follows: White, 729,262; colored, 33,508; Indians, 8; Chinese, 16. Total, 762,794. The population of New York State is announced by counties. The total is, 5,997,853.

The Traveller, of Arkansas City, Ark., said editorially on the 19th instant, that letters had been received from Congressman Perkins and others, saying that settlers in the Cherokee Outlet could legally hold their homesteads. As a result, every quarter section for 15 miles south of the Kansas border, is occupied. At the lowest estimate, 10,000 settlers have gone in.

A bill to authorize women to vote at General Elections, and hold office, after being defeated in the Kansas House of Representatives, was reconsidered and passed.

An effort is being made to have the Ohio Legislature authorize a new survey made of the line between Indiana and Ohio, claiming that the line should be from one to eight miles west of the old recognized line. The new line as proposed, would make a change in Indiana in favor of the Republicans of over 5,000 votes.

The discovery is reported of a quarry containing a large deposit of alabaster, extending for several miles on the foot hills near Canon City, Colorado.

The Boston Herald says: "The unanimous testimony of the hotel keepers of Boston, that they have never sold more liquor at their tables during the past year than they ever sold at their bars in the same period of time, is something that the temperance agitators find it very hard to get over. The facts speak louder than any amount of theorizing."

A despatch from Salt Lake City, Utah, says, it snowed there on the night of the 16th instant, and a peculiar feature of the storm was, a large quantity of salt which fell with it. The snow melted away, and left the salt on the ground, at least one-fourth of an inch in thickness. The salt was evidently absorbed from the lake.

Of the eighteen men reported in the "SUMMARY," two weeks ago, as being drowned in a mining shaft at Jeunesville, Penn'a, four of them were found alive on the 23rd inst., after having been imprisoned nineteen days under ground. The contents of their dinner-pails kept them alive six days—after which, they lived on the contents of their lamps and bottles.

Deaths in this city last week numbered 403, which is six less than during the preceding week, and 33 more than during the corresponding period last year. Of the foregoing 206 were males, and 197 females: 55 died of consumption; 47 of pneumonia; 31 of diseases of the heart; 22 of old age; 20 of inflammation of the brain; 15 of apoplexy; 14 of paralysis; 14 of bronchitis; 14 of convulsions; 11 of croup; 11 of diphtheria; 10 of typhoid fever and 10 of Bright's disease.

Markets, &c.—U. S. 4½s, reg., 102½; coupon, 103½; 4s, 121½; currency 6s, 110 a 120.

COTTON was quiet and steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Choice winter bran, \$22.50 a \$23.00 per ton.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.25 a \$4.65; Minnesota, straight, \$4.75 a \$5.00; Minnesota patent, \$5.10 a \$5.50. Rye flour was steady at \$4.12½ a \$4.25 per barrel, as to quality. Buckwheat flour was scarce and firm, at \$2.50 a \$2.60 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.04 a \$1.04½.

No. 2 mixed corn, 62 a 62½ cts.

No. 2 white oats, 53½ a 53¾ cts.

BEEF CATTLE.—Extra, 5½ a 5¾ cts.; good, 5½ a 5¾ cts.; medium, 4¾ a 5 cts.; fair, 4¾ a 4¾ cts.; common, 4 a 4½ cts.; culls, 3½ a 3¾ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6 a 6½ cts.; good, 5½ a 5¾ cts.; medium, 5 a 5½ cts.; common, 4½ a 4¾ cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Choice Chicago, 200 pounds, 5¾ cts.; good Western, 5¾ a 5½ cts.; other grades, 5½ a 5½ cts.

FOREIGN.—In the House of Commons on the evening of the 20th instant, the resolution of representative Morgan, in favor of disestablishment of the Church of Wales, was rejected by a vote of 235 to 203.

There has been an interesting discovery of some treasure trove, in the shape of very old coins, in the Island of Skye, near the northwestern coast of Scotland. When a few of the coins had been unearthed by the rabbits burrowing under a rock, further search was made, and the result was the discovery in a small cleft of 105 silver coins, thickly crusted with earth, but in a fine state of preservation. Some of the pieces are old English silver coins, minted about 900 years ago, in the time of Athelstan, or Edward the Confessor, and others appear to be the mintage of some Oriental dynasty. They are nearly all thin and light, about the size of a modern English shilling. Some of them bear the words, "Edward, Rex Brit" in old English characters, and on one of them is a bust of Edward, a rude figure. The kings of Scotland, as well as the Welch kings, swore allegiance to Athelstan, the son of Edward the Elder, and acknowledged him as their lord. How these curious old coins ever got to Skye 900 years ago is a mystery to the Scotch archaeologists.

"At a meeting held last Thursday," says a despatch from Madrid, of the 21st instant, "the Cabinet discussed Secretary Blaine's proposed basis for a commercial treaty between the United States and Cuba. The Duke of Tetuan, Minister of Foreign Affairs, urged the adoption of the treaty, on the ground of the great benefits which would accrue to Cuban sugar and tobacco planters. The other Ministers, however, notably Senor Cos-Gayon, Minister of Finances, energetically opposed the treaty, which, they contended would flood Cuba with American goods, and would ruin the Spanish exports of wheat flour and other articles. The Duke of Tetuan and Senor Cos-Gayon hold daily conferences in regard to the matter, but as yet they have failed to reach a compromise."

The correspondent of the Associate Press at Berlin says: Since the North German Gazette gave an authorized but doubtful, denial of the report that the Ministerial Council had ever considered the question of prosecuting Prince Bismarck, two authentic utterances on the attitude of Emperor William toward the Prince have been permitted to transpire. Speaking to an Austrian Ambassador, the Kaiser said: "The Duke of Lauenburg (as he styles the ex-Chancellor) will not understand or yield himself to projects which are a necessity of my reign. But it has never been intended that the empire's tribunal should interfere to prevent him saying or writing whatever he likes so long as he does not violate the law." It is understood that the Kaiser's words were in answer to informal inquiries made by Emperor Francis Joseph in regard to reports that the German Government meant to take action against Bismarck.

A despatch from Paris to the Times says in relation to the Empress Frederick's visit to Paris, that the principle motive is the settlement of \$2,000,000 bequeathed to her by the Duchess Galliera. This legacy, according to the Times correspondent, the Empress intends to apply to the refurbishing and to the decoration of the Castle of Konigsteiu, drawing heavily upon French art collections in the carrying out of this task. The Empress's visit to the French capital is held to be proof of her complete reconciliation with the Emperor William.

Dr. Liebrich describes his remedy for tuberculosis as having nothing in common with that of Professor Koch except that it is simultaneously injected. Dr.

Liebrich's remedy is not bacteriological, but pharmacological. It can be prepared by ordinary chemists at a price within reach of the poorest. It produces febrile reaction, and no risk is run in consequence of its use. It is claimed that it will aid in the cure of tubercles in the larynx and lungs. The remedy has the approval of Professor Virchow, who is a great friend of Dr. Liebrich.

For the last quarter of a century the Danube has never been frozen over to such an extent as it is at the present time, it is claimed. Ice has formed over the entire distance from Melk, in Lower Austria, to the frontier of Austria-Hungary, nearly a hundred miles. "On the frontier the ice has sunk and left fragments along either bank, which, by crumbling and bursting, have produced extraordinary formations like Alpine glaciers, and the blue water of the river flowing underneath 15 feet of ice has all the shades and coloring seen in srevasses."

A cable despatch to the Standard, says the London correspondent of the New York Sun, estimates the wheat crop of South Australia at 12,000,000 bushels, or about 2,000,000 bushels less than that of last year. The Victorian crop, on the other hand, is believed to be about 5,000,000 bushels more than that of 1891. But the production in New South Wales and New Zealand is so much smaller than it was last year, that the surplus of Australia cannot be great. Beerbohm estimates it at 1,250,000 quarters for Europe, but it is considered doubtful here whether sufficient allowance should be made for the disastrous character of the New Zealand harvest, one of the worst ever known in that country.

A state of siege has been declared in Buenos Ayres. A force of artillery has been brought to the Capital from Zarate, and the troops at Palermo are held in readiness for an emergency. The public has become much alarmed at the state of affairs.

Advices received in Buenos Ayres on the 22nd instant from Chili, say, that there has been desperate fighting at Pisagua, and that the insurgents were finally defeated. A battle was begun near Iquique, on the 21st, the result of which is as yet unknown.

The Legislature of Newfoundland has passed resolutions urging England to accept the reciprocity treaty with the United States.

An explosion occurred at the Spring Hill Coal Mines, Nova Scotia, 21st inst., from some unknown cause, and 119 men and boys lost their lives. A number of others escaped with injuries. Of the deceased 54 were married, 40 single, and 25 boys. 157 children are left unprotected for. The explosion knocked down timbers out and the roof fell. Most of the deaths were caused by after damp.

NOTICES.

CRY OF CHRISTENDOM.—Henry Longstreth, 7 Sansom Street, has now ready the above work, price 40 cents per single copy, ten copies for three dollars and twenty copies for five dollars.

WESTTOWN BOARDING SCHOOL.—The Spring Term will begin Third Month 17th, 1891. Those wishing to enter their children for that term will please make immediate application to

J. G. WILLIAMS, Supt.
Westtown, Penna.

WANTED.—An experienced teacher to take charge of the school under the care of the West Chester Board of Supervisors, to enter upon her duties in Ninth Month, next.

Applications may be made to SUSANNA SHARP or GILBERT COPE, West Chester, Pa.

DIED, at his home near Mt. Gilead, Morrow County, Ohio, First Mo. 21st, 1891, JESSE MILLIGAN, in 74th year of his age, a member of Upper Spring Monthly Meeting of Friends, Columbianna Co., O.
—, at his home near Le Graud, Marshall County, Iowa, on the 10th of First Month, 1891, DAVID MCGREW, aged sixty-six years, a worthy member of Stanger Monthly Meeting of Friends. Although the summons came suddenly, as it were in a moment, yet we have the consoling belief that it found him ready and waiting until his Lord should come.

—, on the 28th of First Month last, at her home in this city, ANNA PHILLIPS, a member of the Monthly Meeting of Friends of Philadelphia for the West District.

—, on the 29th of First Month last, L. PHILLIPS, a sister of the above-named Friend. She was a member of the Monthly Meeting of Friends of Philadelphia. The survivors of their family have a comforting hope that their loss is the everlasting of the departed.

THE FRIEND.

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John Conran.

(Continued from page 242.)

But my merciful Redeemer, who knew the integrity of my heart, and saw that bread did not satisfy my hungry soul, because I hungered and thirsted after righteousness which these things did not produce, was pleased to visit me again and again by the secret touches of his Holy Spirit, gradually drawing my attention thereunto season after season, making me acquainted therewith as a light in my dark heart, and as a reprover and swift witness against the appearances of evil, to which I gave heed, and rejoiced in it, but must say I knew it not as I have since known it; I believed it was Divine, but my mind being so limited by the prejudices of education in favor of that profession of religion I was taught to believe in, I did not look for, neither did I expect to feel, in myself, the second appearance of our Lord Jesus Christ without sin unto salvation. My views and expectations were outward, my worship was only in the outward court, which was trodden by the Gentile spirit. I sought for Him without, whom my soul secretly desired to find—a Saviour who was promised to save us from our sins, and not in them. Sin had become so exceedingly sinful to me, that my cry at times was, “a Redeemer, or I perish;”—but I found Him not—I was seeking the living amongst the dead—the law formerly did not make the comers thereunto perfect. He, whom I was seeking, was risen, and the day was coming upon me that these empty forms and shadows were to flee away, and the Sun of Righteousness to rise with healing in his wings, in order to bring forth that life in me, which, being hid with Christ in God, all my endeavors in my own strength, will, and wisdom, proved ineffectual. And when the day of the Lord's power came upon all those things I thought so much of, as my attainments in a religious life and conversation, it burned as an oven, and consumed every thing of that nature, that the Lord alone might rule and reign in my heart, whose right it is. My righteousness appeared to be as filthy rags, and was not sufficient to cover my nakedness; I could then say with holy Job, “Naked I came into the world, and naked I shall go out,” unless, oh Lord, thou cover me with a new garment, the fig-leaf covering does not hide me from thy judgments, which then began to be revealed in my soul.

I had been in the practice of going occasionally to the meetings of Friends for years past, but as my spirit became exercised after more durable riches than I had already obtained, I attended them more frequently, yet cannot say, I felt myself much benefited thereby; for, although I knew the people called Quakers made profession of a more spiritual religion than other people in this land, I was not then capable of forming a just judgment of that which I had only heard of by the hearing of the outward ear; my spiritual eye had not been then anointed, by which only I could see the wonders of the new creation of God, in, and through, his dear Son, Christ Jesus. The time was not yet come that the Lord would enter into his temple, and the earth would be moved at his Divine presence, who indeed is the Lord of the whole earth, and worthy, worthy to be feared, honored, and obeyed!

Whilst I was in this seeking frame of mind, I attended a Province Meeting held in Lurgan. In the first sitting a Friend spoke upon this portion of Scripture, “Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.” I did not find this testimony produced any good effect in me, for I was built up in a good opinion of the religious profession of my education, and I did not see much in the lives and conversations of many amongst the Quakers, to induce me to give them much preference to many amongst my fellow-professors: moreover, I did not comprehend the nature or use of silent meetings. There was a Friend there from Pennsylvania, Robert Willis, I think he was silent in that sitting. Upon Friends gathering into the Meeting for Discipline, I went in, not knowing the impropriety of it; and though there were doorkeepers they let me pass on as they observed a solemnity in my countenance. In the pause of silence Robert Willis spoke, what it was I could not tell, my mind being gathered into inward silence; but such a power broke in upon me that I was greatly broken into tears, and my whole body was shaken in an extraordinary manner, attended by feeling the Divine Life to arise within me; and though it brought a spirit of judgment with it, yet it left a healing virtue, so that I thought then I would not be ashamed to confess to the Truth in the public streets, let the shame be ever so great. The cross then was nothing to me when compared with the treasure which was hidden in my heart; I was then determined to sell all, so that I could gain this pearl I had been searching for so long in vain among the rubbish. Oh! I remember that day, how I did rejoice! a new song was put into my mouth, even praises to my God!

I do not expect any other but that this statement will be called enthusiasm, or the effects of a disturbed or warm imagination, by those who have never been acquainted in themselves with the like happy and blessed experience, which I call, as to myself, the beginnings of the new creation of God in Christ Jesus. The Gospel,

in the days of the first messengers, was termed by the worldly-wise and prudent, foolishness—an eminent publisher of it was told too much learning had made him mad; their lives, indeed, were counted as madness, because the life they then lived was in Christ Jesus, whilst the lives of those who condemned them were after the flesh, fulfilling the lusts thereof. At the same time I fear there are many who make a profession with me of those things, who are not able to comprehend them, for we have not any thing that is good but what is given to us of God; and if we are not concerned to ask wisdom from Him, we shall not receive it, for the promise remains to be to those who ask: some amongst us do ask, but they ask amiss, asking that from the form which it cannot give. To these states I shall not use any reasoning to strive to convince them of their error, having the experience in myself, how hard, nay, I may say, how impossible it would have been to have convinced me of these truths before, till Divine mercy was extended to me, and by a simple operation comparable to the clay and spittle to open my blind eyes, so as measurably to enable me to see the light of his glorious countenance, and to confess Him before men. But I write these things for the way-faring man and woman who may be travelling Ziouward, and can read me in their own experience, to encourage them to hold on their way, and to let no discouragements they may meet with in their wilderness travel, cause them to look back to Egypt, for it is only those who hold out to the end that will be saved.

I was now very much reduced to silence, and my spirit oftentimes inward, waiting and looking after Him whom my soul loved. I thought, having found Him of whom Moses and the prophets did write—whose blessed day Abraham saw in the vision of life, and was glad, and whose blood of sprinkling speaketh better things than that of Abel—that now the Egyptian bondage of sin was at an end; which perhaps was the case with Israel formerly, when Moses brought the message to them from the God of their fathers, commanding Pharaoh to let Israel go and worship their God. But spiritual Pharaoh was not to be so easily prevailed against as I thought. When he found I was for moving from under his government, and making for the promised land, submitting myself day after day to the guidance of the cloud by day, and the bright flame by night, I was closely pursued by him, his horsemen and chariots, as if they were determined I should not escape from them. The power that was permitted to them to try me with was great, so much so that I thought there was no power so great, not having as yet experienced the coming of Him who was stronger than they, clothed with the power of his Father, to spoil [the strong man] of his goods, turn them out and take possession for himself. This is the work of regeneration, so little known by the worldly-minded professors—this is the gospel of glad tidings, (the power of God,) preaching and teaching liberty to the captive, and the opening

of the prison doors to them who had been bound by the chains of darkness and of sin. This is not the work of a day, or of a year—perhaps it may be that of the greatest part of our lives, to be going on towards perfection, as the Apostle Paul declared, "Not that we are already perfect;" though he had been a preacher of the great and acceptable year of the Lord in Arabia and the coasts and the nations round about; the command of our Lord and Master must be remembered in every stage of our journey, to "watch and pray."

(To be continued.)

FOR 'THE FRIEND.'

Beautiful Colorado.

(Continued from page 243.)

I will first introduce the reader to the town of Colorado Springs. It arises a vision of beauty after the dusty ride across the arid plains. Built in a semi-valley, at the base of the foot-hills, it has a gentle slope to the south that allows of a perfect system of irrigation over the whole town. Its streets are all 100 or 150 feet wide, and cross each other at right angles. On each side of the streets are the irrigating ditches that allow the water to flow through the city and into the lawns as needed. The population is 12,000. The houses are most all frame, of varied designs and many colors. The majority of these homes are of ordinary size, but on some of the streets, especially Cascade and Nevada Avenues there are many handsome residences that have cost all the way from \$50,000 each, down. Eastern people are astonished at the miles of beautiful avenues and expensive homes that have been built within the past few years. The town is modern in every detail. Through it and out to the suburbs, there run over twenty miles of electric railways. Electricity is used in every possible way over the town; even the street-cars are lit by it. Imagine big and steady old Philadelphia's street-cars all lit by electricity! Out here in the West, the town of 12,000 people that did not have a system of rapid transit would be considered very slow.

The scenery around Colorado Springs is very fine. Miles of roadway, hard as a floor, tempt the driver or equestrian to view the grand heights and marvellous coloring that Nature has so lavishly spread around this favored spot. The ever present mountains bar the western horizon with moods as various and beautiful as the ocean itself. The mighty cañons awe the beholder as he compares his own insignificance with the precipices that tower above him. The healing springs of Manitou are at his door. The Garden of the Gods, with its fantastic and brilliantly colored rocks excite his wonder and admiration. Above everything around it, cold, impassive and grand, stands like a mighty sentinel the omnipresent peak, with its granite cliffs and snow-capped summit outlined against the ever blue Colorado sky.

Colorado Springs is one big sanitarium, and is riddled with invalids who have gathered from two continents to breathe the dry air and bask in the constant sunshine. Almost every family in the place, have, I think, originally come here because some member of the family was sick. At first it makes one sad to see the members of the "lung brigade" sit around, and wheeze, and cough. At the hotels they gather in the parlors or sunny corners of the porches, and by the hour will discuss their maladies, and medicine, and doctors. Climates are talked about, altitudes are discussed, histories of difficult cases are narrated, and physicians' fees are compared,

until it is a source of wonder that some of them ever get well at all. Boarding-house life is bad for invalids, unless they are not easily affected by such associations. But there are plenty of well people to mingle with, and enough amusements to take hold of; so that an active mind can soon rise above the first feelings of depression likely to be experienced.

A favorite drive is to cross the Mesa to the Garden of the Gods. The huge red rocks called the "Gateway," are visible a few miles off, right in front of our home. To get there, you go across the broad, table like hill-tops, directly to the foot of the mountain. From this hill-top a charming view is afforded of the country for miles around. In front is the little valley, yet to be crossed to reach the garden. At its bottom winds a country road by a tiny school-house; and cattle can be seen peacefully browsing by a gentle stream. Behind, nestled in another valley, laid out like a checker-board, with every house clearly defined in the perfect atmosphere, lies the town of Colorado Springs. To the right, extends the rolling prairie, that from this elevation looks like a distant sea. To the left, are the mountains, often crowned with snow, and ridged with rocks, are scarred with mighty cañons.

The "Garden" is in reality a wilderness of rocks, in all sorts of odd positions, and of every conceivable shape. They have been hurled around by the mighty Hand as a boy would hurl pebbles.

One great curiosity is the "balance rock," which is some 60 feet high and almost round in shape, and is delicately poised on a base very small in extent. The "gate-way" is made of two immense masses of red sandstone, that lift themselves up from the ground nearly 400 feet. Around them are other huge rocks, colored gray, sage, white and green. The effect of this combination in the brilliant Colorado sunlight is charmingly beautiful. Pausing at the gate-way, and looking through it to the west, you see beyond the great highly colored walls, the garden, with its strange pinnacles and battlements. Beyond, in the far distance, are the purple mountains; and still further away rears the lofty peak, its snow white dome piercing a sky of amethyst. The artist who faithfully copied these marvellous tints, would by the unknowing be accused of exaggeration.

I like also to drive up into the cañons. Cañon is pronounced "*kan-yohn*," and is the Spanish for "tube in the mountain." They are huge rents in the mountain side, where often the sunlight seldom falls. Perchance a narrow drive will lead up the bottom of these great crevices, with a lovely brook dancing to its own music on one side, and an overhanging precipice on the other.

Pike's Peak is built in such a tremendous scale, that unless close to it, its true proportions are not appreciated. Twenty miles away it looks very big, yet only seems about five or ten miles distant. Although probably the best known mountain in the country, there are in the single State of Colorado twenty-three peaks higher than it is. It has largely attained its celebrity because it stands right at the entrance into the Ute Pass—a great highway up into the Rockies, and once a noted route up to the gold and silver mines around Leadville.

Pike's Peak is a sort of weather indicator to the people of Colorado Springs. When it is enveloped in a cloud we know that a wind-storm is near at hand; and wind storms are the usual kind of storms in Colorado. Up on the Peak the elements are often warring when all is

peaceful around. I have seen it snow up these bleak heights every month in the year. The summit is far above timber line, and is of mass of granite boulders.

It takes a full day to make the trip to the top of the Peak and return. The journey is practically only during the warmer months; a splendid road winds to the top. The ascent is often dangerous to people not robust. The thin air creates a rapid heart action and breathing, that frequently overcomes, especially large persons with weak hearts. To use brandy or similar stimulants under such circumstances only aggravates the difficulty. I have known as many as fifty people, out of a company of about 25, to fail on reaching the summit.

But there is a new railroad now completed that will whisk travellers to the top in about one and a-half hours. I believe the charge will be five dollars for the round trip; and the company doubtless, will earn good dividends. It is a cog railway. In some places the grade is 25 feet in an hundred feet. Ordinary locomotives could not climb such a track; so a revolving cog-wheel takes hold of the cog-rail placed between the two regular rails, and thus the train is rapidly propelled up the mountain side.

One of the attractions around Colorado Springs is the "H. H." grave. Away up on the side of Cheyenne mountain, commanding an ideal view of rugged rocks and distant prairie, is the grave of Heleu Hunt Jackson, the authoress. You reach the spot after a two hours' pull up the steep side of the mountain. The grave is covered with a great heap of stones. It is considered the proper thing for each visitor to bring and leave a stone. Some leave visiting cards thrust in between the stones or tacked to neighboring trees. Thus the place is marred and made almost ridiculous by this peculiar custom. After leaving the grave you can go down a desperately steep descent in the Cheyenne cañon. You slide, tumble, drop, pant and groan; and finally reach the pathway in the cañon, where the lovely creek falls several hundred feet still further beneath you. But steps are here to make progress less distressing. Those charming water-falls! How they sparkle, rush and tinkle! In summer they drip amidst dark pines, and green mosses, and beautiful wild flowers. In winter their spray congeals into exquisite pendants of ice, and they look as if set in fretted silver.

This wonderful West is a constant surprise to the untutored Eastern mind. For instance, look at the map it would be presumed by many that the Rocky mountains were only a howling wilderness. No greater mistake could be made. If we leave Colorado Springs and take the Midland R. R. up through the Ute Pass, we go for the first 20 miles past a series of summer resorts and fine hotels, that rival numbers or accommodations almost any seen in resorts within a similar radius in the Eastern States. These places are all attractive and inspiring. They are patronized by thousands of tourists from Maine to California. At one of them—Manitou Park—I spent last summer.

Manitou Park is a beautiful valley at an elevation of about 8000 feet. A fine modern hotel offers satisfactory accommodations, and is situated in the midst of a ranch of several thousand acres. Almost the only trees at that altitude are the pine and aspen trees. The latter are very pretty, and have the bark of the birch, the leaves of the cottonwood trees. As is the case all over Colorado, the wild flowers are brilliant, and infinite in variety. The nights are always cool, and all last summer I saw

under four blankets. At 8000 feet above sea-level, one never knows a "sticky day" or a warm night. There also, the almost ubiquitous mosquito is absent.

I have never seen so many prairie dogs as at Manitou Park. Their holes are so thick as to make rapid riding dangerous. They are comical little animals, and look exactly like their pictures, and are of a dull reddish color. When they see a human being coming they scamper around, each fellow evidently trying to reach his den before the intruder gets too close to hand. Then they sit on their haunches with a wonderfully impudent air, furtively watching until you are about 50 feet off, when they will drop back into their holes as if they had been shot. If cornered they will fight savagely.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 243.)

It may throw some light on the persecutions to which our Early Friends were subjected, briefly to review the condition of the public mind at that period in reference to the toleration of forms of public worship differing from that prescribed by the State.

There has been since that day a great change in the views of the English and other nations as to the degree of religious liberty which it is proper for the people to enjoy—and as to the right of the civil government to interfere with its exercise.

When Henry VIII. of England rejected the supremacy of the Pope, it was with no intention of lessening the authority of the higher powers over the subject in religious matters. His design was to make himself the Head of ecclesiastical as well as civil affairs. The clergy were to look up to him for directions and rules. He was by no means backward in punishing with severity any disposition to reject his authority in Church affairs, for this seemed to him as much of a rebellion as a revolt from the administration of the business of the State. Like other members of the Tudor family, he possessed a despotic spirit, which could not bear opposition.

Green, in his History of the English People, in speaking of the policy of Henry and of his Minister, Thomas Cromwell, says: "The last check on royal absolutism which had survived the wars of the Roses, lay in the wealth, the independent synods and jurisdiction, and the religious claims of the Church; and for the success of the new policy it was necessary to reduce the great ecclesiastical body to a mere department of the State, in which all authority should flow from the sovereign alone, his will be the only law, his decision the only test of truth." By successive steps, the power of independent legislation was taken from the Church, all appeals to the Papal Court were prohibited, and the king was authorized to suspend the customary payment of the first years' revenue to Rome, on the election of a bishop. By the Act of Supremacy, passed by Parliament in 1534, it was ordered that the king "shall be taken, accepted and reputed the only Supreme Head on earth of the Church of England." No priests were allowed to preach but those who received licenses from the crown; and when needful, these received special directions as to the subject and tenor of their discourses.

The hopes of the Lutheran party were awakened by these and other measures which appeared to free the nation from the dominion of the Pope; but Henry soon manifested that he

had no sympathy with the Protestants. In 1539, an act was passed making burning the penalty for a denial of transubstantiation; and denouncing a refusal to confess or attend mass as a felony. Catholics who acknowledged the supremacy of the Pope, and heretics who rejected his doctrines alike suffered at the hands of Henry.

After the death of Henry and the succession of his son Edward the Sixth, the Latin language which had before been the universal language of religious worship, was discontinued, and the services were conducted in English. An English Book of Common Prayer, mainly drawn from the Missal and Breviary, replaced them in church services. "The theory of worship which prevailed through Mediæval Christendom—the belief that the worshipper assisted only at rites wrought for him by priestly hands, at a sacrifice wrought through priestly intervention, at the offering of prayer and praise by priestly lips—was now set at naught." But the sufferings of the Protestants had failed to teach them the worth of religious liberty; and a new code of ecclesiastical laws drawn up by a board of commissioners, attached the punishment of perpetual imprisonment or exile to heresy.

The accession to the throne of England of Edward's sister Mary was followed by a fierce persecution of those who rejected Catholicism. But the fires which consumed these victims of intolerance had their natural effect of awakening sympathy for the sufferers, and spreading their principles. "You have lost the hearts of 20,000 who were rank Papists, within these twelve months," wrote a Protestant to Bishop Bonner.

When Elizabeth came to the throne, these cruelties in great measure ceased, she cared little about abstract theological views, and people might believe very much as they chose, provided they conformed to the religious laws of the State. She declared that she would in no way meddle with the conscience of her subjects; but in common with Englishmen generally she regarded liberty of public worship as incompatible with public order. So she resolutely exacted an outward conformity to the established religion. The position of Elizabeth showed a decided advance over that of her sister Mary in the growth of toleration, imperfect as was the recognition of that righteous principle. Some allowance must be made for her in view of the political dangers with which her throne was surrounded, and which seemed to her to require the utmost prudence not to alienate either the Catholic or the Protestant portion of her subjects. Whatever her own feelings on religious subjects may have been, the testimony of history is that these were subordinated to political expediency. So it was impossible for her, in this matter, to go counter to the general sentiments of her people, unless she had been governed by higher and more self-sacrificing principles.

During her reign several of the Anabaptists were imprisoned and exiled, and a few were burnt as heretics. It is probable that the Catholics suffered more than the Protestants, but this was partially on political grounds. The Pope had issued a bull, deposing her from her position, and releasing her subjects from their obedience. The more zealous of his adherents refused to be present at the religious services of the Church of England, and thus rendered themselves liable to the fine of £20 per month imposed as a penalty on all who absented themselves. At the instigation of the Pope a number of priests and Jesuits were sent over into England to strengthen the Catholic cause. This

invasion was met by the seizure and execution of as many of these persons as the Government could lay hands upon. It is said that in the 20 years that followed, as many as 200 priests were put to death, without including those who died in prison.

Rome was now at open war with England, and patriotism thus became identified with Protestantism. The result of the contests which followed was to make England a Protestant nation. "As Rome became more and more the centre of hostility to England, patriotism itself stirred men to a hatred of Rome; and their hatred of Rome passed easily into a love for the fiercer and sterner Calvinism which looked on all compromise with Rome, or all acceptance of traditions or usages which had been associated with Rome, as treason against God. Puritanism, as this religious temper was called, was becoming the creed of every earnest Protestant throughout the realm." But the persecution of Catholicism, like that of Protestantism under Mary, tended to deepen the sense of personal religion and to break the spell which monarchy had laid upon the imaginations of the people. The impulse which rallied the whole nation around Elizabeth, when England was threatened with the Spanish armada, shielded her from much of the natural results of this drift of opinion. But after her death, "the divine right of kings, the divine right of bishops, found themselves face to face with a passion for religious and political liberty which had gained vigor from the dungeon of the Catholic priest as from that of the Protestant zealot."

When James the Sixth of Scotland, at the death of Elizabeth, became king as James the First of England, he had the same extravagant ideas of the Divine right of kings to govern according to their own judgment and to administer the affairs of the Church as well as of the State, but he did not command the respect of the people like his predecessor, nor did he show the same political sagacity. In addition to the Catholic element, he found himself appealed to by both the Church of England and the Puritans, who were principally Presbyterians. The Presbyterian system was more democratic in its form and tendencies than the Episcopalian and this probably had an influence in deciding James to support the bishops and exact a conformity to the established ritual and the Book of Common Prayer. His effort to introduce Episcopacy into Scotland, confirmed the attachment of that nation to Presbyterianism.

During his reign a few Unitarians were burned as heretics.

It is an illustration of the intolerant spirit of the reign of James I., that in a case before the Star Chamber [1613], Sir Edward Coke asserted that it was little short of high treason to solicit the king to grant toleration to the Catholics, because it was to advise him against the rights and dignity of his crown. The Bishop of London and the Earl of Shrewsbury prayed that they might never live to see the day when toleration should be granted; and the Archbishop said, he would fearlessly declare that in such case the king would cease to be the defender, and would become the betrayer of the faith."

(To be continued.)

Good thoughts, like good company, will never stay where they are not civilly entertained;—while bad thoughts, like ill-mannered guests, press for admission; or, like nightly robbers, lurk secretly about, waiting for an unguarded moment to creep in and destroy.

FROM THE "PUBLIC LEDGER."

Bacteria.

(Concluded from page 245.)

Thus far all is familiar; but a few years ago, a Russian naturalist, named Metchnikoff, who had spent several years in investigating the manner of feeding of these one-celled animals, and especially the sponge animals, turned his attention to the white blood corpuscle. He found that these wandering cells feed exactly like these lower animals, and, while almost omnivorous in their appetite, have a special fondness for bacteria, taking them into their protoplasmic interior, and digesting them, thus preventing their indefinite propagation among the tissues.

Thus, providentially, does nature protect us from the ravages of these ever-present foes.—

The bacteria we breathe, and eat and drink, are harmless, because they fall at once as prey to the white blood corpuscles. It is only when they are introduced in overwhelming numbers, or when, through lack of vitality of the body, the white corpuscles are unable to cope with them, that they make a lodgment. Once fixed in the body, their amazing rate of reproduction insures them immunity from the attacks of the phagocytes, as the white corpuscles which have the power of destroying them are called.

Louis Pasteur, the distinguished French savant, who is really the leader in all these investigations, was the first to find a method of cure for bacterial ravages in certain cases. He determined that the disease known as anthrax, which affected animals more particularly, was caused by a bacillus known as the anthrax bacillus. He discovered that if this bacillus was cultivated in the manner already described, it lost to a certain extent its virulent character, and could be injected into sheep without danger. But, still further, it was found that sheep thus treated with diluted virus were protected against virus still more intense, and finally that they could be made absolutely proof against the disease. This great discovery brought Pasteur the highest renown and saved the farmers of France an almost incalculable sum of money.

Why this protective influence should be exerted is not known, but it is evidently exactly similar to the effects of inoculation in the case of small-pox, and, indeed, to the action of mild attacks of all the distinctively infectious diseases. Unfortunately, this treatment can be used in only a few diseases.

Professor Koch's method of treating tuberculosis is based on a well-known physical fact. When bacilli are cultivated in a test tube they gradually liquefy the mass as they eat into it. This liquid is exceedingly obnoxious to the life of these particular organisms; so much so, that if left undisturbed they soon perish from their own poison, and it is impossible to plant a healthy colony so long as the fluid remains in the test tube. It appears, from Dr. Koch's announcement, that the fluid, diluted with glycerine, forms the so-called "lymph," of which there is so much talk.

As prepared at Berlin, it is a clear, tolerably mobile, straw-colored liquid, almost inodorous, and with a slightly saline taste. Its effect, when injected in small doses in a thoroughly healthy man, appears to be very slight; but if tubercle is present it causes a sudden and rapid rise in temperature, with an increase of cough, and other severe symptoms. The effect lasts a few hours, and is followed by marked improvement. In cases of external tuberculosis, that is to say of ulcers on the skin, healing has taken place

rapidly, a result that has never been seen from any other form of treatment except the use of the red hot iron or the knife. It is too early to estimate the results of the treatment, and useless to speculate on it. The result has been, however, to turn the attention of the world to the subject; and, whether Koch succeeds or fails, it is probable that some means will, before long, be discovered, which will give at least partial immunity to the race from this terrible group of diseases.

Almost as interesting as the results of Dr. Koch are those of his two assistants, who announce that diphtheria and lock-jaw may be prevented or cured by the use of the blood of animals which are themselves incapable of being attacked by these diseases. Possibly this is a result of peculiar voraciousness of the white blood corpuscles of those animals for the particular cause of these diseases. This, however, is pure speculation, the facts themselves being still very doubtful.

It has been observed that in many cases where two bacteria are planted in the same tube, one destroys the other, and there have been numerous attempts to utilize this fact. It has been repeatedly suggested that if an innocuous bacterium was injected into the blood of a patient suffering from a poisonous one, it might replace the latter, and so make the patient well. So far as reported, all attempts in this direction have failed.

The use of "germicides," or poison of any kind to destroy these germs within the body appears to be hopeless. So tenacious of life are most of the noxious bacilli, that only the most powerful poisons will destroy them. Long before any poison could accumulate in the body in sufficient quantity to affect them the patient himself would be destroyed. The only hopeful drug that Professor Koch in a long series of experiments found was the cyanide of gold, and this appears to have failed utterly.

Nevertheless, it appears not too much to expect that the next few years will see the practice of medicine revolutionized, as the practice of surgery has been. When the doctors know their foe they have made a long step toward finding a method to destroy it. Light is coming rapidly, and the present series of experiments is the most hopeful that has been made since rational medicine emerged from the shadows of empiricism.

W. H. B.

FOR "THE FRIEND."

"If a man kills a man, we call it murder. If a body of men with brass buttons and feathers, kill a hundred men—we call it war.

In the first place, the man who kills is hung. In the last-mentioned instance, monuments are built to commemorate the murder—they go down in history as heroes.

What is the difference between the savage who sticks feathers in his head and wears a string of buttons in his ears, who is good to his friends and kills his enemies, and the savage who wears the buttons on his coat and the feathers in his hat, but in other respects corresponds to the first mentioned barbarian?

God is love—love is not war."

Thus writes Daniel ———, a citizen of New York City, but not a member of the Society of Friends, First Mo. 16th. 1891.

Is there not much force and truth in the expressions?

The standard of religion should always be kept high.

FOR "THE FRIEND."

Inscribed to an old colored woman whose uniform virtue and devotion suggested these lines.

In all the numerous crowds I pass,
Of ever varying ways,
I meet but one that always breathes
An atmosphere of praise.

She has what wealth can never give,
Nor poverty destroy;
Within her breast, a fruitful source
Of everlasting joy.

That little spark of living faith
That lights her mental eye;
Virginia's vast Bonanza mine,
Is far too poor to buy.

Her grateful soul with love replete,
In bounteous seasons blessed;
And when the fields withhold their meat,
In heavenly hope her trust.

Self-sacrificing in her ways,
She waits her sure reward;
"And gives, disclaiming every praise,
All glory to the Lord."

Her love is liberal as the flow
That fertilized the plain,
And filled the garner-bins of No,
With Zoan's golden grain.

From the pure altar of her heart
Unbroken columns rise;
And though they waste the earthly part,
Bear incense to the skies.

Her toils and trials, fears and care,
In blessings are forgot;
Her life, a life of praise and prayer,
Contented with her lot.

This royal road is free to all,
It leads the soul above
All earthly fears, to dwell with her
In Heaven's eternal love.

C. S. COPE.

WEST CHESTER, Pa., First Mo. 24th, 1891.

FOR "THE FRIEND."

O thou to whom all thoughts are known,
To whom all hearts lie bare
In tender, pitying, helpful love,
Regard my humble prayer.

Accept the gratitude I bring
For all that thou hast done,
But most for that deep, wondrous love,
Which gave us thy dear Son.

Beside this other blessings pale,
No other gifts compare;
Through Him all other blessings come
And we thy glories share.

Forgive the errors of the past—
Remove each taint of sin,
So that my heart may evermore
Be pure and white within.

Let all my thoughts and actions be
Transparent in thy sight,
Pure as the rays that come to us
From off thy throne of light.

I need thee, Father! every day,
Help me thy face to see,
In all my thoughts and ways and plans,
There I would have thee be.

So many times I fail to see
The one true way aright,
The darksome veil of self obscures
The sweet, pure, heavenly light.

But let thy Holy Spirit's power,
Dwell richly in my heart;
The glorious brightness of its beams
Will rend that veil apart.

O give me grace and strength to bear
Whatever comes to me;
Believing this, thy Father knows
Just what is best for thee.

If joy with gentle chastened touch,
Broods lovingly o'er me,
With humble heart I would accept
This blessing, Lord, from thee.

If disappointment be my lot,
And sorrow's form I see,
Help me to take the bitter cup
Submissively from thee

If all I love or prize on earth,
Must drift away from me,
Hide not thy face, but let me cling
Closer, dear Lord, to thee.

And so in all the ways of life,
I'd trace thy guiding hand
Through joy and sorrow, upward 'till
Before thy throne I stand.

Then let me put my hand in thine,
Thy trusting child I'd be,
My one great aim and end in life,
To live and work for thee.

B. G. M.

FROM "THE LONDON FRIEND."

A Valuable Historic Record.

Amongst the collection of autographs and MSS. formed by our late friend James Marsh, of Stansted, is the original warrant, with the sign manual, of Charles II, countersigned by his minister Arlington, for the release of 492 Friends and other Nonconformists out of jail in 1672.

This valuable document is beautifully written on two sheets of small folio paper, filling six pages, with watermarks of a horn suspended, with other devices;—the paper measures 11½ inches long by 7 inches wide. It has been originally folded into four, the two outer folds being greatly dust-marked. On the second latter fold it is endorsed in contemporary handwriting, "Warr^t for y^e Quaker Pardon;" and underneath, in another hand, "passed here 6th Aug., 1672." I give these minute particulars to show that there is not the remotest doubt as to the authenticity of the document, the well-known signatures of the profligate king, and of his Secretary of State, being of themselves sufficient to disarm any suspicion on this point. As to how the document came into the possession of the late James Marsh, I am not aware, but probably he may have purchased it with other MSS.

Full particulars of the pardon are given in that truly valuable and interesting work, "The Christian Progress of that Ancient Servant and Minister of Jesus Christ, George Whitehead," &c., 8vo., 1725. On page 355, of this work is a copy of this very warrant, as follows: "Here follows a copy, also, of the King's Warrant to the Attorney-General." I preserve the spelling of the original document.

"Our Will and Pleasure is That you prepare a Bill fitt for our Royal Signature, and to passe our Great Seale of England contayning Our gracious Pardon unto"—(Here follows the list of prisoners.)—"of all Offences, contempts, misdemeanors, by them or any of them comitted before the 31 day of July next against the severall Statutes made in the First 23rd and 35th yeares of the Raigne of Queen Elizabeth, in the 3rd yeare of the raigne of Our Late Royall Grandfather King James, and in the 16th yeare of Our Raigne, In not comiug to Church and hearing Divine Service, In refusing to take the Oath of Allegiance and Supremacy, and frequenting or being present at seditious conventicles, and of all Pracmunires, Judgments, Convictions, Sentences of Excommunication and Transportation thereupon, And

of all Fines, Amerciaments, Paines, penalties, and forfeitures whatsoever thereby incurred with restitution of Lauds and goods and such other Clauses and nou obstantes as may render this Our Pardon most effectuall: For which This shall be your Warrant: given at Our Court at Whitehall this 12th day of June, in the 24th yeare of Our Reigne, 1672.

"To Our Attorney-Generall,
"By his Ma^{ties} Comand,
"ARLINGTON."

I may mention that the copy of the warrant names the 21st day of July, while the original has the 31st; and again, the day of June when the warrant was signed, is only given in the original. George Whitehead relates how that he was moved to write a few lines to the king requesting the liberty of Friends in prison, which he intimated to "our honest and loving Friend, Thomas Moor," who was often willing to move the king on behalf of our suffering Friends, for their liberty, the king having some respect for him, &c.; how that the letter was presented, the two friends had an audience, and Charles II gave them liberty to be heard on Friday, before the Council, the same week. Accordingly, Thomas Moor, George Whitehead, and Thomas Green, attended at Whitehall, and having, by the mouth of George Whitehead, pleaded the case of their suffering Friends, the king said, "I'll pardon them," &c. And upon Thomas Wood pleading the innocency of their Friends, that they needed no pardon, &c., the king answered, "O, Mr. Moor, there are persons as innocent as a child new born that are pardoned, that is, from the penalties of the law: you need not scruple a pardon," &c. One cannot wonder that it was a bitter pill for these innocent Friends to require a pardon from a profligate king for obeying God's commands, and after events, as related in the book from which we quote, go to prove this; and, in fact, had it not been for George Whitehead's remarks on this point both to the king and his Council, and also before Sir Heneage Finch, the Attorney-General, and to his clerk Sanders, in order to satisfy Thomas Moor's scruples, it is doubtful whether the pardon would have become a matter of history; but certainly the king's explanation was not an unreasonable one.

The account goes on to say that, on application, the king kindly remitted most of the fees on the Patent of Pardon by an order signed by Lord Arlington, so that, though the pardon comprehended great numbers of persons, it was to pass as one pardon; for all that Friends had trouble with some of the avaricious clerks in the offices of the Privy Seal, Cignet, Pateut and Hanaper, four or five separate copies of the King's Letters Patent being drawn up for expedition by Ellis Hookes, the Society's Recording Clerk.

George Whitehead proceeds to state that other Nonconformists petitioned to have the names of some of their suffering friends included in the Pateut, which the king granted, and which Friends were glad to do, although they had been opponents in some cases. The original Pardon, under the Great Seal of England, with a portion of the seal remaining, enclosed in a tin box, being eleven skins of vellum in Chancery hand, is, I understand, amongst the records at Devonshire House. Geo. Whitehead states that it was swelled to that bigness by reason of the names of above 400 persons being repeated eleven times over in it; that he

and Ellis Hookes, &c. were hard put to it to find a way to have it dispensed to all the prisons therein named. They proceeded firstly to get two duplicates, and sent messengers with them; and although George Whitehead himself was weak and impaired in health by his great labors for his suffering friends, he, with Edward Man and William Gosnell, of London, undertook the journey themselves into Essex, Suffolk, Norfolk, Huntingdon, Cambridge, and Hertford, and with some difficulty obtained the discharge of imprisoned Friends in those counties. In Suffolk they found that some of the names of suffering Friends had been omitted; but the justices kindly allowed these also to be released. Geo. Whitehead relates that the Patent they carried in a leathern case and tin box, and great seal to it, was so cumbersome that Edward Man, from carrying it hanging by his horse's side, was fain to tie it across the horse's back, behind him. He further relates the difficulty experienced in getting the Friends who lived in remote parts of the nation discharged; and he and Ellis Hookes went to visit that most excellent Lord Chief Justice, Sir Matthew Hale, to consult him thereon, who, although he showed them every attention, and advised them to the best of his ability, was practically unable to help them. They afterwards, however, saw the several sheriffs for the different counties then in town, and, showing them the Patent, they obtained their seals and signatures to their respective liberates which had been prepared, and which were afterwards, through the sheriffs, forwarded to the several jailors, who discharged the sufferers. For a full account of this very interesting history, I would refer the reader to George Whitehead's "Christian Progress," from which I have quoted.

JOSEPH J. GREEN.

FOR "THE FRIEND."

The Yellow Fever of '93.

The following two letters from Daniel Offley to Johu Morton, then in Rhode Island, give a vivid picture of the fearful visitation of the plague of 1793 to the city of Philadelphia.

Daniel Offley was a noble worker in the cause of humanity in those days of adversity, who laid down his life a sacrifice to his disinterested zeal and philanthropy. The last letter is dated Ninth Mo. 19th, 1793. He was taken ill Tenth Mo. 3rd, and died Tenth Mo. 11th. He was much beloved by the Church and the citizens of Philadelphia, being a minister in our religious Society. He died in the thirty-seventh year of his age.

Philad'a, Ninth Mo. 12th, 1793,

Dear John,—Thy favor of 6th inst., received yesterday, and was glad to hear of your health, as these now leave us in the enjoyment of the same blessing at this moment, but how soon it may be otherways, God only knows. Thou desires a particular account how things are in this city, which in my last, a few days ago, I have done, but as it may possibly miscarry, shall give thee a discription of the prevailing and fatal disorder, and which has separated many from time. It first suddenly attacks with a violent pain in the head and small of the back, attended with a high fever, and produces a delirium which continues about twelve hours, with great unsettlement of the stomach and frequent vomitings, after which, if the medicine which they take does not operate, they are suddenly easy and supposed to grow better and continue for about 10 or 12 hours, when the mortification which has taken place begins to operate and all

then discharged are of a blackish color, and the patient soon expires; although some have recovered, yet great numbers die daily, it was supposed that between 40 and 50 were buried last Second-day, and every day more or less, from 5 to 8 of a day in our ground, yet not that number of members; it has not reached our neighborhood till yesterday, Doctor Mease, next door to us, taken last night, how it may go with him uncertain. H. Shaw taken ill at Fisher's, that from present appearances it seems likely to prove a general visitation, and though now writing in usual health, don't know but in a few minutes I may be taken, as it comes on sudden without any previous notice. It may indeed be said of us as of Jerusalem, "How doth she sit solitary which was full of people." I believe more than one half the inhabitants are fled, and more daily going. No formal funerals or mourning, but as soon after death as can be, the corpse, attended in most instances only by the driver, is put into the hearse, carried to the grave, put down and immediately covered; we have got two hearses for the use of our ground, as it is necessary as soon after death as can be, they be buried, as the corpse immediately becomes offensive. It seems a great favor to the inhabitants that in not one instance a black person has taken the infection, which renders them of consequence as nurses and buriers. No visiting the sick, and most people will not call at the door of near connections to enquire after the sick, but houses where the infection is, are avoided, yet I have found it my place to see the families of some where the disorder is, yet have not found any engagement to go into their chambers. All kinds of business at a stand and generally stopped. Great numbers of poor persons no doubt will be reduced to great straits, and most of our wealthy men left the city, that I am not without great concern and fear for the consequence of such a sudden check, particularly as most of those in civil authority are gone and going, that from present appearances it seems as if the city would be depopulated. I have not heard of any of thy connections sick, suppose they have mostly fled. I have concluded as occasion may occur to consider thee as present by advancing money where I see it necessary for the relief of the distressed poor families, which, if it meets thy approbation well, if not I shall take it on myself; I just hint it because I know thy benevolent disposition. If future occasions should not make it necessary shall stay my hand, but when I hear of father and mother both dead, and dear little infants in the streets and none to take care of them, its too much to bear while I have any means left to supply their wants. Perhaps I have said enough, thou wilt doubtless think it a mournful description, but it is in reality an awful time.

I am thy affectionate friend,

DANIEL OFFLEY.

Phila., Ninth Month 18th, 1793.

Dear John:—As I conclude it will be particularly acceptable to thee at this time to be informed of the situation of things amongst us, I have sat down this evening to do it. In the first place the contagion still continues amongst us with greater violence than when I last wrote, and a considerable increase of deaths daily. The number now in our ground stands thus: in all last week we had 29 buried and this week, only four days of which are past, there have been 33. From 7 to 10 are the common number. That indeed, things bear an awful appearance, and when it will stop we can't foresee, but must

endeavor after resignation. There are now 10 or 11 of our most experienced physicians out of practice by sickness except Kughu and Shippen, who have basely deserted and gone into the country. The city is almost become desolate (comparatively speaking) and I believe that full two-thirds if not three-fourths of the inhabitants have left us; and such scenes of distress daily occur as are too affecting to describe.

There are now near 100 poor patients at Bush hill, the place taken for a hospital. But very few visit their nearest friends in their distress, that it now seems like the time formerly spoken of when every family were to mourn apart. I have found my mind engaged to visit the families and sometimes the chambers of the sick, which has often appeared to me very awful, as it is very infectious; but hitherto the Lord has preserved me, and I have at times been favored to feel resignation to his will, either in life or death. My dear Nancy has been mercifully preserved—a true helpmate to me.

Some of our doctors tell us that the disorder is much stripped of its malignity, yet many deaths still continue daily. Our meetings are very small, occasioned by the general flight; yet they are mercifully owned and many precious baptizing seasons we are blessed with, and I can with great truth say I never felt more of the return of peace in visiting the sick and afflicted, (in which most of my time is taken up) than attends in the present time, and sometimes under the precious sense of it my cup has been made to overflow. When my soul has said Lord, it is enough: I do not speak it boastingly, but I trust in gratitude of heart to Him, who is indeed a rich rewarder for every act of faith or labor of love, however small.

Dr. Morris's widow died on Second-day; Henry Shaw on Third-day; M. Lewis's son John, now at the point of death, if not already dead. It's a mournful hour—to enumerate particulars would take too much time. Thy connections generally left the city. R. Wells, your cashier, taken down to-day, as is also a number of others. S. Fisher and family, I saw this evening, well, if not otherways within these few hours. As in my last I informed thee as to the nature of the disorder, and how sudden it attacked; we can't tell one hour how it shall be the next. If it should be my lot to be taken and my wife and children left, remember them, dear Johu, as the endeared and near connections of thy sincere friend, and be to my widow a comfort, and to my children as their father. Thy benevolent heart, I know, must already be full, and I shall not at present add more than my love to thyself, wife and her relatives, and the widow Rodman's family, and other of my friends in thy freedom in which my dear wife unites: and am thy affectionate friend,

DANIEL OFFLEY.

If I am continued it will be pleasant to hear from thee often—never mind postage.

19th.—Have been my rounds this morning among the sick, but do not find any alteration for the better in general. Have been informed that they have buried upwards of 20 from Bush hill within the last 24 hours. My family through mercy yet preserved.

Natural History, Science, etc.

The Ravens of Alaska.—The Alaska raven is a fine-looking bird, as large as a turkey, and upon closer acquaintance a really handsome fellow. His coat is indeed black, but of a black glossier and more rich than silk and softer than velvet, while in a semi-shade the feathers are

tinged with that peculiar color so often seen in well preserved blue-black bronze. It is very funny to see these birds holding, as it were, conclave. Ten or a dozen alight on the ground and walk to the meeting-place with a stately erect step, their every movement cool and assured. Then an old bird steps gravely into the middle, and the meeting begins with a series of guttural and harsh croaks, which gradually swell in volume until the entire lot of birds have joined in the debate. Along comes a younger and for him they scatter, resuming their positions when he passes, until the meeting again terminates, and they fly off to the beach or hills. These birds are seldom killed, unless by some sailor in pure wantonness. If you examine the bills of these ravens, the peculiar construction is remarkable. They are a combination of chisel, scissors, dagger and gimble. The bill forms an important factor in the raven's existence, for he has to dig on the beach for clams, bore the hard shell by repeated chipping, and again in pure mischief he will tear and break anything that his bright and unerring eye lights upon.—*San Francisco Chronicle.*

The Lion's Ailments.—If lions and tigers catch cold, a dose of powdered quinine is given to them in their food. They sometimes suffer from dyspepsia, and a meal of liver set before them is readily devoured and acts as a cathartic. They seldom need treatment, however, for any trouble except ingrowing nails. In a savage state they keep their nails pared down by clawing the trunks of trees. In captivity the nails grow long and sometimes penetrate the flesh of their paws. It then becomes necessary to relieve the pain by removing its cause. A looped rope is thrown down on the floor of the cage, the animal's paws are caught in it, and is dragged to the bars in such a position that the wound can be operated upon. Pincers are used to clip with a pair of sharp shears do the work, and the brute is released sound and cured.—*Pittsburgh Despatch.*

Rescued by an Orang-Outang.—The following story of a monkey's heroism is told by an Indian paper:

"A large orang-outang was very much attached to his master and to the baby boy, who was the pet of the whole family. One day fire suddenly broke out in the house, and everybody was running here and there to put it out while the little boy in his nursery was almost forgotten; and when they thought of him, the staircase was all in flames. What could be done? As they were looking up and wondering, a large hairy hand and arm opened a window, and presently the monkey appeared with the baby in his arms, and carefully climbed down over the porch and brought the child safely to his nurse. Nobody else could have done it, for a man cannot climb like a monkey and is not nearly so strong. You may imagine how the faithful creature was praised and petted after that. This is a true story, and the child who was saved was the young Marquis of Blandford."

The Wax Palm.—In South America grows the wax palm (*Ceroxylon andicola*), of which the traveller Audre says:

"They appeared at last in all of their majesty, their roots in the water and their crowns in the clouds. Their stems, seen from afar, were as white as ivory, and bear aloft a sheaf of splendid leaves, often more than eighteen feet long. When they are felled, the stem is scored and the wax which has exuded through

mark and formed a layer an inch thick, is packed in sacks and sent to Bogota, where it is made up into matches."

Sometimes the wax is scraped off from the living trees. Every tree furnishes from sixteen to twenty pounds of white or yellow wax, which is worth about one shilling per pound.

Items.

Effects of Gambling.—At the anniversary of the Society for the Prevention of Vice, A. Comstock gave a partial report of crimes arising from gambling in this country in 1890. We give facts which produced an impression of terror like a hideous nightmare. One hundred and twenty-eight persons were either shot or stabbed over gambling games. Four were stabbed and five shot at poker. Twelve stabbed and twenty-four shot over the game of craps, a game of dice much played by bootblacks and newsboys upon the sidewalks, and by fast young men and Negroes. Twenty-eight were stabbed and fifty-five were shot over the gaming table, or directly resulted therefrom. Besides these, six attempted and twenty-four committed suicide, and sixty persons were murdered in cold blood, while two were driven insane. Sixty-eight youth and persons have been ruined by pool-gambling and betting upon horse-racing. Two burglaries, eighteen forgeries, and eighty-five embezzlements were committed to get money to gamble with, and thirty-two persons holding positions of trust in banks and other places of mercantile life absconded. The enormous sum of \$2,898,372 is shown by this same record as the proceeds of these embezzlements and defalcations. To these crimes must be added the long list of thefts, robberies, embezzlements, larcenies, and defalcations, which are never known except to the immediate friends or persons especially interested. In this city the brother of a publisher, a young man twenty years or age, lost \$14,000 at gambling, a part of which did not belong to him. Two clerks embezzled funds from their employers, one of whom beggared his wife and three little children. A young lawyer besought the Secretary to close a place where he had lost all. The suicide of the late cashier of the post-office in New York, who stole a large sum in small amounts, which he sent out by bootblacks and others to be staked in bets upon horse-races with the book-making sharps. Only a few days ago, and this community was shocked by the account of the downfall and suicide of a prominent society man in Albany. He resided in a beautiful home with his five motherless little children. He was in a position of high trust and responsibility, and enjoyed the confidence of his employers. After embezzling over \$100,000 he was discovered, and he took his own life, leaving his little ones so destitute that neighbors had to contribute for the necessities of life. The newspapers print the horrors of these gambling crimes in one column and advertise the pool and horse-race gamblers in another. Murders and suicides occur frequently as the direct harvest of this kind of seed-sowing. Yet some of the papers most guilty profess to be friends of Christianity and good morals!

Colorphobia.—It will be remembered that in [the Ninth Mo.] 1889, a number of colored Baptist clergymen and laymen on their way through Georgia to attend the Baptist meetings in Indianapolis, were assaulted at Baxley by a pre-arranged gang of ruffians for presuming to ride in a first-class car, there being only two passenger cars on the train, one for ladies and gentlemen, and the other for smokers and Negroes. Some of the passengers had attempted to have them ejected, but failing, telegraphed ahead for a company to meet the train and remove them by force. They were not protected by the conductor, and were assaulted and injured. One of the results of the affair was the withdrawal of the invitation to one or more of these colored ministers to write for a Baptist Sunday-school magazine, on the ground that they used "seditious" language about their treatment. Suit was brought by three of the men against the railroad for damages, and the case was settled by a white jury, who awarded damages for amounts

varying from seventy-five to one hundred and fifty dollars to the men. The railroad company was represented by the ablest legal firm in Knoxville, Tenn., and the colored men by a colored lawyer from Augusta, Ga., assisted by a whitelawyer from Tennessee. The jury reported twice that they could not agree. One man on the jury refused to give a verdict for the colored men, but Judge Key told them he would keep them three weeks unless they made a verdict. This case will be of great value, settling the question that railroad conductors are bound to protect their passengers; and so ends in a happy way the famous Baxley case.—*The Independent.*

THE FRIEND.

THIRD MONTH 7, 1891.

A letter from a Friend who feels much concerned for the religious welfare and prosperity of our Society, refers to a recent meeting in the following language:—

"A great deal [was] said about taking the young people by the hand and not being too particular about formalities or outside appearances, and the like; which, to my ear, is only trifling.

"If the young people will but set their faces Zionward, and manifest their attachment to the testimonies of Truth, for which their forefathers suffered, they will find that the older disciples are glad enough to have their company and services.

"The setting light by the testimonies of Friends, and the association with those who disregard them, is doing much to lay us waste."

As year after year passes by, those who have been prominent in the work of the Church are removed from among us, and if that work is to be efficiently continued, it is necessary that their places should be filled by others. Hence, it is natural that those who long for the spread of the Redeemer's kingdom in the earth, and who believe that the doctrines and testimonies of the Society of Friends accord with the teachings of Christ, when outwardly present among men, and with his teachings now in the hearts of his followers; should earnestly desire to see the young people submitting themselves to the government of Christ, and should rejoice at every evidence of their growth in grace. We believe there are many who can adopt the language of the Apostle John: "I have no greater joy than to hear that my children walk in the Truth."

This rejoicing has a two-fold basis—both for the sake of those who are thus being led in the way of salvation: and also for the sake of the good cause, in which it is hoped they will become useful laborers. But the foundation of any hope in either respect, is in the submission of heart to the visitations of Divine Grace.—"It is God that worketh in you, both to will and to do his good pleasure." All good cometh from Him, and it is only by co-operation with Him that any man can accomplish any spiritual good. The faithful members of the Society of Friends believe that the testimony which it bears against conformity to the spirit of the world, in clothing, language, gestures and amusements, is in accord with the precepts of the Scriptures, and with the convictions produced by the Spirit of Truth on the minds of many, who have desired above everything else to walk acceptably in the sight of the Lord. Such faithful ones feel, that those of our members who de-

part from the usages of Friends in these respects have not yet come into a condition of full surrender of heart to the Divine requirements; and are not yet prepared for the performance of weighty religious services in the Church. The Prophet Isaiah, when describing the glories of the day, when the Lord shall bring again Zion," couples it with the exhortation: "Be ye clean that bear the vessels of the Lord."

It would be a serious injury to young and well-disposed persons, with whom the Spirit of the Lord is striving to bring them into full subjection to his government, if the treatment of their older friends should settle them down at ease in an imperfect condition.

These are errors on either hand—and we believe that the proper recognition of the gifts of our young people is due them, and may be an encouragement to go onward in the way of self-denial—only let not this be accompanied with any lowering of the standard of our testimonies.

The notice of Jonathan Taylor, published in No. 28 of THE FRIEND, has stirred up a Friend in New England to send to us a poetical effusion on his death, from the pen of John Wilbur, who, at that time (1832), was in England on a religious visit. In this he speaks of several American ministers, who laid down their lives, while in Great Britain—(William Hunt, of North Carolina; John Woolman, of New Jersey; Thomas Ross, John Pemberton, and Elizabeth Drinker, of Pennsylvania, and Job Scott, of Rhode Island).

Of Jonathan Taylor, his loving fellow-laborer says:

"Worth crowned his head; meekness filled his heart;
Peaceful all as vernal sun, that shone
And cast his radiant beams softly around;
While the turtle's voice of melody was heard
In sweetest lays, till in evening's silence lost."

There were several ministering Friends from America in England at the time Jonathan Taylor was there,—himself, Christopher Healy, Stephen Grellet, and John Wilbur.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows an increase in the debt, less cash in the Treasury, of \$2,994,750 during Second Month. Total cash in the Treasury, \$693,520,063.

Both Houses of Congress have passed a bill, appropriating \$2,000,000 for the purchase, erection and equipment of a new mint building in this city.

The total value of exports of merchandise from the United States during the seven months ending First Month 31st, 1891, was \$547,606,824, and for the corresponding period in 1890, \$540,634,133. The value of the imports for the seven months ending First Month 31st, 1891, was \$474,551,270, and for the seven months ending First Month 31st, 1890, \$441,405,789.

Ex-Governor, Charles Foster, of Ohio, was unanimously confirmed by the U. S. Senate, on the 24th ult., to be Secretary of the Treasury.

United States Senator, E. K. Wilson, of Maryland, died in Washington on the evening of the 24th; and Senator George Hearst, of California, died in the same city on the 28th ult.

The Census Bureau announce the population of Kentucky by races as follows: Whites, 1,585,526; colored, 272,981; Indians, 98; Chinese, 29; Japanese, 1. Total State, 1,858,685.

In the Minnesota House of Representatives, the proposed Prohibitory Constitutional Amendment came up on the 25th ult. Majority and minority reports were presented. The majority report recommended the indefinite postponement of the amendment, holding that such an amendment was unnecessary, difficult of enforcement and an interference with the liberties of the people. The majority report was adopted by a vote of 59 yeas to 40 nays.

The question raised by the District Attorney of Siskiyou County, California, as to whether railroad

lands and lands sold by railroads are assessable, the railroad companies and the purchasers from them holding that the lands should not be assessed, because no patents had been issued for them by the Government, has been decided by Attorney General Hart against the railroads. Unless overruled, this decision will compel the payment of taxes on ten million acres of land in California, much of which is worth \$5 an acre, and the taxes thus gathered by the State and respective counties will aggregate \$500,000 per annum.

Nearly all the houses in Yuma, Arizona, were destroyed by the floods of last week, and the people are reported camped on the hill-sides. The loss of life it is hoped in the Gila Valley, which has been covered with water, will be found to be small. Telegraph wires are down, bridges washed away, and the roads impassable.

A despatch from Richmond, Virginia, says that in the terrible gale which swept the lower James River on the night of the 26th, 24 oystermen, mostly colored men, were drowned at points just above and below the mouth of the Warwick River.

A despatch from Salt Lake City says a regular exodus of Mormons from Utah to Mexico is quietly taking place. The Mormons have a tract of land in the State of Chihuahua 125 miles long and 15 miles wide, which they are settling up.

Frank H. Taylor of this city, writes to the *Voice*: I am told that the decrease in crime alleged to have taken place in Philadelphia is gauged by arrests, and that these are less because the old practice of getting men dead drunk, then sending for the policeman on beat and turning the drunk out to be immediately taken and locked up, is no longer tolerated. This was the old practice. Now the licensed saloons provide accommodations for such cases and keep them till able to go home, and naturally the number of arrests is less.

Deaths in this city last week numbered 401, or two less than during the preceding week, and 42 less than during the corresponding period last year. Of the foregoing 209 were males, and 192 females: 52 died of consumption; 44 of pneumonia; 25 of diseases of the heart; 17 of Bright's disease; 16 of diphtheria; 16 of inflammation of the brain; 14 of inflammation of the stomach and bowels; 13 of apoplexy; 13 of convulsions; 13 of old age and 11 of marasmus.

Markets, &c.—U. S. 4½'s, reg., 102½; coupon, 103½; 4's, 121½; currency 6's, 110 a 120.

COTTON was quiet and steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$22.50 a \$23.00; and spring bran do., \$22.00 per ton.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.25 a \$4.65; Minnesota, straight, \$4.75 a \$5.00; Minnesota patent, \$5.00 a \$5.50. Rye flour was unchanged. Sales at \$4.12½ a \$4.25 per barrel. Buckwheat flour was dull at former rates, viz: \$2.50 a \$2.60 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.05 a \$1.05½.

No. 2 mixed corn, 63½ a 64 cts.

No. 2 white oats, 54½ a 54½ cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; fair, 4½ a 4½ cts.; common, 4 a 4½ cts.; culls, 3½ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Choice Chicago, 5½ cts.; good Western, 5½ a 5½ cts.; other grades, 5½ a 5½ cts.

FOREIGN.—A special to the *New York Mail and Express* of the 1st inst., says: "Mr. Gladstone seized the occasion last evening in Parliament, in the debate on the proposal of the Government to increase the taxation on land, to make a clever and stirring electioneering speech, which cannot fail to have a very perceptible effect on the public mind. He showed that Mr. Goshen's legislation, giving £6,000,000 in relief of local taxation, instead of being an assistance to the middle and the working classes, as pretended, is an undiluted gift, out and out, to the rich landlords. "This unexpected speech fell like a bomb shell among the Conservatives and created a consternation from which, in the circumstances, it will scarcely be possible for them to wholly recover. Mr. Goshen was not present to reply to Mr. Gladstone, and no one else tried to. The Tories were so taken by surprise that they were really unable to make any defence, even if the case admitted of one."

The plan, which was looked upon as settled, by which the French artists were to exhibit products of their art at the Berlin Exhibition has been abandoned.

Great uneasiness is felt in consequence of the treatment of Empress Frederic in Paris, during her recent visit there, in consequence of the threatening attitude of the irreconcilable element.

On the morning of the 27th, the Empress left Paris for England. No unpleasant incident marked her departure. The gravity of the situation, however, can be judged from the fact that, acting under advice from high quarters, the Empress changed the line of her route for fear of being insulted by that portion of the populace which had gradually worked itself into a fever heat of rage over the presence of the imperial visitor in Paris. She also took a train of cars two hours in advance of the time publicly announced for her departure.

On the 26th ult., the ex-Empress wrote a letter to Emperor William in which she said she could not understand the necessity of shortening her stay or avoiding publicity in Paris. Every one with whom she had been in contact, she said, had been very polite to her, and, in fact, she felt grateful for the attention she had received. She begged her son to keep cool, saying she was convinced that everything would come out all right in the end.

A cable despatch of the 28th to the *New York Tribune* gives the following:

The full details of the fall of the Crispi Ministry and the accession of the Marquis di Rudini have already been given, but it may not be generally known that the deficit for which Signor Crispi was trying to provide was not chiefly caused by depression in business, nor by reason of impoverishment of the people. Paradoxical as it may seem, it was largely caused by the immense crops of 1890. Prior to that year there had been for several years a deficiency in the crops, requiring the importation of large amounts of breadstuffs. By reason of the large crops of 1890, breadstuffs were no longer imported, and the Government lost its accustomed revenue from their importation. Thus the Government was poorer because the people were richer.

Last year in India production of coal was 2,045,359 tons.

According to a recent Japanese official return, the population of the country on First Month 31st, last, was 40,072,020, of which 20,245,336 were males, and 19,825,684 were females. The number of inhabited houses were 7,840,872. Arranged according to social status, there were 3825 nobles, of whom 593 were the heads of families, 1,993,637 shizoku, or members of the old military class, of whom 430,411 were the heads of families, and 38,074,558 "common people," 7,736,764 being the heads of families. There were 7,445,119 married couples. During the year the number of births was 1,209,910, 617,863 of the children being males, and 592,047 females. The deaths numbered 808,680. There were 340,445 marriages, and 107,478 divorces, while 15,711 Japanese emigrated abroad.

The election of General Deodoro da Fonseca as President of the United States of Brazil took place in the Federal Congress on the 26th. He received a majority of 23 votes.

A despatch from Rio Janeiro dated the 26th ult., says:

All the labor disputes which have caused business to be at a standstill here for some time past, railroad traffic being paralyzed, and the beef supply consequently cut off from the city, ended yesterday with a cessation of the strike of the railroad laborers.

The trade and navigation returns for Canada for 1890 have been issued. The exports were \$97,749,149 and the imports \$128,858,241. The imports increased last year by \$7,500,000, and the exports increased about the same. The balance of trade against Canada was \$31,109,092. Canada's exports to the United States were \$40,000,000 and imports \$52,000,000.

NEW PUBLICATIONS.—The *Tract Association of Friends* has printed the following Tracts from new electrotype plates:

Memoir of William Dewsbury, a Minister of the Gospel in the Society of Friends,	12 pages.
Isabella Campbell of Rosneath, Scotland, who died at the age of twenty years,	12 "
The Christian Testimony of Count Oxenstien and Bulstrode Whitlock,	4 "
Light and Irreverent Use of the Sacred Name,	4 "
John Papoung, the converted Indian, from an account by Anthony Benezet,	4 "
Unsere Gedanken im Lichte Jesu Christi,	4 "

NOTICES.

The next meeting of FRIENDS' INSTITUTE LYC will be held at Friends' Select School, No. 140 N. Sixteenth Street, on Sixth-day, Third Month 1891, at 8 o'clock P. M. An address is expected from Samuel Morris on "Denmark, and Friends in Germany and the South of France."

Friends generally are cordially invited to attend.

The Annual Meeting of the Corporation of "Friends' Asylum for the Insane," will be held at the Committee-room, Arch Street Meeting-house, Philadelphia, Fourth-day, Third Mo. 18th, 1891, at half-past 10 o'clock.

THOS. SCATTERGOOD, *Secretary*.

WANTED.—The Board of Managers of the Tract Association of Friends is desirous of obtaining copies of their printed reports for the years—

1858	1861	1865	1870	1875
1859	1863	1866	1875	1880

and all copies previous to the report of 1853—54.

They are desired to complete a series of them binding. Friends having a copy of one or more of the above-mentioned reports, would confer a favor by sending them to the undersigned.

JACOB SMEDLEY,

At the Repository 304 Arch St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The Spring Term will begin Third Month 17th, 1891. Those wishing to enter their children for that term will please make immediate application to

J. G. WILLIAMS, *Sup't.*
Westtown, Penn.

WANTED.—An experienced teacher to take charge of the school under the care of the West Chester Boarding School, to enter upon her duties in Ninth Month, next.

Applications may be made to SUSANNA SHARP or GILBERT COPE, West Chester, Pa.

CRY OF CHRISTENDOM.—Henry Longstreth, Sansom Street, has now ready the above work, price 40 cents per single copy, ten copies for three dollars and twenty copies for five dollars.

DIED, on the 2nd of Fourth Month, 1890, JOHN PRATT, in the 74th year of his age, a member of the Garden Monthly Meeting of Friends, Chester Co., Pa.

—, at his residence in West Philadelphia, on the 10th of First Month, 1891, GEORGE W. TAYLOR, member of the Monthly Meeting of Friends of Philadelphia for the Western District, in the 88th year of his age. The power of redeeming grace was illustrated in many labors of love in which, through a long course of years, this dear Friend was found engaged. An agent, for a number of years, of Friends' Bible Association, and as publishing agent for THE FRIEND was animated by a concern to be instrumental in promoting the cause of Truth. But the most arduous business of his life-work was connected with the well-known store which for many years, until slavery was abolished, he conducted for the sale of Free Labor goods. The consistency with his convictions which characterized him in this concern, was manifest in his steadfast observance of the testimonies of Truth by our religious Society. During the period of practical testimony against slavery by his Free Labor store; he was also publisher of the *Non-Slaveholder* and of a paper in the interests of Peace, the *The Citizen of the World*, edited by Elihu Burritt. In late years he used his pen not infrequently in the cause of Temperance. Such more public concerns were but parts of the tokens of his interest in the deeper love, which imbued him with an unsympathetic with the welfare of every human being that seldom any one came within his gentle influence without being attracted by his spirit of love. Weeks before his last sickness he seemed over with a sense of the goodness and mercy of his only Father; and the words which at times escaped him, showed that his mind was grasping after the heavenly treasures. It was his practice of rising in the morning to enjoy alone an opportunity to hold sweet communion with his Heavenly Father. His last sickness was short; and when the power of speech was gone, he could do no more than point with his finger, to tell of the heavenly which he was about to enter. On witnessing the full close of his loving life, the involuntary testimony of a young relative was: "Blessed are the people, for they shall see God."

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John Conran.

(Continued from page 250.)

Oh! the terrors that surrounded me by day and by night, lest the enemy should overpower me, and bring me back to the house of bondage, having been already made a partaker of a degree of the glorious liberty of the sons of God. One temptation after another was presented to me, some in the wisdom and guile of the serpent, blasphemies in the roaring of the lion were spiritually uttered in my hearing; but I found by experience my peace and safety was in deep retirement of spirit and silence; and though the subtle adversary came only to kill and to destroy, yet his waters turned God's mill, driving me home, and to seek for help where help was laid, and in due time I found to be there. Deep indeed were my conflicts, so that I was willing to exchange conditions with the laboring poor, if I might find peace with God and remission of past sins.

In Eleventh Month, 1772, I attended the Half-year's Meeting in Dublin: at this time I had not made any alteration in my dress or appearance, it was pretty much in the usual way of other people. In one of the meetings for worship I felt my mind drawn into deep silence—every outward consideration seemed to be withdrawn, and a deep solemnity was the covering of my spirit, which I very much gave up to, having found my strength at times renewed by it. In this season R. Willis stood up, and what he delivered I believe I did not then know, nor have I since, but I felt my lost state and condition so set before me in, the secret of my soul, that with the anguish of it I cried for mercy; for I thought the pit was open and ready to receive me, and all the horrors of it surrounded me. This visitation of judgment with the terrors attending on it, brought me very deep and low in my mind, and I found the [Divine] fear to operate as a fountain of life, preserving me more from the snares of sin and death than the many years of will-worship I had been in the practice of. I could now say, from an awful experience, that my Redeemer lived, was a God near at hand and not afar off, and that He was of purer eyes than to behold sin of any kind with any degree of approbation. I returned home much humbled, was often in retired silence, and diligently searched the Scriptures to find some relief to my troubled mind; and I can bear my testi-

mony to them, that they are the Scriptures of the Spirit of Truth, given forth of old time by holy men of old as they were inspired of the Holy Ghost; the same Divine Spirit bearing witness to them in my spirit, and opening to me counsel and instruction, to my edification and comfort.

It was now that the Lord's judgments were revealed in my earth, that I might thereby learn righteousness, all my sins and my transgressions, which were many, were set in order before me; it appeared that a book of remembrance had been kept on high, and that nothing was forgotten. Oh! the terrors of those days, when the righteous Judge of quick and dead sat in judgment in my soul, arrayed in terrible majesty and power, not only to search out the most hidden things, as if nothing was to escape his all-seeing eye, but I was made livingly sensible He had the power to cast into hell. Day after day uttered speech, and night after night declared knowledge, that there was no repentance in the grave, the repentance and remission must be done in these bodies; for hours I have been on my knees with uplifted hands, asking for mercy, and sometimes apparently brought to the brink of everlasting death before I could feel remission of sin. My duty to my parents was brought into inquisition, and I had to make a close inquiry, in great fear, as they were both dead, and no recompense in my power; but I had the peaceful answer to make on the scrutiny, that I had not ever wilfully disobliged or behaved undutifully to them. Oh! ye children, let me entreat it of you, in the fear of the Lord, "obey your parents in the Lord, for this is well-pleasing in his holy sight; and you who act in a light manner by your parents and trouble them by your disobedient conduct, I am persuaded of it, you will have to answer for it in this world, or in that which is to come.

Now, to speak on a subject that such numbers, whom I prefer to myself in acquired knowledge and natural understanding, place so great dependence upon, is hard for me; yet I cannot easily avoid relating my experience of that formal profession I made, when all my deeds of righteousness (so called) and unrighteousness were brought before the great tribunal that was now set up in my heart. I saw that when the true church fled into the wilderness, and the great red dragon cast out his floods of persecution after her, there was a place prepared for her there for a time, times [and half a time:] that then the wisdom of men got into dominion, and sat as antichrist in the temple of man's heart, where Christ before had sat and ruled as the Head of his Church. Then they apostatized from the true faith, which was his Divine gift to his Church, and having lost the light in the darkness of the human understanding, they set up a form of godliness, denying the power that can only produce it; and instead of the true and living faith which was once delivered to the saints, they established creeds and forms of prayer, like the kerchiefs we read of that fitted every stature, that suited every state and con-

dition; thereby turning the people from feeling their own states and conditions as they were in the sight of God, (who, perhaps, was at the same time judging them secretly) to trust to prayers and supplications made ready for them some hundred years before they were born; when the Divine Spirit, who willeth not the death of him that dieth, was ready to make intercession for them, not in a set form of words aptly joined together, but in sighs and groans which no other could utter for them.

And as to prayers in a set form being presented at the Throne of Grace by unregenerate man, who is in a state of moral turpitude—I am persuaded they are an abomination to God, and will not meet his acceptance. First make the tree good, and the fruit will be good also; but it is Christ alone, the good Husbandman, that can make the tree good, and then He will eat of the fruit. I was in the practice, night and morning, of saying prayers in the form, in as humble a manner as I knew how. This was borne with in the days of my ignorance; but when in the light, I saw how will-worship was not acceptable in his holy sight, and had forsaken it, this practice remained; and one night, as I was on my knees, I felt such a terror take hold of me, that I quickly rose, and never dare afterwards proceed in the same formal manner of praying. When the true Church came out of the wilderness, which she has done in these latter days, she came out *leaning on the breast of her Beloved*—laying aside all useless forms and ceremonies that do not profit the comers thereunto, and solely depending upon the immediate teachings of the Grace of God and the revelations of his Holy Spirit; thereby antichrist was dispossessed of his rule and government in the Church, and Christ took to himself his own power and authority to rule and govern, who appoints his own servants, qualifying them for the several uses and purposes which He in his holy wisdom has allotted, sending them forth, and telling them, "Freely ye have received, freely give;" these seek no man's silver or gold, or apparel, but serve their own necessities, and those of others, by the labor of their hands. Although I had suffered deeply, as I thought, in the hour of judgment and of burning, yet those things which I had suffered were only as a beginning of sorrows; the ground of the heart was not to be lightly turned up, the gospel plough was to be introduced, and the fallow ground broken up, and I was to sow no more among thorns: the terrors of God's judgments were often set before my mind, and made such deep impressions as I believe will never be erased. It is a truth past all contradiction with me, that the Divine Spirit will not dwell in a temple which He has not previously cleansed in a great degree. I speak now to you, my beloved brethren and sisters, who have in your own experience known your measure of the depths of Satan, and have been brought out of Egypt with a high hand and outstretched arm, and have known Christ's baptism to be with fire and the Holy Ghost, and that it is the baptism

which only and alone affords the answer of a good conscience towards God, and cleanses both flesh and spirit.

(To be continued.)

FOR "THE FRIEND."

Beautiful Colorado.

(Continued from page 251.)

Near the park there was a "Round-up" held last summer, which I attended. A "round-up" is a great congregation of cattle, driven together from all around the neighboring country, and there sorted out by their various owners. It is a novel scene. For days before a round-up, the cow-boys will scour the country for miles, and gradually work in their cattle towards the place. When all are collected, they make a wild, frightened, bellowing, dusty mass of creatures, surrounded by sometimes scores of men under the direction of leaders of the round-up. Owners of cattle through all that section are on hand to select their own possessions. The cowboys will gallop into the terrified herd, and "cut out" one animal after another, and drive them away to the headquarters of their respective owners. Often a long chase is involved of a most exciting nature; and it is remarkable to note how the ponies enter into the spirit of the occasion, and will exercise courage and judgment in aiding their masters in the long pursuit. The cowboys and their ponies operate in such perfect harmony as to seem almost like one creature. After the cattle are sorted, they are branded, and driven away to the ranches of their owners.

Eastern people can hardly realize that in Colorado, and surrounded by an almost waterless country, and 2,000 miles from the populous Eastern seaboard, is a beautiful city of 150,000 people. This city is daily growing in population, wealth, and beauty. Its suburbs extend a radius of many miles. It has splendid business blocks of eight or ten stories in height, and miles of ground covered with grand and expensive residences. Its streets are crowded with teams and pedestrians. Horse-cars and gas are almost too old-fashioned for this young metropolis. It has grown up since some of us young men were boys. This city, that charms every visitor, is Denver.

As the city is approached, miles of trackage and acres of freight-cars proclaim that a great centre of industry is close to hand. In the Union Station, trains start by numerous routes, with through cars, for points more than a thousand miles away. Once in the town, the traveler finds a perfect system of rapid transit, that shames the poor methods of conveyance still used by the older and larger communities. The cable and electric cars run noiselessly, swiftly and smoothly. Some of the finest business-houses and most elaborate homes I have ever seen are in Denver. It is a good deal like a remark my brother made as we went through the beautiful streets together. He said, "It is no use of telling the people in Philadelphia about Denver—they won't believe me." So I will not further describe this town that twenty years ago had only a little population; but will give a few figures to indicate the extraordinary development of the place, within the past decade:—

In the year 1890, Denver had 19 railroads centering into it, including some of the most important and extensive in the country. It has 350 miles of streets. There are over 100 miles of street railways, and most of these are cable or electric lines. The very best water obtainable

passes through 385 miles of water mains. Almost 1500 electric lights on electric towers or street corners, make a finely lighted city. There are 16 large public school buildings. There were over \$16,000,000's-worth of buildings erected during the year 1890. The business done by the city can be indicated by the fact that the bank clearings for 1890 amounted to over \$255,000,000. Truly Denver is a tremendously stirring young city.

About forty miles south of our home is Pueblo. Ten years ago this city was a village of about 3,000 people. In 1890 it had nearly 30,000 population. Almost by magic the village has become a city. Over twenty miles of electric roads were built last year. Huge "smelters" work the ores brought down from the mountains, and enormous steel plants give employment night and day the year round. The air is gray with smoke from the ever-increasing industries. Houses spring up on every side to shelter the rapid accessions to the population. So Pueblo bids fair to become a great city in the not distant future.

There are plenty of other towns in Colorado that are increasing in size rapidly. Some may ask, what is the foundation for all this growth? What induces people to go to a land where even water is scarce? What resources has this wonderfully growing State?

In the first place can be mentioned, the climate. Countless citizens of Colorado can live here who would soon die if compelled to live in a more humid atmosphere. Then so many settlers so enjoy the exquisite sunshine and delightful scenery, that they make their home in this favored land, and add their means to aid the development of its natural resources. Then the mines of the State are inexhaustible. Every dollar of ore brought from the rocky earth, adds wealth to the State with marvellous rapidity. Gold, silver, copper, iron, lead, coal, and many other minerals or precious stones, are all the abundant products of Colorado. Producing them pays better than agriculture or manufactures. They all are found in immense quantities, and even the coal-beds are more extensive than those of Pennsylvania. Besides the arid soil, when placed under irrigation, produces the finest crops. Then millions of dollars are spent yearly by tourists who come from America and Europe to view the natural beauty and breathe the stimulating air of Colorado.

I have discussed the advances made in material things in this State;—how gladly would I love to tell of more than a corresponding advance in morality and love to God. Yet I think that these latter elements of a country's strength are not wanting. Houses for worship and earnest workers in the cause of religion are multiplying everywhere. So, while all through the West there is much to discourage the Christian, there is also much to encourage and cheer him.

Our own beloved Society is scattered, and I fear is sometimes indifferent. If this broad West were only leavened with the old-fashioned Quaker element, what a power they could be in directing men hereabout to the spirituality of the Gospel. In some places the progressive Friends seem to flourish. But they have almost gone back into the formal and man-conducted worship from which our early Friends were grateful to be delivered. I will give a sample of a modern "Friends" Meeting that I attended a few months ago in this State.

It was a good-sized gathering; until eleven o'clock the congregation stood or sat around

laughing and talking, when a man who took seat facing the meeting, proposed singing the hymn, "Jesus, lover of my soul." Immediately after the singing, another man arose and offered a prayer, standing—whilst the people sat and bowed their heads. At the conclusion of the prayer, they sang "Nearer, my God, to Thee." The singing was not of the best; doubtless some were unaccustomed to it. Immediately, again one of the ministers offered another prayer, standing; whilst, as before, the congregation remained seated. During the prayers, many groans and exclamations were heard, such as "True," "Amen," "Glory to God," "Praise to the Lord," "That's so," &c. After the Bible reading, John Henry Douglass commenced his discourse by smilingly telling the people that he was superintendent of the pastoral and evangelical work, that he wanted them to look at him, and measure him, that he was on show on exhibition, &c. Then, as if to allay fears that naturally might be raised regarding his intention to really preach the Gospel, he assured them that after a while he would give them lots of theology—all the theology they wanted. He then plunged into the heavier part of his sermon. Even some of this would occasionally provoke smiles from his auditors. He once told us he liked shoutings—Christians could help but shout—sometimes. Once down in Maine, at one of his meetings, a teamster shouted so loud as to call all the angels down. He knew it! Another time, J. H. D. said, he was sure he himself would go to heaven—he could not be more sure of anything; and when he had been there a few days, he would run across father Abraham, and would say, "Why father Abraham, how in the world did you ever get here?" Then followed in detail the anticipated conversation. It was a relief when the conclusion of this strange Friend's sermon was reached. After it was through, and the nods of approval and ejaculations connected with it had subsided, another minister made an address, urging aid to aid in the establishment of a meeting in the city. Immediately afterwards, J. H. D. arose and announced that he would "occupy the pulpit" in a certain church that night. He then stretched his hands over the congregation and said, "All will now arise, please," and then with outstretched hands, pronounced a benediction. We then separated. There had hardly been time for one moment's reflection. It is possible, needless, just here, to remark on the difference between such a meeting—appropriate to almost any denomination except Friends—and Friends' Meeting in Philadelphia or England.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 251.)

The sufferings on a religious account, which conscientious Englishmen were exposed prior to the reign of Charles the First, had been chiefly owing to the efforts of the Government to support the discipline, way of worship and doctrines of either the Church of England or the Roman Catholic Church. But a new element—puritanism—was now growing into importance. Neal, in his history of the Puritans, in reviewing the reign of James the First, who died in 1625, about the time when George Fox was born, says, "It is evident that both popery and puritanism increased prodigiously, whilst the friends of the hierarchy [the officials of the established church,] sunk into contempt." This was owing in part to the characters of the

appointed by the king to high ecclesiastical positions, in selecting whom he had more regard to such as would yield a servile compliance with his commands, than to such as would fill their stations with reputation, and be examples of religion and virtue. In doctrines they approached more nearly to the Church of Rome, than their predecessors. The offence which these things gave to the common people inclined them to join with the Puritans, whose exemplary lives and awakening sermons led them to an abhorrence of everything that looked towards Popery.

The Puritans of that day were mostly inclined to the Presbyterian form of church government, which was founded on the system worked out by Calvin. In Calvin's "Institutes of the Christian Religion," every group of Christians is a Church, self-governing, independent of all save God, supreme in its authority over all matters ecclesiastical and spiritual.—In Calvin's theory, it is the Church which itself elects its lay elders and lay deacons for purposes of administration; it is with the approval and consent of the Church that elders and deacons, with the existing body of pastors, elect new ministers. It is through these officers that the Church exercises the power of diffusing the truth and of correcting error. The administration of discipline, the supervision of the moral conduct of each professing Christian, the admonition of the erring, the excommunication and exclusion from the body of the Church of the unbelieving and the utterly unworthy, belong to the joint assembly of ministers and elders. To this discipline, princes as well as common men are alike subject.

A striking illustration of this is shown in the interview between the Scotch Presbyterian preachers and James the Sixth of Scotland.—He had summoned them before his Council, and arraigned their meetings as without warrant and seditious. "Andrew Melville could not abide it, but broke off upon the king in so zealous, powerful and irresistible a manner that howbeit the king used his authority in most crabbed and choleric manner; yet Mr. Andrew bore him down, and uttered the commission as from the Mighty God, calling the king but 'God's silly vassal'; and, taking him by the sleeve, says this in effect, though with much hot reasoning and many interruptions: 'Sir, we will humbly reverence your majesty always—namely, in public. But since we have this occasion to be with your majesty in private, I must tell you there are two Kings and two Kingdoms in Scotland. There is Christ Jesus, the King—and his Kingdom the Kirk—whose subject James the Sixth is, and of whose kingdom not a king, nor a lord, nor a head, but a member. And they whom Christ hath called to watch over his kirk and govern his Spiritual Kingdom, have sufficient power and authority to do so both together and severally; the which no Christian king nor prince should control and discharge, but fortify and assist.'"

Declining to recognize any jurisdiction over the Church by king or prelate, it is no marvel that Presbyterianism was disliked and regarded as almost rebellious, by monarchs who believed that they had a Divine and inalienable right to govern their subjects in accordance with their own will. The Stuart family seemed unable to comprehend the altered state of the people of Great Britain, among whom the growth of intelligence and wealth had been accompanied by a corresponding demand for greater liberty, both political and religious. The life-long con-

flict in which they were thus involved led to the execution of Charles the First, and the expulsion from his throne of his son, James the Second.

The struggles of the civil war between Charles the First and the Long Parliament absorbed much of the thoughts of the contending parties. But there is abundant evidence that there were many who were not disposed to favor religious toleration. "We detest and abhor," wrote the London clergy in 1645, "the much endeavored toleration," and the Corporation of London petitioned Parliament to suppress all sects "without toleration."

Chief among these "sects" were the Independents, of whom Geffcken, in his "*Church and State*," says:

"United with the Presbyterians in their hatred of Episcopacy, the Independents differed from them in their demand for toleration and in rejecting the Divine right of Presbyterian government. Their main principle, which gave them their other name of Congregationalists, was the independence or co-ordinancy of each congregation. They held that a church, in accordance with Scripture, was a body of Christians assembled in one place appropriated for their worship, and that every such body was complete in itself, entitled to draw up its own rules, and to elect its own ministers. They had formed only a small minority at the Westminster Assembly; but when Parliament, where, under Vane and Cromwell, they secured their first triumph in the self-denying ordinance, ratified the resolutions of its divines, the real power had passed into their hands."

Many of the soldiers whom Cromwell had enlisted among his famous *Ironsides*, were men who were as hostile to the despotism of the national church as they were to the despotism of the king. When they had scattered the forces of King Charles, and were practically masters of the country, it was evident that their feelings must be regarded. After the victory at Naseby, Cromwell wrote to the Speaker of the House of Commons—"He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience."—And after the storm of Bristol, he used still plainer language—"From brethren in things of the mind, we look for no compulsion but that of light and reason." But the Presbyterian ministers complained bitterly of the increase of the sectaries, and denounced the toleration which had come into practical existence without sanction from the law; and the Parliament passed an "Ordinance for the suppression of blasphemies and heresies," which affixed imprisonment and death for holding certain doctrines. But so long as the Independents controlled the army, these ordinances could not be enforced on them.

In Schaffer and Herzog's Theological Encyclopedia, the following remarks are made on this subject:—

"The practice of religious toleration, based on the doctrine of religious liberty, is one of recent growth. In primitive antiquity, at least in the Aryan race, the head of the family was king and pontiff also. Religious and civil law were convertible terms. As families became united into larger political associations, each of the divisions preserved its own special divinities. The expression of religious opinion, so long as there was outward conformity, was in many respects unchecked. The safety of the State was supposed to depend upon the observance of the rites of the primitive religion: hence

the neglect of these was punished as a civil offence."

Christianity presented itself to the Roman people, not as the domestic religion of any one family, nor the national religion of any city or race; but as a universal religion—asserting supreme and exclusive sway. This was the root of the persecutions it suffered under the Roman emperors. The legal sanction of persecution was brought to an end by the Edict of Toleration issued at Milan, A. D. 313, by Constantine and Licinius. Punishments for holding erroneous sentiments—the ecclesiastical crime of heresy—were introduced soon after; and from the time of Constantine to a period long after the Reformation, the principle that heresy is a crime to be punished by the civil magistrate, is found embodied in the codes of all nations of Western Europe. The Reformation did not introduce into any Protestant country of Europe the principle of religious liberty, or even of toleration. In England it was not until 1677 that an act was passed abolishing the use of the writ *De heretico comburendo* (or, burning heretics,) by the civil authority.

(To be continued.)

Killing Time.—"Spare a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the great city one bitter cold night.—"Spare a copper, sir, and God will bless you."

Struck with the poor fellow's manner and appearance, the gentleman replied:

"You look as if you had seen better days. If you will tell me caudidly what has been your greatest failing through life, I'll give you enough money to pay for your lodging."

"I'm afraid I could hardly do that," the beggar answered, with a mournful smile.

"Try, mau, try," added the gentleman.—"Here's a shilling to sharpen your memory: only be sure you speak the truth."

The man pressed the coin tightly in his hand, and after thinking for nearly a minute, said:

"To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir; idleness ruined me."

"I believe your story," replied the gentleman; "and when I get home I will tell it to my own boys as a warning. I am sorry for you; indeed I am. But it is never too late to reform. Come to my office to-morrow, and let me inspire you with fresh courage."

And giving the man another piece of money, and indicating where he could be found, he hurried away.—*Christian Commonwealth.*

CARDINAL Woolsey, sick of the splendors and vanities of life, exclaimed: "Vain pomp and glory of the world, I hate you."

SELECTED.

SILENCE IS GOLDEN.

"Speech is silver; silence is golden."—*Dutch Proverb.*

When thoughtless impulse prompts the speech unkind,

Or hasty judgment stirs with passion blind;
When one harsh word may cloud a life with tears
And prove a canker in the coming years,
While calmer reason other light may shed,
Or deem, at least, the truth were best unsaid—
Silence is golden.

When rumor saps a brother's fair repute,
Or blatant tongues the wrongful deed impute;
Whilst thou canst nothing soften nor repel
The censure just, yet knowest still full well,
Whatever he lacks in merit or in fame,
From the harsh word he will not want for blame—
Silence is golden.

If 'twixt a mate and thee dissension spring,
And bitter speech or reckless taunt should sting,
And swelling anger tempt thee to let fall
The word that late repentance would recall
When thou hadst lost a jewel from thy life,
A love cut off, a friendship marred in strife—
Silence is golden.

When two are striving whom thou fain wouldst part,
But all the inmost feeling of thy heart
Sets with resistless current to one side,
And speech might show what justice bids thee hide,
And words of thine might be as oil on flame
To kindle passions reason ne'er could tame—
Silence is golden.

If, in the honest search for truth, thy way
Is crossed with doubt, and thou hast lost a stay;
But still the doubt's disclosure might destroy
The simpler faith that makes another's joy,
And thou hast nothing that to him can be
Like that thou tak'st perchance with sophists' plea—
Silence is golden,

If thou art standing for the changeless right,
And seeming error now confronts thy sight,
While strong conviction urges thee to say
What can but drive the wanderer from thy way—
To ban the doubt with which thou scorn'st to cope,
Forgetting that which passeth faith and hope,—
Silence is golden.

When evil men, in ruthless violence strong,
Pervert the right, condemn thee in the wrong,
And fierce response is burning to get free,
Which yet might wound a righteous cause through thee;
And thou dost know that Patience firm and calm
In Truth's resistless battle wins the palm—
Silence is golden.

When sacred calm proclaims the Holiest nigh,
And thou wouldst touch his garment passing by;
When—earthly cares shut out—low whispers come
From far-off realms, the spirit's sinless home;
And 'mid the hush of things that fade and flee
Thy being's Being nearer draws to thee—
Silence is golden.

—*Friend's Quarterly Examiner.*

THERE is a time which is given by the Lord God to mankind to see their sins, and a time to be made truly sorrowful for them, and unfeignedly to repent and to be forgiven in the name of the Lord Jesus Christ, who tasted death for every man; and a time to grow up in Christ, into dominion over sin and the devil, who is the author of it; so that we say this work is wrought gradually in men and women; people are not converted, washed and cleansed from all their sins, so soon as they come to the sight of them; but there is a strong spiritual combat or warfare to be known after man is convinced of his sin, before he be wholly dead to it, and redeemed from it, and the devil, who is the author of it; and all who believe in the spiritual and Divine light of Christ, which showeth them their sins, and *patiently wait therein*, they will see this work wrought in order to their salvation; though

they first sow in tears, they shall certainly afterwards reap in joy; and though their temptations, troubles and sorrows may be many, God will certainly deliver them out of them all.—*Wm. Gibson, in 1678.*

The Sioux Indian Troubles.

The public interest in the difficulties that have arisen in connection with a part of the Sioux Indians, has been so great, and the information concerning them has been so widely spread by the newspapers, that it would seem scarcely needful at this late date, to say much about them in THE FRIEND, were it not that the warm interest felt by our members in the aborigines of our country, renders it desirable to place on our pages some record of events that so nearly concern them. With this object we have grouped together a few items taken from various reliable authorities.

There are two hundred and forty-three thousand Indians in the United States. Of these there are some twenty-two thousand Sioux. Of these there have been some three thousand men, women and children among the hostiles. These were far from white settlements, and were surrounded by six or eight thousand soldiers. The rest of the Sioux were in their camp, or on their farms, and their children in school. There has been so much in the papers about it all that the public seemed to imagine that the whole Sioux nation, in all its several reservations, was on the war-path, and that towns and cities were in imminent danger. That is not true. There has been scarce a white man killed, except soldiers sent to disarm the bands, that have left their reservations. The schools have not been touched. Not an agent or teacher has been harmed. There has been no general uprising. It was a brief difficulty, and soon passed over.

The causes which led to the late unsettlement are various. For nearly eight years the question of ceding their lands has been kept before the Sioux, a perpetual source of agitation and disquiet. In 1882 a commission visited the Sioux and obtained a large number of signatures to an agreement to break the one great reserve of twenty-one million acres into six reservations, and to cede to the United States intervening surplus lands. Inasmuch as the Government offered in exchange only some cattle and the continuation of previous treaty stipulations, and as the signatures obtained were far from representing three-fourths of the adult males of the tribe (as required by the treaty of 1868), Congress very properly declined to ratify the agreement. An attempt the next year, by the same commission, to obtain the signatures of the required three-fourths, resulted only in failure.

In 1888 another commission was authorized to offer to the Sioux much more favorable and fair terms for the cession of lands; but the Indians displayed an unexpected shrewdness and intelligence in negotiation, and refused to take the amount offered, inconveniently remembering some non-fulfilled treaty obligations of the past, notably promises of maintained schools in their midst, and fixed a price for their lands much larger than the fifty cents per acre, less expenses of sale, which the Commission was authorized to offer.

In 1889 Congress passed an act authorizing a commission to offer the Sioux much more favorable terms for the lands sought, being \$1.25 per acre, plus expenses of sale for all lands disposed of to settlers within three years, seventy-five

cents per acre for the next two years, and fifty cents for the residue of the lands. This Commission, consisting of Chas. Foster and William Warner and General Crook, visited the Indians, obtained the consent of three-fourths of the adult males to the cession of about one-half their domain, and the country learned that at last there was no longer a "great Sioux reserve," but smaller ones on which the Indians would receive allotments and have separated interests and circumstances as bands as well as individuals.

One thing, however, remained to be done. The Commission in its negotiations had been called on by the Indians to construe the intent and meaning of certain provisions of the act, and among other things had found it necessary to assure the Indians, that the provisions of the treaties of 1868 and 1876 as to rations, issue of annuity goods and establishment and support of schools would continue in full force, without reference to the new agreement. It was the duty of Congress immediately and fully to carry out all the assurances given by the Commission, which, as the Commission states in its report, "became part of the contract between the Indians and the Government, in signing the deed for a part of their land."

As the contract for the sale of their land on the part of the Indians was based on these assurances, it could not justly be considered as completed until the United States had performed its part of the stipulations entered into by it and the Commissioners. Hence the proclamation of the Second Month 10th, 1890, by which these Sioux lands were opened to the whites for settlement as public lands of the United States, was practically an act of bad faith on the part of the President, and it was so regarded by the Sioux.

Unfortunately the Indian Appropriation act for the year beginning Seventh Month 1st, 1889, provided less for the support of the Sioux than the amount provided for the year previous. This necessitated a reduction in beef ration amounting to 2,000,000 pounds at the Rosebud agency, 1,000,000 at Pine Ridge, and proportionately lesser amounts at the smaller agencies. In regard to this the Report of the Commissioner, dated Twelfth Month 24th, 1889, says:

"This action of the Department, following immediately after the successful issue of our negotiations, cannot fail to have an injurious effect. It will be impossible to convince the Indians that the reduction is not due to the fact that the Government having obtained their land, has less concern in looking after their material interests than before. It will be looked upon as a breach of faith, and especially as a violation of the express statements of the Commissioner."

"Already this action is being used by the Indians opposed to the bill, notably at Pine Ridge as an argument in support of the wisdom of the opposition. Their line of argument is as follows: 'The Commissioners told us our rations would continue under the treaties just the same as before, but we find that so soon as we consented to the sale of our land, a large portion of our beef ration is taken away.'"

The discontent caused by these things was aggravated by the sufferings endured from hunger and disease. Wm. H. Hare, an Episcopal Missionary Bishop, whose field of service lay among these Indians, says:—

"The requisite number, three-fourth of the Indians, signed the bill [for the sale of the lands] and expectation of rich and prompt rewards ran high. The Indians understand little of the complex forms and delays of our Government. Six months passed and nothing came

three months more, and nothing came. But in the midst of the winter's pinching cold the Indians learned that the transaction had been declared complete and half of their land proclaimed as thrown open to the whites. Surveys were not promptly made; perhaps they could not be, and no one knew what land was theirs and what was not. The very earth seemed sliding from beneath their feet. Other misfortunes seemed to be crowding on them. On some reserves their rations were being reduced, and wasted, even when carefully husbanded, but over half the period for which they were issued. In the summer of 1889, all the people on the Pine Ridge reserve, men, women and children, were called in from their farms to the Agency to treat with the Commissioners and were kept there a whole month, and, on returning to their homes, found that their cattle had broken into their fields and trampled down or eaten up all their crops. This was true in a degree elsewhere. In 1890 the crops, which promised splendidly early in July, failed entirely later, because of a severe drought. The people were often hungry, and the physicians in many cases said, died when taken sick, not so much from disease as for want of food.

"No doubt the people could have saved themselves from suffering if industry, economy and thrift had abounded; but these are just the virtues which a people emerging from barbarism lack. The measles prevailed in 1889, and were exceedingly fatal. Next year the gripe swept over the people with appalling results. Whooping cough followed among the children. Sullenness and gloom began to gather, especially among the heathen and wilder Indians. A witness of high character told me that a marked discontent, amounting almost to despair, prevailed in many quarters. The people said their children were all dying from diseases brought by the whites, their race was perishing from the face of the earth, and they might as well be killed at once."

The *Independent* published a communication from W. J. Harsha, a minister of Omaha, which enumerates some of the causes of complaint made by the Indians—the bill includes the following:

1st. The Government failed to pay the fifty dollars per capita which the Indians understood they were to receive shortly after the General Crook commission left.

2nd. The Government failed to issue the wagons and implements which they understood were to be sent immediately.

3rd. At the Pine Ridge Agency especially, for a long time the flour issued to the Indians was full of worms, and the coffee had been wet, was full of dirt and had but little strength in it.

4th. The rations were so small that many, especially of the children, died of starvation.

5th. Despair when they heard that General Crook was dead. At some of the agencies the Indians waited for days after they heard the news.

6th. Some white man far up in the north deceived the Indians by personating the Messiah. Short Bull and Porcupine, both intelligent Indians and men of good character, saw some man whom they believed to be the Messiah, and they repeated accurately what this man told them. It was, in substance, Christ's teachings of peace, to which was added the instructions concerning the spirit dance, which was a peace dance, into the sacred precincts of which no weapon of war or anything made of metal was to be brought. The Indians endeavored to carry out these instructions, constantly saying: "He

said he would come quickly." They thought he would come especially to help the Indians and relieve them from the hunger from which they were suffering; for the Messiah had told Porcupine and all who saw him that he had come once to save the white people, but they would not listen and had killed him, and he showed them scars in his hands and feet.

7th. Anger caused by orders sent by some one in Washington to use force in stopping their religious dances.

8th. The total failure of all their crops, and the failure of the wild fruit crop of plums, strawberries, grapes, &c., of which they usually obtained large quantities.

9th. The order issued from Washington to further reduce their rations, which order was fully executed, and the beef ration cut down 1,000,000 pounds.

10th. Lies told by miserable half-breeds and low white men, about the nature of the Messiah dance, and the expectations of the Indians. The Indians all deny that they ever had any idea of war; they say the Messiah was coming to make peace.

11th. Irritation and anger caused by sending armed police within the holy precincts of the dance for the purpose of breaking it up, when the Messiah had said that no weapon or iron thing should be brought there.

12th. The coming of the census enumerator. The Indians all dislike him personally, and, as it seemed to them, he had no means of accurately counting them: they feared that when he sent in his report he would not tell the President that there were half as many as there really were; then the rations would be cut down again and they would all die of starvation."

One curious feature in the Sioux excitement, is what is called "The Messiah Craze"—the history of which is given by Alice C. Fletcher, as follows:—

"Some five or six years ago, a nominal convert to Christianity among the Cheyennes lost a near relation, and wandering forth alone with his sorrow, he fell into a trance. He fancied that he travelled on over the country, seeing buffalo and deer, but no human beings; at last he caught sounds as if a camp was near. As he listened, he distinguished the barking of dogs, the cries of children at play, the chatter of women, and the songs of men; following these sounds, he came upon a village, and recognized among the people living there his lost relations. Every one seemed happy and enjoying plenty. Buffalo meat was hanging up to dry, and the roast over the fire sent forth a savor stimulating to his appetite. While he stood glancing about, his eye caught sight of a faint line of light just beyond the encampment, which slowly increased in width and brilliancy until a luminous way stretched from the village up to the sky. Down the shining path, walking slowly toward him, came a figure clad in a robe. The person did not look like an Indian, nor yet like a white man; but when he came near, he told him that he was the God who long ago came to the white men, but they rejected him and put him to death. As he said this he opened his robe and showed the marks in his hands, feet and side. He recounted the continued disobedience of the white men, their persecution of the Indians, and said he was coming to earth once again, this time to succor his red children. He would take the land from the white people and give it back to the Indians; restore the buffalo and other game, so that there would be no more crying from hunger; and the dead and the living would be

re-united. All this he would do; but the Indians must wait for him to do it, and take him for their God.

The methods by which the white men were to be destroyed were revealed: it was not to be by any act of the Indians, but by a convulsion of nature. According to one version, a cyclone would clear the earth of our race. Another stated, that an earthquake would begin at the Atlantic Coast, tossing the people and swallowing them up, and would gradually travel west, rolling and gaping, as it advanced; it might take two years to thus cross the Continent. A third said, there would come a mighty landslide, and the Indians were told that they must all gather at a locality in South Dakota; men, women and children were to go there naked, taking with them nothing connected with their present life: there, naked and unarmed, they were to dance, waiting for the great land-slide; and when the earth began to move, they by their dancing, would be able to keep on top, and not be drawn under, while the on-moving mass would overwhelm the unmindful whites, burying them and their horses, their arms and their dwellings, leaving the new earth to the peaceful possession of the Indians. For this great event the believers must prepare themselves by accustoming their bodies to prolonged dancing, for if they should fail to dance as the land was sliding, they too would perish under the avalanche.

While the ghost dance was not a war dance, still, as by means of it the Indians were looking forward to their notion of an earthly paradise, which excluded our race, it was difficult for the average white man to believe that any people would be willing or able to refrain from helping by overt act toward bringing about the desired end. Therefore the ghost dance, as harmless in itself as any religious excitement, became an object of suspicion."

The fears and (we suppose) the blunders of an inexperienced agent, combined with the general distrust, induced the Government to send a large body of troops to the Sioux reservation, to restrain any possible outbreak of violence on their part. This movement was very irritating to the Indians, who had nothing but peaceable proceedings in their minds, who felt insulted by the want of confidence in them which was thus manifested, and were naturally led to fear that the presence of the soldiers might be the precursor of some massacre or other act of violence. Some of the bands withdrew from their reservations and sought refuge on distant and comparatively inaccessible portions of their territory, where they might perform their dances unmolested. In the excitement and unsettlement which prevailed, it would have been strange if no acts of violence had been committed; but, in a general way, the Indians appear to have exercised a remarkable degree of self-restraint, considering the arbitrary interference with their natural rights. General Miles, who was in command of the United States troops, appears also to have used much caution and patience in his efforts to avoid bloodshed. But his instructions no doubt were to disarm the Indians, and it was in an effort to effect this that the murderous conflict at Wounded Knee occurred.

The most reliable account of this which we have received, states, that one of the chiefs and his band, being alarmed at the coming of the soldiers, attempted to go to the Bad Lands to be out of their way; but finding that the path was blocked up by troops, concluded to return to Pine Ridge agency, sending forward a run-

ner to give information of his coming. He was not in a hostile attitude, for he had women and children of his band in company with him. When the word was received, a company of troops went out to meet him. They met peaceably, and came on together until night, when they encamped. The commanding officer directed that the women should be encamped apart from the men. This was done.

On the morrow, directions were given that the men Indians should be taken in squads of ten or twelve, and disarmed. The Indians gave up their arms sullenly, and all had been thus disarmed but one squad, when one of the young men of that squad fired his gun. The soldiers were standing around, each with his gun in position, and immediately fired. Thus was precipitated a conflict, in which a number of the troops were killed, and all of the Indian men and many of their women and children. That this bloody affray was unlooked-for by the Indians, is evident from their quietly permitting themselves to be almost entirely disarmed before it commenced; nor need we be surprised that in the excitement of the moment, one of their young men should have feared that the taking away of their guns was designed to be the prelude of their murder by the soldiers who surrounded them; and therefore followed the natural instinct of self-defence—however foolish we may deem his action.

It is reasonable to suppose that the Messiah craze, if let alone, would soon have exhausted itself—and that the non-appearance of any of the phenomena that had been predicted would gradually have convinced the Sioux that their expectations were unfounded. If a deputation of unarmed and sensible men, such as the Commissioner of Indian Affairs (who, it is known, volunteered to perform that service), had been sent to the scene of excitement, and measures taken at the same time to relieve the dearth of food, it is probable that the United States would have been spared most of the heavy expense, estimated at \$2,000,000, incurred by accumulating a large body of troops in that distant region, and the lives of those who perished in the encounters might have been saved.

The wife of T. H. Tibbles, herself an Indian (better known as Bright Eyes), having carefully investigated the causes of the Indian discontent, says:—

"The coming of the troops made the Indians very angry. It is a very sore point with them. They feel insulted to think that they should have been considered so bad that it was necessary to send the troops to them. There is a distinct tone of resentment whenever they speak of the subject. It is a feeling which they would not have if they felt that the Government had been justified in resorting to troops in actual self-defence against them. Even those Indians who are bitter against the hostiles for not coming in, feel, as one of them expressed it,— 'there would not have been all this racket and row if that fool agent had not sent for the soldiers.' Another said: 'What crime was there in those ghost dances, if they did fall into fancies and believe that they saw their dead relations and friends?' They say that the white people have a religion whose followers say they see the spirits of the dead and talk to them, and who say they can make tables move. Why don't they put a stop to their performances?' Another said: 'The white people have a religion where they all go into the woods to pray and sing, and where they get into fits. Why don't they put a stop to that?' Another said: 'Why don't

they tear up all the churches on the reserve, and stop all their sacred performances? The Indians believe as much in their own religion as the white people believe in theirs—and the whites have no more right to stop the Indians' sacred ceremonies than the Indians have to stop the whites. I didn't believe in the ghost dances, but all the same, I never thought of interfering with them.'"

We commend to the attention of our readers the following remarks of the *Independent*:

"One of the good results coming out of the late Indian disturbance is, that the country has been more than ever before impressed with the importance of taking the appointments to the Indian Service out of party politics, and placing them under Civil Service principles. The Commissioner of Indian Affairs earnestly advocated such action in his last annual report, and the Superintendent of Indian Schools also recommended it. The Board of Indian Commissioners recently sent a delegation to President Harrison to urge the adoption of this policy. Their recommendation received the close attention of the President, who has reserved the matter for fuller consideration when the pressing business of the present short session of Congress shall have passed. It is a hopeful indication that the conviction is deepening in the public mind that the 'spoils system,' applied to the Indian Service, inevitably brings into office many unwise and unfit persons in the Indian agencies and schools, and prevents that continuity and harmony in the work of educating and civilizing the Indian population which are so much desired."

Natural History, Science, etc.

Modern Manna.—The Director of the Central Dispensary at Bagdad has sent to *La Nature* a specimen of an edible substance which fell during an abundant shower in the neighborhood of Merdin and Diarbékir (Turkey-in-Asia), in Eighth Mo., 1890. The rain which accompanied the substance fell over a surface of about ten kilometers in circumference. The inhabitants collected the "manna," and made it into bread, which is said to have been very good and to have been easily digested. The specimen sent to *La Nature* is composed of small spherules:—yellowish on the outside, it is white within. Botanists who have examined it say that it belongs to the family of lichens known as *Lecanora esculenta*. According to Decaisne, this lichen, which has been found in Algeria, is most frequently met with on the most arid mountains of Tartary, where it lies among pebbles, from which it can be distinguished only by experienced observers. It is also found in the desert of the Kirghizes. The traveller Parrot brought to Europe specimens of a quality which had fallen in several districts of Persia at the beginning of 1828. He was assured that the ground was covered with the substance to the height of two decimeters, that animals ate it eagerly, and that it was collected by the people. In such cases it is supposed to have been caught up by a waterspout and carried along by the wind.—*The Independent*.

Ginseng.—In the course of the last sixty years, the country store-keepers of the Catskills and the Alleghenies have probably bought up some ten million dollars' worth of the vegetable product known as ginseng-wort—the root of the *panax quinquefolium*. Very little of that amount finds its way to North American drug stores,

but tons of the sweetish aromatic are exported to China, where its curative properties are supposed to be limited only by the number of human ailments, though it is principally prescribed for what doctors call asthenic disorders—the general exhaustion of body or mind. At the beginning of the present century, small quantities of the precious specific were sold in Peking for their weight in gold.—*The Voice*.

Night Voices.—Professor Herrero, of Para, Brazil, has made the night concerts of the Brazilian monkey the object of his special study, and comes to the conclusion that the howling serenades of the *Myutes Ursinus* and kindred species have a defensive purpose. Rarely, however, he says, these forest stentors exert the full power of their dreadful voices, except in special emergencies; they ring in an undertone as it were, and now and then indulge in a lilting crescendo, just by way of giving the prowling jaguar a hint of the uproar likely to follow a felonious attack. The giant-cats of the tropic it seems, do not like to betray their whereabouts by provoking a hue and cry of that sort, and considering the abundance of other game, probably need not much self-denial to give the monkey-minstrels a wide berth.—*The Voice*.

The Oil-Palm.—The oil-palm (*Elais guineensis*) abounds in Central Africa and in Brazil. It forms in some places extensive plantations, and grows to a height of sixty to ninety feet. Its leaves are feathery; the fruit consists of a fleshy orange-red pulp, in which is a hard kernel, the thick shell of which contains a small stone and the seed albumen. The best oil and the most abundant supply is obtained from the flesh of the fruit, which contains about seventy-two per cent. The albumen yields about forty-eight per cent. The fruit is allowed to lie until it has begun to rot; it is then bruised with wooden clubs in a little trench paved with flat stones, and most of the oil is collected in the middle of the pulp is then squeezed out by hand, and finally boiled. The oil is principally used for cooking purposes. The exports in oil are immense.

The Navassa Phosphates.—The phosphate deposits of the Island of Navassa, in the West Indies, are represented by E. V. d'Inville, Philadelphia, as occurring in two terraces; the one, of gray phosphate, in a low terrace from ten to seventy feet high, encircling the island; the other, of red phosphate, abounding in caves upon an upper flat, two hundred and thirty feet above the sea. The mineral occupies irregular fields or caves in a coral limestone, not exceeding deeper than twenty feet. This red variety contains over fifteen per cent. of iron and alumina, and probably some of the lime has been leached out. The island looks like a coral atoll. The phosphate must have been of organic origin and washed into the surface cavities, partly or wholly derived from the droppings of birds. There are one hundred and thirty acres of the gray variety more than half worked, while the red phosphate, though less valuable, is much more abundant.

Young Bears in the Zoological Garden.—The Zoological Garden of London has been who, ever so wild and strange, keep close to bars and quickly learn to look for and accept morsel from the hands of visitors. In the little grizzly bears this habit has been quite noticeable. In a very few days they recognized the keeper—soon they discovered that not alone was the dispenser of biscuits; and within a week they were accomplished beggars. W

remarkable aptitude they have learned the civilized form of requesting favors. Standing erect in front of their dens, with their arms thrust through the bars to the utmost, their long finger-like claws displayed with a supplicating action so like extending the palm—the dumb show is eloquent as words, “Give, do give us biscuits.” Their amusing gesticulation and childlike eagerness draw a continuous crowd; their appeal is irresistible to those who are happily supplied with provender, while those who are not are as disappointed as the suppliants themselves. *Ursus horribilis* is their name, and though their parents and grown-up relatives are, no doubt, very terrible animals, these young cubs of the tribe present, thus far, a by no means horrible aspect, but invite caresses rather than horror. Their bright little eyes have an appealing and almost pathetic expression, with something of truthfulness, too. Only over an extra-sized biscuit is their natural ferociousness aroused, when a short, sharp skirmish ensues. Soon over, however, for they lose no time in coming to the front again, and on their hind legs resume their observations and entreaties. They came from the State of Montana.”

Items.

New Jersey Legislature.—Several petitions have been sent to the Legislature of New Jersey asking that no act be passed by it which will make it lawful to open saloons for the sale of liquor on the portions of the First-day of the week, where it is now prohibited by law; and that gambling at horse-races may not be legalized. Within a few days an act has been introduced into the Legislature authorizing pool-selling at horse-races. It is greatly to be desired that through the blessing of Providence, this iniquitous attempt may be defeated, and that New Jersey may not have imposed upon her the responsibility of legalizing any form of gambling.

May the Government Control the Schools which it Supports.—Many years ago, when it entered upon the task of educating and civilizing the Indians, the government agreed that the various religious denominations should supply teachers for the schools, and left the course of instruction very largely to them. The Department of the Interior recently prepared a new “contract,” in which it was stipulated that the Indian office might prescribe the course of study and designate the text-books, and require the same evidence of the qualifications of the employees in contract schools as in the Government schools, that is the schools maintained and conducted by the Government without any ecclesiastical connection. It was held, and properly, that if the Government supplies the money for the education of Indian children, it has a right to say how this work shall be done. This new “contract” was sent to all the religious bodies which have been conducting the “contract schools,” viz: Catholic, Congregationalist, Episcopalian, Friends, Methodist, Mennonite, Lutheran Presbyterian and Unitarian, and was accepted by all of them except the Roman Catholic. The Bureau of Catholic Missions refused to accept it, refused to permit the Government to prescribe the course of study or designate the text-books, and objected to submitting the required evidence of the qualifications of the teachers; and yet of the \$660,218 appropriated for “contract schools” for 1891, the Catholic Church would receive \$363,349!

The whole question between the American people and the Roman Catholic Church, in the matter of education, is involved in this case. What the church demands as to these schools, she demands throughout the nation: Her share—and the lion’s share—of the school funds for the support of schools which she alone controls. On the other hand sound policy and good statesmanship demand that support and control shall rest in the same hands.

—*Christian Statesman.*

Reasons for Total Abstinence.—I have tried both

ways, and speak from experience. I am in *good* spirits, because I take *no* spirits; I am *hale* because I use *no* *ale*; I take no antidote in the form of drugs, because I take no poison in the form of drinks. Thus, though in the first instance I sought only the public good, I have found my own good also since I became a total abstainer. I have these four reasons for continuing to be one: First, my health is stronger; second, my head is clearer; third, my heart is lighter; fourth, my purse is heavier.—*Dr. Guthrie.*

Way out of Darkest England.—General Booth, of the Salvation Army, though much criticised, is steadily pushing on his plans to make a way for some men out of “Darkest England.” He proposes, as the English papers state, to spend \$350,000 in establishing what he calls the “City Colony” which, we believe, is an immense industrial institution with neat houses for workers. Fifty thousand dollars are to be expended in the provinces, and \$125,000 in founding a “Colony” in some land beyond the sea. The practical value of the scheme will soon be made visible.

Drinking Customs in Washington.—A well-known correspondent writes to more than one religious journal: “Recently I had occasion to express my belief that the statement made by a member of Congress affirming that more wine was consumed in Washington than in any other city of its population was correct. I accidentally saw the following paragraph in a letter, giving the personal experience of a New York lady, which I quote as further proof on the subject: ‘It is the custom in this town to serve punch at all afternoon teas, and even the unpretending “at home” days. Mrs. B. gives you rum punch, Mrs. X. has claret cup, Mrs. W. champagne cocktail in a glass bowl with a big ladle beside it. Dear me! When you get through at Mrs. W’s you don’t pay much attention as to what sort of beverage is to be found at the next hospitable mansion, but you drink it all the same. It is bound to have rum in it. Everything has rum in—even the tea. Yes, indeed. One lovely lady I know makes a specialty of “rum teas.” It consists of half-a-cup of hot tea, with sufficient Santa Cruz to fill up the receptacle. It doesn’t taste very strong—when you drink it. But it does taste strong afterward. I assure you that a round of teas in Washington means as many glasses of punch as the visiting cards you leave; and never has such a variety of this particular concoction been seen anywhere on the face of the earth—red punch, white punch, amber punch, pink punch.’ Comments are superfluous. The disgraceful story is fully set forth.”—*Christian Statesman.*

State Church in Wales.—On the 20th ult. Parliament voted on a resolution declaring in favor of the disestablishment of the Church in Wales. The vote was 203 in favor of the resolution, and 235 against it. W. E. Gladstone made a strong speech in favor of the resolution. He reviewed the history of the establishment of Christianity in Wales, and showed that the majority of Christians are not connected with the Established Church, but are Non-conformists, and that more money is raised voluntarily for the support of public worship by Non-conformists than is expended by the Established Church. The Nonconformists were really the people of Wales, the members of the Established Church were few and rich; the voice of the many was for disestablishment, and the Government could not consent to disregard that voice. This semi-religious controversy is not good for the temporary or social condition of the country, and ought to be ended. Sir George Trevelyan, in supporting the motion, stated that while the Established Church was endowed with £260,000, the people, out of their scanty earnings, paid £300,000 in support of the Non-conformist faith.

Reading Newspapers.—Secular newspapers are valuable, but one may overload his mind with their contents, and in that case the effect is not wholesome. A story has recently been published of a man who had almost yielded to despair over the condition of the world, and it was discovered that he read four morning and two evening dailies, but neither read a religious paper nor the Bible. One who reads six dailies regularly has no time to read

anything else, nor can he have any taste for the best kind of literature. His mind is kept in a whirl of excitement by the accounts of fires, floods, railroad accidents, murders, suicides, defalcations, and all sorts of crimes and calamities. The attitude of political papers toward the operations of the political party which they oppose tends to awaken suspicion, to destroy confidence and respect for humanity, and produce despair. Let the chief mental diet be something more substantial than a daily newspaper.

CHRISTIANITY, when soundly adopted, not only restrains the conduct, but no less, humbles the heart; and while it will not flatter men, is all-sufficient to save them.

THE FRIEND.

THIRD MONTH 14, 1891.

In the Life of John Roberts there is recorded an instructive conversation between that worthy Friend and the Bishop of Gloucester—before whom he was answering to a charge of not attending church. He compared the Common Prayer Book, which the Bishop endeavored to force others to use, to Nebuchadnezzar’s image, which the king ordered all to bow down to, and said: “I no more dare bow to thy Common Prayer Book, than the three children to Nebuchadnezzar’s image.” When the Bishop spoke of John’s religion as an upstart religion of a very few years’ standing, John replied, “Our religion, as thou mayst read in the Scripture (John iv.) was set up by Christ himself, between sixteen and seventeen hundred years ago; and He had full power to establish the true religion in his church, when He told the woman of Samaria, that neither at that mountain, nor yet at Jerusalem, was the place of true worship; they worshipped they knew not what. For, said He, *God is a Spirit*, and they that worship Him must worship Him in *Spirit* and in *Truth*. This is our religion, and hath ever been the religion of all those who have worshipped God acceptably through the several ages since down to this time; and will be the religion of the true spiritual worshippers of God to the world’s end; a religion performed by the assistance of the Spirit of God, because God is a Spirit; a religion established by Christ himself, before the mass-book, service-book or directory, or any of those inventions or traditions of men, which, in the night of apostacy were set up.”

Bishop. Yours is the strangest of all persuasions; for though there are many sects, and though they and we differ in some circumstances, yet in fundamentals we agree as one. But I observe you, of all others, strike at the very root and basis of our religion.

J. R. Art thou sensible of that?

Bishop. Yes, I am.

J. R. I am glad of that; for the root is rottenness, and truth strikes at the very foundation thereof. That little stone which *Daniel* saw cut out of the mountain without hands, will overturn all in God’s due time, when you have done all you can to support it.”

The remark of J. Roberts, that the root of the Episcopal system was rottenness, seems somewhat blunt; but we do not doubt it was the conviction of this honest man, who was at the same time so imbued with the spirit of charity, that he added: “I am fully persuaded there are in this day many true spiritual worshippers in all persuasions.”

He was thoroughly convinced of the spiritual nature of vital religion—that it was the result of the Grace of God operating on each individual soul, and bringing those who would yield to its leadings, into conformity with the Divine will, and into fellowship with Christ their Saviour. This was the Rock on which he believed the Church was to be built, even upon the internal revelation of Christ and the experience of his saving power in all who would submit themselves to his government, and earnestly follow Him in the path of regeneration.

But he saw that however worthy a man the Bishop himself might be (and in his intercourse with J. Roberts, he gave evidence of possessing some amiable qualities) yet the system of religion he professed was built upon ordinances and ceremonies invented and set up by man; and that its adherents depended largely upon the ritual performed by a set of priests who were set apart by other men and paid for the performance of the prescribed services. And *rottenness* was not too strong a word to use in describing the foundation of such a system. It would indeed be a great gain to the professing Church of Christ if its members were redeemed from any dependence upon priest-craft, or outward rites; and brought to feel that the whole work of their salvation must be wrought out by each one individually between themselves and their God.

SUMMARY OF EVENTS.

UNITED STATES.—The appropriations made by the Fifty-first Congress, just expired, reached the enormous figure of nearly a thousand millions of dollars.

During the last hours of Congress, which expired by limitation at 12 o'clock M. on the 4th instant, the Copyright bill was passed. It gives to all foreign authors the same copyright in our country which their countries extend to American authors—on this condition, that all the type-setting, stereotype making, press work and labor incident to the manufacture of the foreign book, shall be done in the United States.

An appropriation was added to the Deficiency bill, for the payment of the adjudicated awards (\$1,604,682), of the French Spoliation Claims. These claims, although time and again passed upon favorably by one or both Houses of Congress, and by the Court of Claims, have been under consideration nearly the whole of the Nineteenth Century.

The centre of population has moved from a point twenty-three miles east of Baltimore, in 1790, to twenty miles west of Columbus, Ind., in 1890.

The Census Bureau has announced the population of North Carolina, by races, as follows: Whites, 1,049,191; colored, 567,170; Indians, 1,571; Chinese, 15.—Total, 1,617,947. Of Texas: Whites, 1,741,190; colored, 492,837; Indians, 766; Chinese, 727; Japanese, 3.—Total, 2,235,523. Of Georgia, Whites, 973,462; colored, 863,716; Indians, 64; Chinese, 110; Japanese, 1.—Total, 1,837,353. Of Louisiana: Whites, 1,118,587; colored, 562,803; Indians and Chinese, 315, and Japanese, 39. In the parish of Orleans there are, 176,285 whites and 65,603 colored. In 35 parishes the number of colored people exceeds that of the whites, in some cases in the proportion of 15 to 1.

The South Dakota Legislature has passed an Australian Ballot bill, and it has been approved by the Governor.

The Michigan Senate has passed to third reading a bill granting municipal suffrage to women.

A despatch from Phoenix, Arizona, says that the Legislative Council has passed a Woman's Suffrage bill by a vote of 10 to 2.

The Gila River at Florence, Arizona, the crossing of the Phenix and Maricopa Railway, has, by reason of the recent floods, shifted its course nearly a mile, leaving bridges high and dry.

At the Brayton Ives sale in New York, on the 5th instant, the famous Gutenberg Bible, in two volumes, was sold to J. W. Ellsworth, of Chicago, for \$14,806.

Deaths in this city last week numbered 378, 23 less than during the previous week, and 33 less than during the corresponding period last year. Of the foregoing 206 were males, and 172 females: 52 died of consumption; 39 of diseases of the heart; 32 of pneu-

monia; 16 of cancer; 15 of bronchitis; 14 of convulsions; 13 of inflammation of the brain; 12 of croup; 12 of Bright's disease; 11 of inflammation of the stomach and bowels and 10 of diphtheria.

Markets, &c.—U. S. 4½'s, 102½; 4's, reg., 121; coupon, 122; currency 6's, 110 a 120.

COTTON was quiet and steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$22.50 a \$23.00; and spring bran in bulk, \$21.75 a \$22.00 per ton.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.25 a \$4.65; Minnesota, straight, \$4.75 a \$5.00; Minnesota patent, \$5.00 a \$5.50. Rye flour was quiet and steady, at \$4.12½ a \$4.25 per barrel; 100 barrels sold at the latter rate. Buckwheat flour was in small supply and quiet, at \$2.50 a \$2.60 per 100 pounds.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5½ a 5½ cts.; medium, 4¾ a 5 cts.; fair, 4¾ a 4¾ cts.; common, 4 a 4½ cts.; culls, 3½ a 3¾ cts.; fat cows, 2¾ a 3¾ cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4¾ a 5 cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Choice Chicago, 5½ cts.; good Western, 5½ a 5½ cts.; other grades, 5½ a 5½ cts.

FOREIGN.—The British Government has announced a Royal Commission to consider the labor question.

In the British Parliament on the 3d instant, James Stansfeld, the member for Halifax, moved that the Commons amend the Election law by enacting that no elector shall vote in more than a single district; that the term qualifying a person to vote shall be reduced to three months, and that the act qualifying a person to vote shall be simplified.

J. Stansfeld endeavored to make his motion in favor of "one man, one vote," a purely British measure, but Howorth, Conservative member for South Salford, moved an amendment to the effect that any alteration of the law would be inexpedient which did not provide that the different parts of Great Britain and Ireland should be represented in Parliament in proportion to their respective populations. This opened the Irish question, the mover of the amendment saying in support of it:

"Ireland is grossly over-represented. It is absurd that one small Irish town has eight times as much electoral power as a city like Dundee; six Irish burghs, each returning members, have a combined electoral vote hardly equalling the constituency I represent. Taking the Irish electorate as a whole, the representation far exceeds what is allotted to England and Scotland. It is here that reform is necessary, if anywhere." Upon a vote being taken, the Government had the extraordinary majority of 102 against James Stansfeld's motion, the vote being 291 to 189. How the Government secured its remarkable victory upon so important an occasion is explained by the fact that the Irish members were absent from their seats.

W. E. Gladstone was present and took a leading part in the debate, his speech in favor of "one man, one vote," being especially vigorous and effective.

General Booth has secured \$30,000 more than the half million which he declared to be necessary to begin his enterprise to aid "Darkest England."

The Manchester corporation, after careful deliberation, has decided to advance the sum of £2,500,000 required by the Manchester Ship Canal Company to complete the canal which is to connect Manchester with the sea, the company having exhausted its statutory powers of borrowing.

The French Government has prohibited betting on races.

The *Figaro* asserts that four deaths have occurred within five days as a result of the transfusion of blood according to the method of Dr. Bernheim. The *Figaro* declares that the Bernheim treatment is more dangerous than treatment by the Koch method. Dr. Bernheim, however, maintains that he has had success in eighty cases of tuberculosis.

Dr. Berlin, of Nantes, delivered a lecture on the 9th inst., on the results of experiments with goats' blood in 22 cases of tuberculosis. Of these patients, three who had advanced consumption died, while the others were all much relieved. One patient gained 22 pounds in three months. Dr. Berlin took the audience through the hospital to see the patients under treatment, and operated on two in order to show the simplicity of his method. He enjoined his hearers not to confound his system of injection with the unreliable process of transfusion.

The Bismarckian *Munich Allgemeine* asserts that the French Cabinet is divided on the question of forcing war with Germany. De-Freycinet, the French Minister of War, and Constans, Minister of the Interior, are urging the Government to seize the earliest chance to attack Germany; while the President Carnot, Ribot, the French Minister of Foreign Affairs, advocate peace.

In the German Reichstag, on the 6th instant, Chancellor von Caprivi, plead the necessity for two iron gunboats to guard the approaches to the Baltic. Dr. Windthorst, the Central party's leader, contended that the canal would not be completed before 1895, and that the building and equipping of gunboats could well wait. Chancellor von Caprivi asserted that the canal would be opened in 1895, and held that Germany ought to have vessels ready to protect it. A motion of Baron Manteuffel, the matter was again referred to the committee, the Government having sustained a decisive check to its ambitious scheme for a navy. The action of the House clearly declares the national opinion is adverse to any attempt to make Germany a great naval power, and that any contest with a foreign power must be fought out on land.

Emperor William is much discontented over defeat of his cherished idea of a grand navy.

A despatch received in Paris on the 5th inst., from Buenos Ayres, says: "The Bourse became panicky day on rumors of a fresh paper issue, and that the Government would probably have recourse to a national loan."

A syndicate, composed of 120 merchants, has arranged a plan by which they will lend the Argentine Government the sum of \$20,000,000. Consequently the Government has decided that no fresh issue of paper money will be made, and that the tax of 2 cent. recently levied on all deposits in private banks will be abolished.

Returns of the Dominion elections, held on the 4th instant, indicate that the Conservatives will have a majority of about 30.

NOTICES

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting of the Association will be held in the Committee-room of Arch Street Meeting-house, on Thursday evening, the 25th instant, at 8 o'clock.

Friends generally are invited to attend.

EDWARD MARIS, *Clerk*.

Philadelphia, Third Mo. 1891.

The Annual Meeting of the Corporation of "Friends Asylum for the Insane," will be held at the Committee-room, Arch Street Meeting-house, Philadelphia, Fourth-day, Third Mo. 18th, 1891, at half-past three o'clock.

THOS. SCATTERGOOD, *Secretary*.

WANTED.—The Board of Managers of the Tract Association of Friends is desirous of obtaining copies of their printed reports for the years—

1858—1859—1861—1863—1865—1866—1870 and all copies previous to the report of 1853—54.

They are desired to complete a series of them binding. Friends having a copy of one or more of the above-mentioned reports, would confer a favor by sending them to the undersigned.

JACOB SMEDLEY,

At the Repository 304 Arch St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The Spring Term will begin Third Month 17th, 1891. Those wishing to enter their children for that term will please make immediate application to

J. G. WILLIAMS, *Sup't.*

Westtown, Penn.

WANTED.—An experienced teacher to take charge of the school under the care of the West Chester parative Meeting, to enter upon her duties in the Ninth Month, next.

Applications may be made to SUSANNA SHARP or GILBERT COPE, West Chester, Pa.

DIED, at her home near Avondale, Chester Co. Twelfth Month 2d, 1890, of typhoid fever, SARAH THOMAS, wife of John Thomas, in the 73rd year of her age, a member of New Garden Monthly Meeting of Friends, Pa.

WILLIAM H. PILE'S SONS, PRINTERS.
No. 422 Walnut Street.

THE FRIEND.

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John Conran.

(Continued from page 258.)

To relate much more of the inscrutable judgments of God, which are past finding out but in the experience of them, may not be needful for me to do at present. I may say that "day after day uttered speech, and night after night declared knowledge"—quietness succeeded these fearful voices uttered from the mount, not through or by man, in it he had no share or portion; remission of the past seemed to [be spoken] in this quiet frame, and a voice to say, "go and do so no more." I was now brought into the school of Christ, in order to be instructed by Him in the law that was to be the government, through Him, of my future life; the old wine was poured out, the old heavens were rolled up as a scroll, I willingly surrendered them to the fire. I conferred no longer with flesh and blood, but gave up to the heavenly vision, and bowed down my ear to instruction, for He spoke now as never man spake; instead of whetting his glittering sword, and laying hold of judgment, He became my shepherd, and drew me to follow Him in the new way by the Shepherd's crook of his love, sometimes leading me into green pastures, refreshing my poor disconsolate mind. Then it was I thought I would joyfully run the way of his commandments and never be weary; here I would gladly have tabernacled, but I was to go down from the mount, and pass through the winter season, and mourn the absence of Him whom my soul was now taught to love, for the savor of his ointment was delightful unto me.

The same Divine principle [of light and life] which led me out of the forms and ceremonies to worship the Father in spirit and in truth, also led me by its secret teachings into a strait and narrow way, as to all superfluities in dress and address; and knowing in whom I had believed, the same hath preserved me in it to this day, and I trust will do so to the end, as there is no variableness with Him. Simplicity of dress and address is becoming a humble follower of a crucified Saviour, whose garment or vesture was so unlike the fashions of that day, that they cast lots for it as a curiosity, for it was without seam. There is a cross to many among us in these things, as the practice of them declares to the beholders whose disciples we profess to be; and although all power in heaven and earth is given unto Him, yet because the world in their

foolish vain hearts despise the wisdom of God in these things, intended to crucify us to the spirit of the world, and the pomps and vanities of it, they are ashamed of the cross, and would rather enjoy the pleasures of a sinful world, which are only for a season, than to suffer affliction with the people of God in the scoffings of the world. Although I knew that [the Quakers] held these testimonies, and that they were outward marks of union with them, nevertheless I was desirous to know the ground of them in myself, and not to take up any thing in which such great salvation was concerned, but from a clear conviction that it was from the living foundation God had laid in my heart, and not man.

The practice and use of the plain language is consonant with the rules of grammar and the language of holy men of old, as the Scriptures bear testimony; yet I was desirous to prove all things, to bring them to the standard of truth in my heart, and if they stood the measure of that, to cleave to them. I began to use this language sometimes, and at other times not, when in my infancy: my near kinsfolk, I heard, said I was beside myself, therefore it was a cross to use it in their presence; but denying the cross brought sorrow and weakness along with it, and a fear, that if I went down the steps of Jacob's ladder I should find it more difficult to recover the ground I had lost than even to ascend to another step. The prospect of the glorious crown of righteousness that was set before me as attainable through faithfulness, encouraged me to press forward; as I endeavored to do so I grew stronger, the yoke became easier, the burden light; and when through inadvertence an omission occurred, (for afterwards I never dared wilfully to transgress,) I always felt wounded in my spirit.

The change in my dress was a great cross, as I was always given to fashionable dresses, and at this time had sundry suits of apparel of this sort. I felt a solemn covering to come over my spirit early one morning, whilst in bed, which drew me into deep silence and attention, when I felt it required of me to conform to the simple appearance of Christ's followers; his garment was all of a piece, so ought mine to be, of a piece with my speech, my life and conversation. This felt to me a severe stroke; no shelter was now left for me, but I must appear as a fool to the world, my speech and then my garments would betray me that I had been with Christ, and professed myself to be one of his disciples. I wept bitterly, and pleaded the cross it would be to me before my friends and acquaintance, with the loss it would be to me in my present clothes; but all was silence to my complaints, and the heaven worked in the lump till the whole man was leavened into submission, and then I ran the way of his commandments with joy and alacrity of heart, so much so that I have heard in passing some people say they would give their oath I was a Quaker. Oh! saith my spirit, that all the family were so conspicuous, even in the outside, that they might be known thereby whose they are!

Another testimony we hold is, that we cannot with a good conscience, contribute in any wise to support the ministry of any church whatever, who derive their maintenance from their service at the altar; because we believe Christ is in this day the head of the true church militant, that his promise made to it before He ascended to his Father, "Lo, I am with you always, even to the end of the world," has been fulfilled, and is in this very day fulfilling, his Divine presence being felt where two, three, or more of his living children are met and assembled in his name. This being a truth that we fully believe, we are feelingly made sensible that He, the head of this body, qualifies and sends forth servants and handmaids, as of old, to minister, preparing them for his work and service, by various dispensations, baptisms and spiritual washings; and hands to them the bread which He has broken and blessed, and they have to hand it to the multitude, without any addition of their own. And these knowing in whom they have believed, will neither pay nor receive wages of any man, as the price of their labor; they are persuaded that He whom they serve is faithful and true, and having received their ministry without fee or reward, they freely give it, looking to Him who sent them for their recompense, which is the sheaf of peace in their bosom. I was willing to bear my testimony on account of tithes, the cross was freely submitted to: I had formerly made agreement for my tithes at forty shillings per annum, during the incumbency, the bargain was not done away, and my hay being in cocks, and a large quantity within the power of a large river, made me very uneasy, so that I wished the proctor would take his demand; there it lay, I believe, two or three weeks, and I did not feel at liberty to draw it till the bargain with the proctor was vacated. He readily gave me my liberty, telling me he expected nothing else from me, and he took that season, I think, twelve or thirteen meadow cocks for his forty shillings, which might be worth upwards of ten pounds.

Upon reading this account, some unbelieving person may query, how did I know but the subtle adversary had put on the appearance of an angel of light, and had deceived me? I answer such an one in the words of our blessed Lord, which are the words of truth; He says, "My sheep know my voice, and follow me, and the voice of a stranger they will not follow;" moreover we are desired to follow after the things which make for peace, and things whereby we may edify one another: now I never found anything but peace as the consequence of unswerving obedience in these particulars.

I have now given a brief recital of the cause I had to unite in religious fellowship with those with whom I have since continued to walk, subject to many scoffings and mockings from some of my kindred, as well as from many others, and was mercifully enabled not to turn my cheek from the smiter, but to bear them for his sake, who suffered more and worse, from sinful and perverse men. I rejoice and give thanks to my merciful Redeemer, that He has in mercy called

me from the receipt of custom, and has given me a portion in his service, and fellowship with his people; and I write these things hoping they may be blessed to some wayfaring traveller in the same road, that they may become as way-marks to them, and show thereby that it is not an unbeaten path, but others have travelled it before them, and found safety.

(To be continued.)

FOR "THE FRIEND."

Beautiful Colorado.

(Continued from page 258.)

As one travels through Colorado, he everywhere sees ditches constructed around hill-sides or down into the little valleys. They are for irrigating purposes. In summer-time the water flows through them, and is passed through the necessary outlets out on to the fields and orchards of the farmers, or on to the lawns of the towns and villages. These ditches are being built everywhere, and large sums of money are invested in their construction. There are now about 35,000 miles of ditches and laterals in the State.

The subject of irrigation is one of vast importance to Colorado and to the other States adjacent to the Rocky Mountain region. It is estimated that about 120,000,000 acres of land naturally unproductive from absence of rainfall, can be made productive if supplied with water. This arid country has a dry, sandy soil, absolutely now of no use; but if supplied with water, it becomes the finest and most productive land in the world. This cloudless sky and bright sunshine, when combined by irrigation with water applied just when needed and in just the necessary quantities, tends to yield the choicest vegetables, the finest flavored fruits, and the most abundant harvests. The humid East, with its uncertain showers and less rich soil, cannot compete with such conditions.

In many places up in the mountains, the rain-fall is gathered into reservoirs, and from them is distributed into the valleys and plains below. In some localities artesian wells are used; but they are not always practicable, because, in many places the life-giving fluid is not found beneath the surface. Some of the mountain streams are of a pretty good size when they start out on to the prairies, but sand-storms blow into them, and the porous soil absorbs the precious drops, until such rivers are almost lost and useless. Such waters can at the base of the hills be guided out into countless ditches and so distributed over a land thus made to blossom as the rose. It will be a great problem to decide who is going to control the water. I read that in some places fertile farms are being abandoned because people further up a stream will appropriate the waters for their own use. This seems a great shame, yet is possibly inevitable. Doubtless the whole subject will have to work itself out, and meanwhile some will have to lose, and many will gain, until a complete system of irrigation is established. Water-rights are held and sold like land, or any other commodity.

The majority of Colorado horses are somewhat different from Eastern horses. Most of them have a strain of Bronco blood in them. The "bronco" is the native horse, or Indian pony. A genuine Bronco is a small, wiry animal, and is neither especially graceful or intelligent. The wildness can never be bred out of them; and sometimes they will play an annoying trick at an unexpected moment, after allaying all suspicion of such misdeeds by long pre-

vious faithfulness. One favorite trick is "bucking." When one of these horses wants to "buck" a man off his back, he will with marvellous quickness throw his head down to his forefeet and at the same time elevate his back into a pyramid, and lift his hind legs into the air. His unfortunate victim is then shot out of the saddle in a hurry, unless so fortunate as to be an experienced horseman.

I must not forget the Rocky Mountain "Bursos"—the unconscious butt of many jokes.—Poor, patient, meditative-looking little brutes! They look like donkeys, only more so! They stand about three feet high. With stub noses, preposterous ears, barrel-like bodies fastened to funny little sticks of legs, and with tails like a bit of rope with tufts at the end—they are certainly picturesque, if not beautiful. They are useful animals, and will carry heavy burdens over the roughest mountain roads. I have seen them trot along with huge packages fastened on each side of them, larger than they themselves, making an amusing spectacle. Their market value here is about \$10 a-piece. Children like to play with them. It is quite funny to see the youngsters try to guide the obstinate little creatures one way, while they will demurely trot off in an exactly opposite direction.

Some of our wild animals are now-a-days driven far back into the regions more inaccessible to man. Possibly the most often seen are the coyotes—and I have even seen some of them from the car window, not far from human habitations. The coyote is of a yellowish-gray color, with a wolfish face and foxy expression, and a bushy tail. He is about the size of a large dog. The coyote is by nature a coward, but when hungry or cornered, proves an ugly antagonist. Deer-hunting is still a sport largely followed in some of the parks back in the interior part of the State. Bear-meat (which, by the way, is wretched, greasy food) is most always obtainable in the markets: and this attests that bruin is still an inhabitant of this portion of the world. Mountain lions are sometimes seen back in the mountains—but are hardly as large and fierce as their name indicates.

Birds are not plentiful. Magpies are everywhere through the pine forests. They assemble in great congregations and chatter and gabble by the hour. They are really quite handsome. The next numerous birds are the blue-jays. They are beautiful creatures, with imposing crests on the top of their heads, and are of a rich blue color, that glistens resplendently in the warm Colorado sunlight. The robin, that cheery bird whom we all love because he sings so happily in dismal weather, is found in this State. He seems rather smaller than his Eastern brother, but is just as lively and jolly. I must not forget the snow-birds. In winter, whenever a snow-squall comes driving down from the north, they too come along with it. They make flocks of many hundreds, that light all together on the snow, and pick the seeds as they talk and chirp to each other in chorus. They do not hop on the ground—they run. The poor little things fly against the telegraph wires, and are killed by the hundreds. As the snow disappears, they also go with it, as quickly as they came.

When one speaks about beautiful Colorado, he must not neglect the wild-flowers. I am not a botanist, and do not know many of their names; but it does not require a botanist to admire their marvellous variety and magnificent styles and coloring. They commence to bloom in the Fourth Month, and continue in one un-

broken parade until early fall. Nature is wonderfully lavish of her flowers in this State. On the plains, for miles in extent, the observer can see a carpet spread before him of all kinds of shapes and the richest shades of color. Up on the foot-hills, or rugged mountain sides, back in the darkened canons, they flourish and nod, and live and die, in places that man may never see them; but where the Creator alone can view his own chemistry and handiwork.

In early summer it is possible to go on a flower-hunting expedition of a morning and return at noon with 25 or 50 different kinds. All the tints of yellow, blue, purple, pink, red and crimson, are represented. I like the "painter brush"—it is a brilliant brush of red leaves that looks as if daubed in gaudy paint. The "locos" are beautiful things, almost exact like a hyacinth—in reds, purple and blue. A little distance they look like acres of hyacinths spread beneath the feet. I could spend of the columbines that bloom luxuriantly to a degree never dreamed of in the East. But my little knowledge of names and small supply of adjectives would soon give out, if I dared describe the one half of these lovely beauties: I shall content myself with saying a word about the far-famed cactus.

The cactus is my favorite. The flower is the only beautiful part—for the plant itself is a awkward thing. The kind we see around Colorado Springs, looks like a bunch of very thick green leaves, growing close to the earth and armed with little points, that stick most unmercifully the hand that incautiously seizes them. The flower grows right out from one of these leaves. But what a perfect thing it is! Not larger than a silver dollar—its leaves and petals are of a texture that nothing else in nature can rival. Its coloring is rich and warm and brilliant, and of an intensity that no art could reproduce. The most lovely reds, and exquisite pinks, and charming shades of yellow are found in this ideal and perfect flower. It has funny ways, too. I recollect last summer seeing one of these beauties out on the arid plain, and cut it off from its big leaf, and take it back to my room. As the bulb thickened it to its leaf was sticky, I crowded the knife point into it, so that it could be safely carried. Instantly the wounded flower closed up, as if it had been a thing of life. After reaching home, I put it in some water to revive it; but it only closed tighter and tighter. The next day another course was tried to persuade it to reveal its beauty: I laid it out in the hot sun, and soon, under this drying process, the leaf after another uncurled, until there lay before me my beautiful cactus of the day before.

(To be continued.)

FOR "THE FRIEND."

A Word of Encouragement.

In looking over the letters received during the past year, I met with the following paragraph, which seemed to contain a message of good cheer to those whose minds are exercised in reference to the Society of Friends.

"I believe and have afresh had a seuse of this morning to the tendering of my spirit, that we have no cause to be ashamed of our testimony to the Gospel of the grace of God, although tended at times with so much to depress, if close trials of faith permitted. The language of our Saviour has been brought to remembrance in a luminous manner to my instruction and relief. 'Take heed that your flight be not in

winter.' Keep the watch in these low proving dispensations.

"This song will be again sung in the land of Judah, 'We have a strong city; salvation will God appoint for walls and bulwarks.' We need not be anxious about an increase of members, as the concern is maintained to be preserved on the right foundation, and to bear a true testimony."

FOR "THE FRIEND."

Fear God.

What else? They who are familiar with the truths of the blessed Bible, know right well that to keep the commandments of God, becomes the duty of all that fear Him. Love puts all terror out of the way. When the love of God fills the heart, it becomes a pleasure to run the way of his commandments, rendering service as unto God and not unto man. Love forms the basis of every unselfish act, enabling the servant whose heart is filled with it, to "serve the Lord with fear, and rejoice with trembling;" not willing to do anything that might displease a merciful Being whose name is Love. Admitting that "Love is the greatest thing in the world," it remains for actions to prove whether we are in harmony with the command to do unto others as ye would that they should do unto you. Hatred of sin on one side of Truth is stamped in characters as legible as on the first page is written, "Love."

The question what is it, and in what manner does sin originate, finds a place in many hearts. But few, perhaps, who give place to such a question, but what find that in small things as well as great, the swift witness for Truth doth testify against all unrighteousness and ungodliness of men—causing feelings of great discomfort. God hath placed in man a principle called "Fear," which, when heeded, proves as "a fountain of Life, preserving from the snares of death." I remember that when quite young, a trivial circumstance caused me to become angry for a moment—immediately conviction followed, and with it repentance. The circumstance was this—that having godly parents, I feared to do anything at variance with their teaching; and as they taught the use of the plain language, I feared to disobey, though subject to the ridicule of young playmates. To say "you" to a single person was as naughty a thing as I dare venture upon; but I did it, and was made sorry for it.

"Let all the earth fear the Lord; let the inhabitants of the world stand in awe of Him. For He spake, and it was done: He commanded, and it stood fast."

"Let us therefore fear, lest, a promise being left us of entering into his rest, any should seem to come short of it."

P. R. GIFFORD.

PROVIDENCE, Second Mo. 26th, 1891.

In regard to taking children to meetings—it is certainly our duty so to do, and to endeavor rightly to impress their tender minds with correct and proper views of our being so concerned; it may have a lasting good effect. The evil seed starts its growth very early, and if we are not careful in the morning to sow the seed and in the evening to withhold not our hand, we cannot expect a growth in that which is good. While I thus write, I am sensible the work must be begun in ourselves, or we can do nothing that will be availing for the children. —From *Letters of the late Hannah Williams*.

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 259.)

The reader should bear in mind that in the time of the Commonwealth the Episcopal Church was not the ruling power in ecclesiastical affairs.

The present established Church of England is the lineal descendant of the old Papal Church, or rather is the same organization that existed in England in the middle ages, with some modifications. Henry the Eighth did not design to do much more than take to himself the power which the Pope had before exercised of making ecclesiastical appointments, and otherwise exercising a controlling influence. The archbishops, bishops and inferior orders of the hierarchy were still to exist, and perform their respective functions, but were to look to the King of England, instead of a foreign potentate, as their outward head and controller. The Episcopal system was maintained by his successors, both of the Tudor and the Stuart families, who regarded the more democratic principles of the Presbyterian form of church government, as they had developed in Scotland, as being opposed to their claims to govern by a Divine right, according to their own judgment and will, and untrammelled by constitutional limitations. The influence of the Lutheran reformation on the continent and the course of political events, gradually introduced some changes in the laws that governed, and the practices that prevailed in the established Church, but without interfering with the Episcopal system.

The translation of the Bible into the English language and the freedom of its circulation among the people, had an important bearing both upon the intellectual and religious development of the people. Says Green, "So far as the nation at large was concerned, no history, no romance, hardly any poetry save the little-known verse of Chaucer, existed in the English tongue when the Bible was ordered to be set up in the churches. Sunday after Sunday, day after day, the crowds that gathered round the Bible in the nave of St. Paul's, or the family group that hung on its words in the devotional exercises at home, were leavened with a new literature. Legend and annal, war song and psalm, State-roller and biography, the mighty voices of prophets, the parables of Evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning. The disclosure of the stores of Greek literature had wrought the revolution of the Renaissance. The disclosure of the older mass of Hebrew literature wrought the revolution of the Reformation.

"The language of the Hebrew, the idiom of the Hellenistic Greek, lent themselves with a curious felicity to the purposes of translation. As a mere literary monument the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language.

"For the moment, however, its literary effect was less than its social. The power of the book over the mass of Englishmen showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to ordinary Englishmen; and when we recall the number of common phrases which we owe to great authors, the hits of Shakspeare, or

Milton, or Dickens, or Thackeray, which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which colored English talk two hundred years ago. The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one; and the borrowing was the easier and the more natural that the range of the Hebrew literature fitted it for the expression of every phase of feeling. When Spenser poured forth his warmest love-letters in the 'Epithalamion,' he adopted the very words of the Psalmist, as he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sun burst with the cry of David: 'Let God arise, and let his enemies be scattered. Like as the smoke vanisheth, so shalt thou drive them away!' Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardor of expression that with all its tendency to exaggeration and bombast we may prefer to the slipshod vulgarisms of to-day.

"But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. The Bible was as yet the one book which was familiar to every Englishman; and everywhere its words as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. The whole moral effect which is produced now-a-days by the religious newspaper, the tract, the essay, the missionary report, the sermon, was then produced by the Bible alone; and its effects in this way however dispassionately we examine it, were simply amazing. The whole nation became a church. The problems of life and death, whose questionings found no answer in the higher minds of Shakspeare's day, pressed for an answer not only from noble and scholar but from farmer and shopkeeper in the age that followed him."

In accordance with this is the remark of Carlyle, "That the sense of difference between right and wrong had filled all time and all space for man, and bodied itself forth into a heaven and hell for him; this constitutes the grand feature of the Puritan age."

Besides the free use of the Bible by the people at large, another change which had been introduced was the reading of the liturgical services in the English language instead of the Latin, which was the former practice. For this purpose the Book of Common Prayer was prepared—consisting mainly of the same portions of Scripture as had been contained in the old Latin Missals of the Roman Catholic Church.

Although the translation into English was acceptable to those who had imbibed the spirit of reform, yet they were dissatisfied with the retention of some of the old ceremonies—especially the use of the *surplice*, the sign of the cross in baptism, and kneeling at the reception of the sacraments—which they regarded as superstitious ceremonies. The abolition of these forms may seem of little practical importance, yet, as Green observes, they were in fact of large significance. "To reject the sign of the cross in baptism was to repudiate the whole world of ceremonies of which it was a survivor. The disuse of the surplice would have broken down the last outer difference which parted the minister from the congregation, and manifested to every eye the spiritual equality of layman and priest. Kneeling at the Communion might be a more act of reverence, but formally to discon-

tinue such an act was emphatically to assert a disbelief in the sacramental theories of Catholicism." The correctness of these observations is confirmed by the reasons advanced by the Puritans against these ceremonies, as recorded by Neal. That the cross is one of the images to which the Papists give religious adoration, and that they regard the water in baptism as having no spiritual virtue in it, without this symbol; that the surplice is one of the vestments without which, under the Papal system, nothing can be consecrated; that kneeling at the sacrament arose from the notion of the transubstantiation of the elements, and is used by the Papists in the worship of their breaden God; who admit they should be guilty of idolatry in kneeling before the elements, if they did not believe them to be the real body and blood of Christ.

Although Puritan sentiments had considerably spread in England in the reign of Charles the First, yet the bulk of the people were satisfied with Episcopal government, and Lord Clarendon says, the Long Parliament were all members of the established church, and passed a resolution that none should sit in their house but such as would receive the communion according to the usage of the Church of England. In their conflict with the king in defence of political liberty, they were forced to seek the aid of the Scotch armies, and this was only given on the condition of their adopting the League and Covenant, by which the Scottish people had bound themselves to maintain their rights. Thus it was a political necessity which strengthened the Puritan cause and gave Presbyterianism the ascendancy over Episcopalianism in the counsels of the nation.

The bishops had been the instruments of arbitrary power, and the agents in many cruel proceedings, and the Long Parliament was early engaged in a controversy with them, being desirous of "clipping their wings," and taking from them the powers which they had so much abused. Committees were appointed by the House of Commons, in 1641, to send ministers to places where there were vacancies; and to examine the complaints made against such as were immoral or otherwise objectionable.

Lord Clarendon observes that the Parliament were sensible that they could not carry on the war, but by the help of the Scots, which they were not to expect without an alteration of the government of the Church. Under this pressure a bill was passed in 1642, "for the utter abolishing and taking away of all archbishops, bishops" and other officers of the church. The funds were to be applied in part to the maintenance of preaching ministers, as shall be appointed by Parliament.

The proceedings of Parliament as to matters of religion showed, that whether its members favored Episcopacy or Presbyterianism, they were alike imbued with an intolerant spirit; and that it required the strong arm of Cromwell, backed by his Ironsides, to extort from them an unwilling assent that those to whose valor they owed their safety from the wrath of the king, should enjoy the same religious privileges as themselves.

(To be continued.)

"In the heart of London there are old churches of fine architecture, and with accumulated endowments, where a congregation of twenty on Sabbath-day morning would excite surprise, and this simply because the banks, warehouses and offices surrounding them do not contain the families out of which church-goers come."

FOR "THE FRIEND."

ON THE BEACH.

Like dawn from darkness of the sea
The billows brighten on the shore,
And strange and shuddering rise for me
The long blank bluffs in prophecy,
Foreboding evil from the endless roar.

The waves join lucent leaves and bough
To blossom snow-pure into foam,
Then turn them timidly, and now
They press in ever hastened flow
As if the beach at last were home.

O dawn incessant, breaking clear,
Around the heedless marge of earth,
Whitening the sands and sea-weed near,
And murmuring mystery in my ear,
How simple, beautiful thy birth!

As white waves loosened on the strand,
Are bound in depths I may not know,
So gleam about our way of sand
Hints of the boundless and unplanned,
Infinity's fine ebb and flow.

CHAS. H. BATTEY.

A LESSON.

Thoughts upon viewing the eagles in their cage in the Zoological Garden, Fairmount Park.

Exposed to the gaze of every passer by,
The caged eagles sit each weary day,
And through the bars they glance at the blue sky,
And lift their wings as if to fly away
Far from the haunts of men, to mountains high,
Above the mists and clouds, to regions fair;
But then, they view their bars with hopeless sigh,
And sigh again with gloom and sad despair.
Not so those souls with Heavenly visions blest;
Though like the caged eagles longing for the sky,
Awhile they flutter here with love's unrest:
Within the bars of life their days go by:
But some glad day Death's angel opes the door,
And then they soar for home, to sigh no more.

—R. J. Williams.

The Smoking Flax and Bruised Reed.

"A bruised reed shall He not break, and smoking flax shall He not quench."

When evening choirs the praises hymned
In Zion's courts of old;
The high priest walked his rounds, and trimmed
The shining lamps of gold;
And if, perchance, some flame burned low,
With fresh oil vainly drenched,
He cleansed it from its socket, so
The smoking flax was quenched.

But thou who walkest, Priest most high!
Thy golden lamps among,
What things are weak, and near to die,
Thou makest fresh and strong;
Thou breathest on the trembling spark
That else must soon expire,
And swift it shoots up through the dark,
A brilliant spear of fire!

The shepherd that to streams and shade
Withdrew his flock at noon,
On reedy stop soft music made
In many a pastoral tune;
And if perchance, the reed were crushed,
It could not more be used—
Its mellow music marred and hushed,
He brake it, when so bruised.

But thou, Good Shepherd, who dost feed
Thy flock in pastures green,
Thou dost not break the bruised reed
That sorely crushed hath been;
The heart that dumb in anguish lies,
Or yields but notes of woe,
Thou dost retune to harmonies
More rich than angels know!

Lord, once my love was all ablaze,
But now it burns so dim!
My life was praise, but now my days
Make a poor, broken hymn;
Yet, ne'er by thee am I forgot,
But helped in deepest need—
The smoking flax thou quenchest not,
Nor break'st the bruised reed.

W. B. Robertson, of Irvine, in *Zion's Advocate*.

FOR "THE FRIEND."

Is our testimony to a pure Gospel minister to be modified?—Is our present plain style of dress to be laid aside for one more in accordance with worldly custom; so that our ministers cannot be distinguished in any respect from ministers of other religious denominations?

These questions are not asked in a censorious spirit; but in a desire to see the principles of the Society of Friends, as taught by Fox, Pennington, Barclay, and others—and the practices which have grown out of those principles upheld.

The ease with which some of our leading and hitherto highly esteemed members can *involve* and *press* persons who are not plainly dressed to take the head seat in our Select and general Quarterly and other meetings, has alarmed some of us.

If the Friends who so invited and pressed these persons to the front, had *not* been plainly dressed themselves, and had not advocated the plainness in others, it would not have occasioned so much uneasiness; but in some instances they were of this class.

These persons of inconsistent appearance when so invited and pressed, have in some instances recently appeared in supplication, before the meeting was fully gathered, and, so after in exhortation, to services which our Society until recently has uniformly discouraged except under a recognized and approved qualification. Is this all to be changed, and we become like other Yearly Meetings which have given up the appearance of Friends: that the Quakerism for which our ancestors contended and suffered, and of which we now enjoy the fruits in our civil and religious liberty, is to be given up—for a so-called religion which does not require us to be "changed men and women before we attempt to change others." I hope not. If there is "a cloud now resting on our tabernacle," had we not better wait true and quiet submission to the Divine will until the command is clear and plain as what is best? ***

Avoid Evil Company.

The *Christian Advocate*, of New York, mentions the case of a man named *M'Cauley*, who had been arrested in that city in company with two thieves, on a charge of aiding them in the commission of crime. After two months' imprisonment his trial came off, and the judge discharged him, there being no evidence of guilt. In response to a complaint made *M'Cauley's* lawyer, that so long an imprisonment of an innocent man was unjust, the judge made some pertinent and sensible remarks.

He declared that in nearly every case where a man is indicted he is not absolutely innocent although he may not have committed the particular crime charged against him, and that when an innocent man is arrested it is nearly always the case that he has been seen in company or in places where no honest man should be found, or under suspicious circumstances some kind. "You, *M'Cauley*," said the judge, "were arrested in a saloon with two thieves. You would have gotten in no trouble had you avoided evil company and objectionable places."

These facts contain valuable lessons. Saloons are places of resort for criminals. They are schools in which criminals are trained, and armories where they equip themselves for battle against the peace and rights of society. They are places of rendezvous where criminals

FROM THE CHRISTIAN ADVOCATE."

The Street of Hell.

BY R. T. CROSS.

There are in the United States about one hundred and eighty thousand liquor stores. If formed into a street, with a row of saloons on each side, allowing only twenty-five feet to each one, they would make a street about four hundred and twenty-six miles long. Let us imagine the saloons brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end. Come with me, if you have the nerve and patience, and we will stand at the lower end of that street and see what comes out of it in one year.

What army is this that comes marching along in solid column, five abreast, and extending eight hundred miles? It is the army of seven million men and women who daily enter those saloons for intoxicating drinks. Marching twenty miles a day, it will take them forty days to pass us.

At last they are gone, but out of their ranks has dropped and fallen to the rear another army, marching five abreast and eighty-five miles in length. In it are five hundred thousand and drunkards. They are men and women who have lost control of their appetites, and who more or less frequently get drunk and make beasts of themselves. Scan them closely as they go by. There are gray-haired men and fair-haired boys among them. There are, alas! many women in that army sunk to deeper depths than the men, because of the greater heights from which they fell.

See the trembling limbs, the palsied hands, the untidy appearance, the bleared faces, the blood-shot eyes. They march with unsteady step and in zigzag lines, and it will take them nearly a week to go by. It is a sad and sickening sight—but do not turn away yet, for here comes another army, one hundred and twenty-five thousand criminals. From jails and prisons and penitentiaries they come. At the head of this army is a long line of persons whose hands are smeared with human blood. With ropes around their necks, they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while they were under the influence of drink.

But hark!—whence comes those unearthly yells, and who are these,—bound with strug chains and guarded by strong men, that go raging by? They are raving maniacs, made such by strong drink. Their eyes are tormented with awful sights and their ears ring with horrid sounds.

But what gloom is this that pervades the air, and what is the long line of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died from alcohol are being carried to their graves. Drunkards do not have many friends to mourn their loss, and we can put thirty of their funeral processions into a mile. We thus have a procession three thousand three hundred and thirty-three miles long. It will take a good share of the year for them to go by, for funeral processions move slowly; yes, most of them do, but every now and then an uncoffined corpse in a rough cart is driven rapidly by, and we hear the brutal driver sing:—

"Quick! rattle his bones over the stones!
He's only a pauper, whom nobody owns!"

Look into the coffins as they go by. See the

dead drunkards. Some died of delirium tremens, and the lines of terror are still plainly marked on their faces. Some froze to death by the road-side, too drunk to reach their homes. Some stumbled from the wharf and were drowned. Some wandered into the woods and died, and their bodies rotted on the surface of the earth. Some blew their own brains out. Some were fearfully stabbed in drunken brawls. Some were roasted in burning buildings. Some were crushed to shapeless masses under the cars. They died in various ways—but strong drink killed them all, and on their tombstones, if they ever have any, may be fitly inscribed: "He died a drunkard's death."

Close behind them comes another long line of funeral processions; we know not how many—but they are more numerous attended by mourning friends. They are the funeral processions of those who have met death through the carelessness and the cruelty of drunken men. Some died of broken hearts. Some were foully murdered. Some were burned to death in buildings set on fire by drunken men. Some were horribly mangled on the railroad because of drunken engineers or flagmen. Some were blown up on a steamboat because a drunken captain ran a race with a rival boat.

But here comes another army, an army of children, innocent ones upon whom has been visited the iniquities of their fathers. How many are there? Five hundred thousand.—Marching two abreast, they extend up the street seventy-five miles. Each one must bear through life the stigma of being a drunkard's child. They are reduced to poverty, and want, and beggary. Many of them are idiots, made such before they were born, by brutal, drunken fathers; and, worse than all the rest, many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill up the ranks of the awful army of drunkards that moves in unbroken columns down to death.

It has taken a full year for the street to empty itself of its year's work; and close in the rear comes the vanguard of next year's supply; and if this is what strong drink does in our land in one year, what must be the sum-total of its awful results in all the world through the long centuries?

Thus far we have listened to the story that the figures tell. But they cannot tell all. They cannot tell us how many unkind and cruel words strong drink has caused otherwise kind and tender-hearted husbands and fathers to utter to their dear ones. They cannot tell us how many heavy blows have fallen from the drunkard's hand upon those whom it is his duty to love and cherish and protect. They cannot tell us how many fond expectations and bright hopes which the fair young bride had of the future have been blasted and turned to bitterest gall. They cannot number the long, weary hours of the night during which she has anxiously awaited, and yet fearfully dreaded, the heavy foot-fall at the door.

Figures cannot tell us how many scalding tears the wives of drunkards have shed, nor how many prayers of bitter anguish and cries of agony God has heard them utter. They cannot tell us how many mothers have worn out body and soul in providing the necessities of life for children whom a drunken father has left destitute. They cannot tell us how many mothers' hearts have broken with grief as they saw a darling son becoming a drunkard. They cannot tell us how many white hairs have gone

disposed persons meet to concoct wickedness and plan campaigns of mischief and hold councils of diabolical warfare. To be seen entering or coming out of a saloon is itself a suspicious circumstance. An honest and good citizen goes into one only when necessity compels him to do so, and then with great reluctance.

When urgent business requires true and noble men to visit these suspicious places, they often take the precaution to have a friend accompany them as a witness.

Honest men who go about their business and discard the company of the vile are indeed usually safe from arrest and punishment. They escape other misfortunes also. Although the habit of places where bad men resort may not be a criminal, he cannot escape a tainted mind. The language, the scenes, and the spirit of the witnesses in such places must leave an impression on the soul.

"Am I Going Up or Down?"—Recently I was on a street car when it occurred to me that I was going in the wrong direction. Asking the conductor whether I was going up or down, he replied, "You are going down." As I wanted to go up-town instead of down-town, I left the car immediately, and took one that was going up. The question seemed to echo itself, "Am I going up or down?" There is more than one kind of travelling—there is a thought travel. Are our thoughts taking us down or up? It strikes me these days that a good many people are on the wrong car. I was in a comfortable seat, only I was going down instead of up. Spiritual travel is of the utmost importance. We first want to settle where we want to go. Surely we want to go on unto perfection. Then we ought to make sure we are on the right road. If our object is physical perfection, then take the right car; if mental improvement, we must get the right train; if spiritual perfection, there is only one way. The Master said, "*I am the way.*" To know Him, to be like Him, is going up. To be patient and loving and long-suffering is *going up*; to be harsh and intolerant and unforgiving is *going down*. Settle it, that to believe in Christ, to obey Christ, is ever *going up*, ever ascending to that "city which hath foundations, the city of God."—*Ladies' Home Journal*.

Meditation on Dew.—Soon as the evening comes, this penetrating, invincible moisture embalms each herb and flower and fruit that grows, when sultry heats and winds have caused the various tribes of vegetation to languish and pine with sickly drouth. This wondrous cordial falls upon their drooping heads and makes them bloom afresh in health and beauty. But, how admirable!—this gentle dew—when it distils its treasure into nature's cup; is neither heard by the quickest ear nor seen by the sharpest eye; it makes no noise; it makes no show. What a striking emblem is this of that Divine anointing from above, which descends on heavenly souls! The Lord says by Hosea his Prophet, "I will be as the dew on Israel;"—heavenly dew. This is the still, small voice of the Holy Spirit, which is not to be found in the whirlwind of fleshly works and passions. As the dew descends when all is still, when all is wrapped in silence; so it is in the silence of all flesh with its noisy workings that this sacred unction distils upon the soul, and causes it to grow as the lily, and send forth its fragrance as the vine of Lebanon.—*Selected*.

down in sorrow to the grave, mourning over drunken children. They cannot tell us how many hard-fought battles the drunkard, in his sober moments, has fought with the terrible appetite; how many times he has walked his room in despair, tempted to commit suicide, because he felt that he could not conquer the demon. And finally, we cannot search the records of the other world to tell how many souls have been shut out from that holy place, where no drunkard enters, and banished to the region of eternal despair by the demon of drink.

What man, what woman, what child, would not vote to have that whole street, with its awful traffic in the infernal stuff, sunk to the lowest depths of perdition, and covered ten thousand fathoms deep under the curses of the universe?

MINNEAPOLIS, Minn.

THE unprofitable manner in which hours of social intercourse are too often spent, has been lamented by many. It may not be desirable, nor is it always profitable, to introduce strictly religious subjects on every occasion. Sacred things should be handled with reverence and feeling, or we shall be in danger of making an unholy use of that which is holy. But it is very possible to converse on ordinary things in the spirit of religion; we may aim to improve ourselves or others, and not merely pass away the time in tales of wonder. We cannot be walking with God in a heavenly, tender frame of mind, or with any just sense of our position, as standing on the brink of eternity, while we propose to ourselves no higher object than amusement—no accession of ideas—no elevation of devout affections. Can our communications “administer grace to the hearer,” when the amount, if written down, would shame a wise man, and distress the mind of a sincere Christian?

There is also, with the young and old, a prevalent and bad habit of talking of persons rather than of things. This is seldom innocent, and often pregnant with many evils. Such conversation insensibly slides into detraction; and by dwelling on offences, we expose our own souls to contagion, and are betrayed into feelings of pride, envy, and jealousy; and even when we speak in terms of commendation, “we are sure to come in with a ‘but’ at the last, and drive a nail into our neighbor’s reputation.”—*Selected.*

To-morrow.

“I will plough my field to-morrow,” said Jeannot. “I must not lose any time, as the season is advancing; and if I neglect to cultivate my field, I shall have no wheat, and, as a consequence, no bread.”

To-morrow arrived. Jeannot was up by daylight, and was about going out to get his plow, when one of his friends came to invite him to a family festival. Jeannot hesitated at first; but, on reflecting a little, he said: “A day sooner or later makes no difference for my business, while a day of pleasure once lost is always lost.” He went to the festival of his friend.

The next day he was obliged to rest himself, because he had eaten a little too much, and drank a little too much, and had a headache. “To-morrow I will make up for this,” he said to himself.

To-morrow came; it rained. Jeannot, to his great grief, was unable to get out all day.

The following day it was fine, and Jeannot felt himself full of courage; but unfortunately his horse was sick in his turn. Jeannot cursed the poor beast.

The following day was a holiday, and he could not, of course, work. A new week had commenced, and in a new week a great deal of work may be done.

He began by going to a fair in the neighborhood; he had never failed to attend it, and it was the finest fair held within ten miles. He went afterwards to a christening of a child of one of his nearest relations, and afterwards to a burial. In short, he had so many things to occupy him that when he began to plough his field, the season of sowing was past; thus he had nothing to reap.

When you have anything to do, do it at once; for if you are master of the present, you are not so of the future; and he who always puts off his business till to-morrow, runs a great risk of never being able to finish anything.

Natural History, Science, etc.

The Sympathetic Note.—I was introduced to Professor Zahn, who has the museum in charge, a wide traveller and a very conversable man. Happening to mention to him the subject of sound with reference to vibrations upon the earth’s surface, he took me into one of the rooms, and taking a tuning-fork of very large size, vibrating when struck 512 times per second, he placed another of exactly the same size at the remote end of the hall; then drawing a bow across the first, he caused it to vibrate. He placed his arm upon it, immediately stopping the vibrations, but the other fork in the other part of the room continued to vibrate loud and long. It was the power of the sympathetic note. No effect would have been produced, unless the fork struck had been the exact size of the other, or a multiple of the number of that fork. The same fork would cause a machine to revolve when making a sound, but forks of different vibration would have no effect.

Ravages of Marine Worms.—The San Francisco docks are subjected to almost daily inspection, in order that the ravages of the *teredo* and other marine worms may be guarded against. An *Alta* reporter accompanied Superintendent Manson on his rounds the other day. Under the wharves the boat was steered—the destructive work of the mollusks being everywhere manifest. The practiced eye of Manson detected changes in the appearance of the piles that were not apparent to the ordinary observer. One of the wharves which was completed hardly two years ago, bore evidence of the work of the mollusks, many of the big piles underneath being half eaten through, and several of the brace piles having entirely disappeared, having first been eaten through at the surface of the water and then subjected to the action of the tide, which swirls through the piles like a mill-race, wrenching them from their fastenings and sending them adrift. When a defective pile is discovered, a new one is immediately driven alongside. In this way about two thousand piles are required every year for repairs. “At the Lombard Street ferry, the piles are encased with canvas and creosoted wood coverings, which gives some protection. The most effective protection against both the *teredo* and the *limnoria* is to subject the piles to a creosote bath at a high degree of temperature.”

Paper Stock.—Paper is made in France from the hop vines, the fibre of which is regarded as the best substitute for rags yet obtained, as it combines the important qualities of great length, strength, flexibility, and delicacy.

An Industrial Use of Microbes.—The Norwegian fisher-folks have for more than 500 years been using bacteria in catching whales. A few miles from the town of Bergen, there is a narrow inlet of the sea, into the mouth of which whales make their way every season. When a whale is discovered in this place, the alarm is given, and the fishermen stretch a net across the mouth of the inlet. As the animal is 20 to 30 feet long and very strong, their primitive implements are not strong enough to capture and bring him to land. They therefore shoot into him arrows infected with the poison of an infectious disease. After 24 or 36 hours, the whale shows signs of being weakened by disease, and then he is attacked with harpoons and captured. Around the poisoned wounds vast numbers of a bacillus are found, closely resembling those of anthrax.—*Science.*

Micro-Organisms in Great Cities.—Some searches on the relative abundance of the germs in different places, showed that one to the cubic metre of air is the proportion on the top of a high mountain; while in a room in one of the old hospitals in Paris the same bulk of air contained 319,000.

The Milk of the Egyptian Buffalo.—The amount of fat is considerably larger than in the milk of the cow, the percentage varying from 5.15 to 7.35. The sugar, which appears to be a hitherto undescribed variety, differs from milk-sugar, was more abundant than that of cow’s milk—the average percentage being 5.41.

Heating Cars on English Railways.—At certain stations along the route, they have a large tank of hot water. Before a train is due, the water is poured into cans, and the cans are placed on small four-wheeled trucks. When the train comes to a stand-still, a guard rushes along and throws open every door. Then the cold water tins are pulled out, and the freshly filled ones are put in their places. The tins are slammed down in the middle of the floor, and the door is closed.

The Teredo.—The *Commercial News* (Canada) has been presented with the section of a piece of timber that was designed to be used in the building at Seattle, on the Pacific Coast. The timber had been in the water only thirty days, and when hauled out on the beach, it was found to have been rendered worthless by the *teredo*. It was about one foot in diameter and contained 212 holes made by this shell-fish.

Items.

Conscientious Scruples about Acting as a Juror.—Joseph Steiner, a Swiss Mennonite, living near Bluffton, Allen Co., Ohio, was summoned to serve as a grand juror. He informed Judge Richie that he could not serve, on account of his religious creed; and when he appeared in court produced a letter from his minister explaining why he could not conscientiously perform the duties of a juror.

The judge declared that in his twenty-five years’ experience at the bar, this was the first case he ever known of a citizen asking to be excused from jury duty on account of conscience. He did not think any religion taught a man to refuse to do duty as a citizen, and to impress this upon the prisoner’s mind, and establish a precedent for others of his brother members of the same church, might be summoned as a juror, he would impose a fine of \$10 and imprisonment for ten days in county jail. This, the judge argued would be Steiner about as long as if he had served on jury.

Steiner is a farmer, and evidently very firm-grounded in his convictions.

The *Herald of Truth*, a Mennonite paper, says

THE FRIEND.

THIRD MONTH 21, 1891.

The Mennonite Church does not prohibit her members from doing jurymen's duty, only in cases involving the death penalty. But there are many who have the same conscientious convictions that Bro. Steiner had, and why should any man rule over his brother's conscience, especially when his conscience is so led that it wrongs or injures no one. It was with the great conflict for liberty of conscience that brought the Puritans, the Quakers, the Moravians and the Mennonites to America, and all the men who hold the reins of authority in this fair land lift the hand of oppression, against even those who according to their judgment, are ever conscientious? God forbid. Let us pray for all those in authority that we may lead a quiet and peaceable life in all godliness and honesty."—Tim. ii. 2."

Seventh-Day Baptists.—In the western part of Rhode Island are many Seventh-Day Baptists. Recently one of the political parties selected Seventh-day as the day for the special election for Congress. Another party alleged that it was done to disfranchise the Seventh-Day Baptists. A convention of Seventh-Day Baptists on Second Month 16th, resolved that they could not take part in an election held on Seventh-day, whereupon one candidate withdrew, declaring that he would not be in an election where any part of the citizens were disfranchised on account of their religious belief.

Extreme Unction.—The recent administering of his superstitious rite to General Sherman, when on near death as to be unconscious, has drawn attention in the manner in which it is performed.

"The oil used must be olive oil that has been blessed by a bishop. The priest dips the thumb of his right hand in the holy oil, and marks the organs of the five senses of the penitent with the sign of the cross. He has seven balls of cotton, and wipes away the oil with a fresh ball each time. The eyes, the ears, the nostrils, the palms of the hands, the soles of the feet, are all touched. When the anointing is ended the priest rubs those of his fingers that have touched the oil with bits of bread, and then washes his hands. The crumbs of bread and the water are thrown into the fire, and the pieces of cotton are burned in the church and the ashes are thrown into the sacarium."

FOR "THE FRIEND."

Weather Observations for Second Month, 1891, at Westtown, Pa.

Mean Barometer,	30.129.
Highest "	30.703 on 15th.
Lowest "	29.558 " 25th.
Mean Temperature,	37.07.
Highest "	67.5° on 18th.
Lowest "	11° " 28th.
Greatest daily range of Temperature,	27° on 26th.
Least daily range,	3° " 7th.
Total precipitation,	4.14 inches.
Total snow fall,	4.00 "
Number of days rain fell,	11.
Number of clear days,	7.
Number of fair days,	7.
Number of cloudy days,	14.
Prevailing direction of wind—West.	

Words of Cheer.—Few persons realize how much happiness may be promoted by a few words of cheer spoken in moments of despondency, by words of encouragement in seasons of difficulty, by words of commendation when obstacles have been overcome by effort and perseverance. Words fitly spoken often sink so deep into the mind and the heart of the person to whom they are addressed, that they remain a fixed, precious, and often-recurring memory, —a continuous sunshine, lighting up years perhaps after the lips that have uttered them are sealed in death.—*Selected.*

WHILE there may seem to some no great merit in possessing what may be termed domestic knowledge, yet to be destitute of it is highly discreditable.

From whatever causes it originated, it is certain that an impression has widely prevailed among the citizens of New Jersey that an effort would be made in the present Legislature of that State to pass some enactments in the interest of the sellers of liquor and the patrons of race-courses. This has led to the forwarding to the Legislature of many petitions remonstrating in advance against the passage of such laws. One of these had 17,000 signatures, and there were others which were numerous signed.

Recently a bill was introduced into the lower House, authorizing the officials of counties or towns to license race-courses, and thereby promote the gambling always associated with such demoralizing places. This bill was referred to the Committee on the Revision of Laws, who set apart the afternoon of the 2nd inst. to hear those who were opposed to the measure. A large number of deputations came from different parts of the State, to plead with the Committee not to make a favorable report on a bill which might appropriately have been termed "An Act to promote vice and immorality." Among those who took part in this interview was Anthony M. Comstock, of the Society for the Suppression of Vice in New York.

He made a very forcible argument in the relating of the work which has been carried on against gambling in New York State. He claimed that nothing is so dangerous to the State as the gambling mania. It is immoral and against the highest interests, political and otherwise, wherever tolerated. He referred to the gambling at Long Island City and Brighton Beach, and the work the society had done to break it up. Men had been driven out of those places and now come to New Jersey and ask to have bills passed. Men, he claimed, who keep a faro den in New York in winter and frequent the race-course in summer, ask the Legislature to change the statutes in order that they may improve their pockets under the guise of improving the breed of horses. They ask the Legislature to sell the State, when Justice Dixon has decided in favor of law and morals. A. Comstock, in addressing the Committee, told them they were responsible for the blood money of women and children if they did not report adversely, and appealed that they should not make thieves of our young men and beggars of our laboring classes, for men who are too lazy to work and too cowardly to steal outright.

A special meeting of the Meeting for Sufferings of Friends of Philadelphia Yearly Meeting was called by the Committee to watch legislative proceedings on the morning of the 3d inst., and the bill was laid before them. A short remonstrance against its passage was adopted, and a committee composed of most of the New Jersey members who were present was appointed to present it. A telegram had been received that the Committee of the Legislature would grant them a hearing at 2 o'clock on that day. A train left for Trenton at 12 M., and the committee were thus enabled to meet the appointment. Before the members of the Meeting for Sufferings separated, a suggestion was made by a concerned Friend to the members of the committee just appointed to remember the caution given by our Saviour to his disciples, that when they should be brought before kings and rulers for his sake, they should take no thought beforehand what they should speak, for it should be given them in the same hour what they ought to speak.

This caution was timely and appropriate, for there is much comfort and satisfaction in the feeling that we are doing service for *One*, who will give his servants whatever wisdom and strength they need to accomplish that whereto He sends them; and who is able to bless their efforts however weak and foolish they may seem to the wise and prudent of this world.

A meeting with the Committee of the Legislature was had at the time agreed upon, at which the Remonstrance of the Meeting for Sufferings was read, and some remarks made tending to press upon the members of the Legislature the moral responsibility which rested upon them to discourage evil, of which the race-course and its attendants are notorious promoters. Attention was also called to the disgraceful scenes and evil influences of the races at Gloucester City and other places, which are insufferable nuisances—the efforts of the good citizens of Camden County to remove which, would be prevented by the passage of the proposed law.

We were informed afterwards that in the forenoon, a deputation of women had visited the Legislature, and that the Assembly had taken a recess to permit them to deliver to the members their arguments and entreaties in opposition to the bill.

The Remonstrance of the Meeting for Sufferings is as follows:

To the Senate and General Assembly of the State of New Jersey:

The Petition of the Representatives of the Religious Society of Friends in the State of Pennsylvania, New Jersey, &c., respectfully sheweth,—

That they have observed, with sorrow and alarm, the introduction into the Legislature of New Jersey, of bills to license race-courses, and thereby promote gambling therein by the governing bodies of counties, cities, and townships of this State. The horse-racing now practised contrary to law, at several public tracks within the State, is notoriously of evil tendency, and the efforts of the law-abiding citizens are being directed to its suppression. These efforts must be wholly frustrated and the mischief increased by the enactment of the proposed laws. The policy of New Jersey and the neighboring States has been to suppress betting and gambling by law from their early history. These crimes have been recognized by all virtuous citizens as fraught with pecuniary and moral ruin to those who engage in them. They have no extenuating advantage or excuse. What reason, then, can be given for granting the sanction of law to their commission, as these bills do by express language? As well might the State license many other offences which are now on the list of crimes against the rights of persons and property, and open the flood-gates of vice and immorality, to the unspeakable damage of the Commonwealth!

We therefore earnestly remonstrate against the enactment of these or any other laws which will legalize horse-racing, betting, or gambling in any form.

Signed by direction and on behalf of the Representatives aforesaid, at a meeting held the third day of the Third Month, 1891.

There seems at the present time some reason to hope that the general interest awakened on this subject among the citizens of New Jersey, and the earnest remonstrances which have been poured upon the Legislature, will have the effect of defeating this demoralizing scheme.

SUMMARY OF EVENTS.

UNITED STATES.—On the night of Tenth Mo. 15th last, David C. Hennessy, Chief of Police in New Orleans, was shot and killed by Italians in ambush. His offence was on account of his having been engaged in investigating a number of assassinations committed for a series of years in the city, by a band of Sicilians known as the Mafia. Several men were arrested and have just been tried for the murder of Hennessy. On

the 13th instant, the jury returned a verdict of mistrial as to three of them, and not guilty as to six others.

The next day a mass meeting of citizens of New Orleans was called at the Clay Monument, and were there haranged by several prominent citizens. Three thousand people collected together and then moved to the arsenal where a number of them procured arms. Proceeding to the jail they battered down the doors and killed eleven Italians, who, unarmed and unprotected, were not able to make any resistance.

The Italian Government has made a formal demand for an investigation; and Secretary Blaine has written to Governor Nicolls, of Louisiana, on the subject. No action will be taken by our State Department until his reply is received.

On the 11th instant General John M. Palmer, Democrat, was elected United States Senator by the Illinois Legislature. Two members of the Farmers' Alliance voted with the Democrats.

The steamer Europa, at New York on the 12th instant, from Hamburg, reports that on Third Mo. 4th, when in latitude 46, longitude 46, she encountered a field of ice. She slowed down, and for 129 miles she steamed through the field ice.

Professor E. S. Barnard, of the Lick Observatory, California, says that recent observations of the shadow of one of Jupiter's satellites have unequivocally shown that the tiny moon is itself double.

At Phoenix, Arizona Territory, during the recent storm, 90 houses fell, but no lives were lost.

The Pittsburgh *Despatch* says: "Foreign exchanges report that a sweet-scented rose of a steel-green color has been produced, after many years of experiment, in Turin. It has been named the 'Edison.'"

Advices from the Indian Territory are to the effect that, although the civilized tribes are willing that further negotiations with a view to the sale of the Cherokee strip should be had, some contend that nothing will be done towards negotiations until the case of Jordan and Bushyhead vs. the United States for damages done them by being removed from the Cherokee strip, where they held a lease from the Nation, to Quarry Stone, is decided.

The Legislature of Arizona has passed a bill establishing the Australian ballot system in that Territory.

Lieutenant R. E. Peary, U. S. N., is to leave Philadelphia early in Fifth Month, in charge of an expedition organized for the exploration of Northern Greenland under the auspices of the Academy of Natural Sciences.

Deaths in this city last week numbered 469: which is 91 more than last week, and 80 more than the corresponding week last year. Of these 227 were males, 242 females: 58 died of consumption; 53 of pneumonia; 34 of diseases of the heart; 25 of typhoid fever; 22 of convulsions; 21 of old age; 21 of inflammation of the stomach and bowels; 16 of bronchitis; 14 of marasmus; 13 of apoplexy and 11 of diphtheria.

Markets, &c.—U. S. 4½'s, 102½; 4's, reg., 122; coupon, 123; currency 6's, 111 a 121.

COTTON was quiet, but ½c. per pound higher. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Choice spring bran, \$23.50; fair winter do., \$23.50; prime winter, \$24.00 per ton.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.50; Minnesota, clear, \$4.25 a \$4.75; Minnesota, straight, \$4.35 a \$5.15; Minnesota patent, \$5.25 a \$5.75. Rye flour was in good request, and with light supplies prices had an upward tendency. Choice \$4.50. Buckwheat flour moved slowly at \$2.50 a \$2.60 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.07 a \$1.07½.

No. 2 mixed corn, 68½ a 69 cts.

No. 2 white oats, 57 a 57½ cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5½ a 5½ cts.; medium, 4½ a 5½ cts.; fair, 4½ a 4½ cts.; common, 4½ a 4½ cts.; culls, 3½ a 4 cts.; fat cows, 2½ a 4 cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Good Western, 5½ a 5½ cts.

FOREIGN.—The London correspondent of the New York *World*, who, from the beginning of the dissensions which have rended the Nationalists, has been fair in stating Parnell's side of the case, in his interesting despatches of the 14th instant, says:

"Mr. Parnell's brass-band and brass-drum campaign seems to have somewhat spent itself. His meetings are announced in advance, with Hibernian felicity, as

'monster demonstrations.' Wherever he goes, crowds certainly follow him, for there is great curiosity to see a man swiftly passing from a great political figure to a great historical one.

"On the one side is a party without a leader—on the other a leader without a party. It is not yet settled that Parnell can carry any considerable number of seats, and it is yet to be proven that his opponents have among them a man capable of a great leadership. The whispered hopes of the Home Rulers point towards Dillon. McCarthy is a strong man, as New York knows, and an able writer, but Nationalists here feel that he has yet to show those personal qualities that bind men to follow a born leader to the death, and sometimes, as in Parnell's case, to that which is rather worse than death."

A blizzard prevailed in England last week, from St. George's Channel to the North Sea. Some snow-drifts were 20 feet high. The railroads of Kent and Sussex are completely blockaded, and the neighboring country is deep with snow. The hurricane which accompanied the snow-storm piled snow-drifts on all sides, stopping all traffic on the railway lines and upon the country roads.

Following the blizzard, a severe frost has set in all over England. The frost is greatly hindering the clearing of the railroad lines which were blockaded by snow drifts during the storm. Gangs of laborers, numbering hundreds, have been sent from all directions to clear the railroad lines in Devonshire and Cornwall, where the snow-drifts have piled up so heavily that cuttings twelve feet deep have to be made through the snow, which is now frozen into an almost solid mass. The loss to farm stock is enormous, and will entail much suffering among the farmers, who had lost considerable money by the terrible weather experienced at the end of last year.

It is already known that at least seventy lives have been lost off the coast during the blizzard, and in addition at least ten men perished from cold and exposure after reaching the shore. Taken altogether, the storm has been unequaled in severity for a decade, not excepting the terrible weather experienced during the latter part of 1890.

The German Reichstag, after a lengthy debate, has rejected the petition to admit women to the liberal professions.

Dr. Ludwig Windthorst, the clerical leader in the German Parliament, died on the 14th instant.

Prof. Charles Waldstein, the American archaeologist, has had further success in his task of excavating hidden treasures from the ruins of Eretria, the city on the Island of Euboea (Negroponte), which was founded before the war of Troy, and which was destroyed 490 B. C., by the Persians. Prof. Waldstein has found the ruins of a theatre, a number of graves, and splendid treasures, consisting of gold diadems, jewels, vases, etc.

A despatch from St. Petersburg, dated Third Mo. 10th, says: The tension of affairs caused by the political situation in Scandinavia, is keenly watched and followed here. Russia has long been waiting for the opportunity to incorporate into the Russian Empire the country beyond the northwest frontier—thus gaining a free Atlantic seaboard, and enabling Russia to make Ofoten, in Norway, a naval port of equal strategic importance to Vladivostok, near the northern limit of Corea, on the Sea of Japan, by joining the gap now separating the railway systems of Russia and Scandinavia.

Colombia intends to imitate the Argentine Republic by importing teachers for the Public and Normal Schools, from the United States. The Minister of Education has been authorized to make contracts.

The amount of subscriptions to the Argentine National Loan is now sufficient for Government purposes. Further subscriptions are expected from London, Berlin and Paris. There will be no new forced currency.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee in charge meet on the 27th inst., in Philadelphia, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9.30 A. M.

Philad'a., Third Mo. 1891.

WM. EVANS,
Clerk.

The last meeting of the season of FRIENDS' INSTITUTE LYCEUM will be held at Friends' Select School, No. 140 North Sixteenth Street, on Sixth-day, Third Month 20th, 1891, at 8 o'clock P. M.

Subject—*A year in the Indian Territory, or Life at an Indian Agency*, by Charles F. Bredé.

Friends generally are cordially invited to attend.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting of the Association will be held in the Committee-room of Arch Street Meeting-house, on Fourth day evening, the 25th instant, at 8 o'clock.

Friends generally are invited to attend.

EDWARD MARIS, Clerk.
Philadelphia, Third Mo. 1891.

WANTED.—The Board of Managers of the Tract Association of Friends is desirous of obtaining copies of their printed reports for the years—

1858—1859—1861—1863—1865—1866—1870 and all copies previous to the report of 1853—54.

They are desired to complete a series of them binding. Friends having a copy of one or more of the above-mentioned reports, would confer a favor by sending them to the undersigned

JACOB SMEDLEY,
At the Repository 304 Arch St., Philadelphia.

WANTED.—An experienced teacher to take charge of the school under the care of the West Chester Preparative Meeting, to enter upon her duties in Ninth Month, next.

Applications may be made to SUSANNA SHARPLE or GILBERT COPE, West Chester, Pa.

DIED, in West Chester, Pa., Eleventh Month 13, 1890, MARY G., wife of Joseph E. Hoopes, in the 72nd year of her age, a member of Goshen Monthly Particular Meeting. For many years an invalid and often a great sufferer, her earnest and oft expressed desire was that her patience might last until the end, and those who watched by her bedside believe that her prayer was granted. Her sympathy for those who were sick and afflicted, and her attachment to the society of her adoption, were marked; and we reverence trust that, through Divine mercy and faith in Saviour, she has been safely gathered into everlasting rest and peace.

—, Ninth Month 5th, 1890, of typhoid fever, LINDLEY MURRAY, son of Thomas S. and Mary Hollowell, aged about 21 years, a member of R Square Monthly, and Cedar Grove Particular Meeting. When managing his father's affairs his concern to deal justly with the hired laborers, paying strict heed to the golden rule, "Do to others as ye would that they should do to you." In the forepart of illness he remarked to his brother that he thought the end was near, but expressed a feeling of great anxiety that he might again recover; and on his brother saying how he felt in regard to his future, he replied, "I have felt the most of the time since I have been sick that if I am taken it will be well with me." He bore his sufferings, which were extreme, with much patience. We hope that through the mercy of Heavenly Father, who is mindful of the least of children, he has entered the many mansion house.

Friends' Review please copy.

—, on the morning of Second Month 9th, 1891, the residence of her father, Nathan Cook, in West Grove, Pa., MARGARET B. COOK, in the 48th year of her age, a member of West Grove Preparative New Garden Monthly Meeting of Friends. A severe illness of pleuro-pneumonia which greatly weakened and prostrated her, was followed by paralysis of left side, from this she partially recovered, was cheerful and continued to improve for about two weeks; expressed entire resignation to her Heavenly Father, feeling that all would be well with her hereafter. On the morning of the 9th, after a good night's sleep she conversed pleasantly with those around her, with the physician, felt there was a probability of recovery, when suddenly a relapse took place, and less than an hour she passed calmly and quietly. This dear Friend was adorned with a meek, quiet Christian spirit, and by her cheerful, affectionate sympathetic and charitable disposition, she was endeared to her family and friends, who have the soling belief that her end was peace, and she has rested in that "city that has no need of the sun, neither of the moon to shine in it, for the glory of God shall lighten it, and the Lamb is the light thereof." The language is appropriate: "And I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; saith the spirit, that they may rest from their labors, and their works do follow them." Therefore I strive to follow her, as she endeavored to follow Divine Leader, Master and Teacher.

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John Conran.

(Continued from page 266.)

In some of those seasons of deep baptism before related, it used to spread upon my mind that the Lord had a service for me, to make use of me in his Church and family, which brought a great fear over my mind lest Satan (whose power in deceiving I was now measurably acquainted with) should put on the appearance of an angel of light [and deceive me], and so I should become a vessel marred upon the wheel. The preparation of the heart in man, and the answer of the tongue in this arduous concern, must be of the Lord alone; man must give up his wisdom, and his acquired knowledge must be submitted to Divine direction, and only such parts retained as Divine wisdom may see meet to make use of, although it may make us appear as fools to those who before thought otherwise of us. Yet this state is afforded us in mercy, to humble us, that we may depend upon nothing of our own, or of former knowledge of doctrines, unless we feel them renewed in the life and Spirit; that thereby all our fresh springs in and to service, may be in Him our Head and holy high-priest. What humiliations are requisite to bring us to that standard which God is pleased to teach of his ways! And how unwilling are too many to come up to this standard to be measured by it! But when his righteous judgments are in the earth, it is then, and then only, we are willing to learn righteousness. In this important engagement it may be said, He leadeth Israel as a flock, and bringeth them oftentimes into green pastures, and causeth them therein to lie down as at noon. This indeed is a great mystery which the worldly-minded professor knoweth not, neither can, because it is only spiritually discerned, and by them for whom it is prepared. This was the case with the disciples formerly, when it was said, "Unto you it is given to know the mysteries of God's kingdom, but to the world in parables." The true ministers go forth without scrip or purse, without depending on anything but the call to present service; they do not think former experiences, nor yet the concurrence of their brethren and sisters, (the laying on of the hands of the elders,) a sufficient qualification to officiate in the church; but have to wait for the fresh anointing if it may be afforded, if not they are silent, and wait on their Lord and Master

girded, till He is served. And so godly jealous are these baptized servants of the honor of their Lord, that they neither look for nor receive wages or hire from any other hand but his; they are willing to spend their own, and be spent in health and constitution, in his service, knowing that when He comes his reward of peace is with Him.

After being near two years in this school of religious experience, in which I thought I had made some proficiency, and feeling a degree of justification to succeed the dispensation of condemnation, which also had its glory, I thought the time was near at hand that I should be called upon to invite others to come and try for themselves how good the Lord is to those that love and fear Him. In meetings I used at times to feel the Word of Life dwelling in my heart, and a flow of language living there, as if addressed to sundry states present, but dared not venture to utter it in words, and I do not recollect I felt any discouragement for not doing it. In managing my outward business, in the garden and fields by myself, I sometimes have felt a living language in my heart as if I were addressing an assembly of people, and it used to begin so imperceptibly to me, that it would be moving some minutes before I would turn my attention to it, and when I did, it increased so much as to bubble up like a spring and break me into tears, and left a sweet savor of peace and comfort behind. These were I believe only the first-fruits of the Spirit, and the ministration of preparation for the important work of the ministry, and which I fear some have mistaken for the work itself, and so have been born before the time, and have not been of that use and service to the Church they were otherwise designed for. The prophet Elijah (I believe) was tried with somewhat of a similar dispensation in the Mount, but was mercifully saved from going forth, till he heard the "still small voice" distinctly inquiring of him what he did there. With some the fire is too hot, and they flinch from the hour of his judgments before the vessel is fully burned; these cannot contain the new wine, become leaky, and suffer it to run out and be spilt, to the injury of the family, and their own great hurt. Such should return again to the Potter's house, be put upon the wheel and become as the passive clay, willing to be formed and fashioned into such vessels as the great Potter may see meet and fitting for his own use. These prospects to me of service died away, though I received much encouragement from some Friends with whom I travelled in their service for Truth, as well as by letters from others, but they never caused me to exercise a gift I had not as yet received; I was exceedingly jealous over myself, that I should not be a vessel marred on the wheel, therefore covering my head with my mantle, I waited for the still small voice, I believe full three years after, but in the meantime was not left comfortless. The work of regeneration was going forward, and living experiences often fell to my lot in travelling, which was very frequent in this nation, but I think I never once

declared them publicly. I kept carefully to meetings, save sickness preventing me, it was a duty impressed on my mind at an early period, and I think I can say I never suffered the cares of the world to stand in the way of it; and though I gave up many opportunities in which others amassed large property, yet when at liberty to make use of my time, I was diligent in my business, procured a sufficiency for my family, and was enabled to entertain strangers who came to my house.

But when the time was approaching that I should publicly tell to others what the Lord had done for my soul, it was preceded by a long and dreary wilderness travel, no dew nor rain, so that I was made willing in this encampment to submit to anything, if the cloud might be removed from the tabernacle, and the bright flame once more appear as the signal to move on. Wonderful indeed are all the Lord's ways, and past our finding out by even former experiences, only by standing still to see the salvation of God. In this depressed frame of mind I went to a neighboring meeting where there were to be two women Friends from England. In the afternoon meeting, I felt the burden of the Word as a fire, and after resisting it a great part of the meeting, I stood up with these words which our blessed Lord used when He wept over Jerusalem, "Oh! Jerusalem, Jerusalem, thou that killest the prophets," &c., and sat down in such peace as I think I never felt before, which continued the rest of the evening, under a solemn covering. I accompanied the said Friends in their journey northward, and did not speak again in public for some weeks, till we came to Ballymurphy, where my mouth was again opened in a short testimony, and in so great weakness that I often thought there was scarcely ever a child born in so weak a condition; I was so long in finding my feet to be able to go alone, that for years after when I had a concern to go abroad, I attached myself to some traveller, for I thought myself pretty secure under their wing. In this weak state I was mercifully dealt with, for what was given me to say would be repeated in my heart very many times before I could stand up to deliver it, and the Friends with whom I travelled were made easy with my company, so as to admit me willingly. I can say I had a merciful and good Master to serve, who condescended oftentimes to the low estate of his servant, and bore with my many infirmities.

I was received a member of Lisburn Monthly Meeting in the year 1773, from that to the year 1775, my mind was under deep exercise, and various probations, learning the law written on my heart.

Two women Friends, Mary Robinson and Barbara Drewry, came here in the course of their religious service, and feeling my mind drawn to accompany them to several meetings in this province [Ulster] I did so; and went with them to Dublin, and from thence through the two provinces of Leinster and Munster, of which journey the following are some extracts:

1775—Sixth Month 12th.—I went to meeting at Hillsborough, with my dear friends, B. D. and M. R., and unexpectedly during the ministry of B. D., apprehended myself called upon to proceed with them, which I did to Stramore, Moyallen, Lurgan, &c. [After speaking of a fear possessing his mind lest by engaging in this journey he should be running in his own strength, and incurring the censure of some of his friends, he relates that on the road these cloudy feelings seemed to be dispelled, and peace restored to his mind, and says] I hope I am thankful that I was preserved, willing to give up to the Master's requirings, though I left my business and family unprepared for such a journey, but I was preserved pretty much in resignation.

(To be continued.)

FOR "THE FRIEND."

Beautiful Colorado.

(Concluded from page 266.)

In the earlier portion of these notes reference was made to the effects of a high altitude. Some of these effects are singular. The rare, thin atmosphere causes a *radiation* that badly stumbles a cook who has lived at a lower level. Many things cook much slower here. Some vegetables require twice or thrice the time on the fire, that they do in the East. A "three minute soft boiled egg" is not much boiled in three minutes at 5,000 or 6,000 feet; while, up on Pike's Peak it takes almost three hours to boil an egg. Radiation is so rapid, that hot liquids soon cool down. After clothes have been washed, they dry very quickly; it is impossible for them to keep long saturated with moisture, as they often are in most climates. When one takes the morning bath, the water evaporates from the surface of the body almost before the towel can be applied. A given wind velocity will not do the same damage that it would in other places, because the lighter air will not exert the same pressure that would be exerted by the heavier air of a lower altitude. Perspiration is hardly noticed on the hottest summer days, because it evaporates so quickly as to keep the skin cool and dry. Colorado people do not know about the hot, humid, "sticky" weather that makes Eastern summers so depressing.

And truly this is a delightful climate all the year around. It is not a perfect climate; but probably is as good a one as can anywhere be found accessible to civilization. Those who want to get where moisture is reduced to a minimum, should go to Colorado. Very few, if any days are as damp as the driest days in the Middle or Eastern States. The precipitation is about one-third that of Philadelphia or New York. The last four months of 1890 it amounted to about one inch in Colorado Springs; so we had weeks of charming sunshine and but few clouds to darken the sunny landscape. Through the summer months a trifling shower is apt to come up for a few minutes in the afternoons. The winters are cold. Night after night the thermometer will drop down near to zero, but by 10 A. M. it is up to about 40° in the shade, and much warmer in the sun. Snow is seen—but not rain—from early fall to late spring; and the snow is not wet, but comes in small, dry flakes, that one can lightly brush away like glistening powder. At all times of the year the air is cool in the shade, and hot or warm in the sunshine. The nights are cool all the year around. The great charm of the climate is, that there are few days out of the

twelve months, that even an invalid cannot be out-doors, and drink in the stimulating air, and drive or sit in the warm, healthful rays of the sun. The worst description of storms that come to Colorado, are sand-storms, and they are the result and the penalty for not being troubled with an average rain or snow-fall.

No one need wish to be caught out in a sand-storm. In a dry country the dust is likely to be taken up by a sudden gale, and is swept across the hills and plains in the fiercest fury. The skies may be beautifully clear, excepting that the dust flies so thick as to obscure objects only a short distance away. The dust is sometimes hurled so hard against fine window-glass, as to scratch and ruin it. It permeates everywhere, and causes untold troubles to careful housekeepers. Riding is impossible, walking is misery; sitting on the porches is folly, and those who venture out of doors during a sand-storm are soon covered with dirt and rightly disgusted with breathing it. They are for the moment almost ready to conclude that the Colorado climate is a wretched failure.

But it is not a failure. It has very often proved a blessing to those who have sought it for the sake of health, especially those suffering from pulmonary complaints. A large number, if not a majority, of my friends in this State, originally came to it to seek relief from lung diseases. Almost invariably, however, they came in the earlier stages of the trouble. There are some exceptions of men who came apparently near the grave, wasted almost to skeletons, and with cavities in their lungs. These persons are few in number and represent the "survival of the fittest," and exhibit the result of extraordinary care; yet, some of them are to-day, to all appearances, robust and hearty men. The great majority of those in whom lung disease has made serious inroads, stand but a poor chance of deriving permanent benefit from Colorado air; but I observe that when men come here in the early part of the progress of the disease, it is generally arrested, if not cured.—Tuberculosis, if not too extended, can be often cured in this altitude and sunshine. But the patient must co-operate with the climate. He must for a period of at least two years, keep in the fresh air, have good diet, live a careful life, and only indulge in work or exercise suited to his physical condition. Neither must he discard a sensible physician's advice and occasional medicine. It all helps to ward off or heal the distressing and fatal malady we call consumption. Those who are cured in Colorado, generally are obliged to live there to prevent a relapse of the trouble. If they return to their old surroundings, they almost invariably decline in health; and what is singular, a second visit to this State will prove of little avail. Yet some few can return to their old homes, and if placed in a favorable environment, are able to maintain the health they found in Colorado. The number of such favored ones is ascertained by statistics to be about three per cent. of those who return home after being apparently cured.

I have not told the one-hundredth part of the charms of Colorado scenery, and have only mentioned a few of the many beauties that surround the town of Colorado Springs. Railroad trips hundreds of miles in length afford views alternately stupendous and lovely; and the pen would weary in attempting to tell of the inspiring scenery found only on this rugged backbone of the Continent. So I shall conclude by speaking of a typical route that I have occasionally taken in connection with business mat-

ters, and which was gone over about ten days previous to this writing.

The route takes you through the Grand Cañon of the Arkansas River. Just after leaving Cañon City, the train shoots into the narrow gorge where frowning precipices bar out the skies of blue. Deeper and deeper, narrower and narrower grows the chasm, until nothing but the rocks and muddy Arkansas, and a ribbon of sky overhead are visible. The Grand Cañon winds in and out for miles, just wide enough to show the wild and turbid river at its bottom, and just allowing the railroad to obtain a precarious hold on its northern wall. The rocks overhead are in some places over 2,000 feet high, and look quite ready to topple over on to the narrow roadway. The long train, like a huge snake, crawls around sharp corners where the sunlight never falls. Rocks and stones are everywhere until the eye almost tires of the adamant monotony. It is a positive relief to finally emerge into broader valleys where human habitation and browsing cattle are once more seen.

After going through the cañon, the town of Salida is reached, and here I passed the first night of this trip away from home. It is a busy town of 4,000 people, and its chief attractions to me are largely found from a business point of view. For this country, it is quite venerable, being all of ten years old. The next evening, I went up the railroad a few miles to Buena Vista. The situation of this town is also highly romantic and beautiful. Both the towns are surrounded by grand snow-clad peaks, and near them are healing springs of rare medicinal properties, where cold and hot waters bubble from the rocky earth. These springs are much sought in the warmer months of the year, by invalids and pleasure-seekers, from all over the country.

The morning I left Buena Vista my eyes rested upon a scene of exceptional magnificence. A fall of undrifted snow the night before had covered the lowly valley and lofty heights with a mantle of purest white. Mountains all around glistened and scintillated in the brilliant sunlight. Conspicuous because of their nearness, Mounts Princeton, Harvard, and Yale, all over 14,000 feet high, lifted to the south their granite peaks, that pierced a sky of amethyst. I descended in the narrow valley the little town of Buena Vista nestled—its streets, its roofs, its chimney-tops and fences—all covered by a robe of pure and glistening snow. But soon a turn in the road robbed me of this charming vista, only to hold other beautiful scenes for the next few hours, until my own home was reached in Colorado Springs.

I think the poet Prophet Habakkuk must have been awed with some such scene when sublimely spoke of the "everlasting mountains and perpetual hills." The love for such evidences of nature's strength and handiwork grows upon one. It is elevating and inspiring to contemplate these wondrous works of God. I love to watch the changing effects of clouds and sunshine on the distant heights. For variety and beauty they almost rival the fine moods of Old Ocean himself. In this thin rare atmosphere, the distant peaks make a perfect silhouette against the azure sky. Upon arising in the morning, we often see them shrouded in a white mantle thrown down by some night storm. Again, they will show themselves robed in green and girt with granite; and they fade in the distance into the richest purple crowned with purest snow. Another time, clouds will roll over them, the lightning flash

the cool waters of heaven touch them, and merging from the bath, they glitter and sparkle in the glorious sunlight. Then, as evening approaches, the long rays of the setting sun slant in a misty grayness across precipice, ravine, and peak. The shadows in the valleys deepen, the mountain tops for an instant reflect the departing light, and then sombre night hides the charming scene.

FOR "THE FRIEND."

The Gospel of God's Grace.

As face answereth to face in a glass, so doth the heart of man to man. The soul of man in all ages has endured similar temptations—has breathed the same aspirations, and what is more, men have ever had the same tender, loving, merciful, long-suffering, gracious God—the same Divine grace to lead and to guide them. The inward law of life and light pre-existed to the outward law written on tables of stone. God, by his presence, or the withdrawal of it, manifested his pleasure or displeasure; for we early read that wicked Cain went out from the presence of the Lord, whilst Enoch "walked with God," and so pleased God that he was translated; and Abraham was enjoined to "walk thou before me." The prayer of Moses, the man of God, "Shew me thy way, that I may know Thee; that I may find grace in thy sight" (Ex. xxxiii: 13.), was that also of David, and is to this day, that of every quickened soul. Hence the soul quickened by grace, and having begun the walk of faith, longs for the realization of that faith; and the answer to that prayer of the spirit comes: "My presence shall go with thee, and I will give thee rest." How like the precious promise of our Divine Lawgiver, who says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." And though the way in these latter days is made clearer by the coming of the Lord Jesus Christ in the flesh, He who declared himself then to be, is now, and ever was, "the way, the Truth, and the Life;" the walk is the same, the life and the light are the same, the faith is the same. Knowledge is increased, as foretold by Daniel. Job, who probably lived in pre-mosaic times, declared, "I know that my Redeemer liveth, and that He shall stand upon the earth in the latter day." We know by the same enlightening Spirit, that the Lord did so come, and that He is now come in Spirit, and that, according to his promise, his presence is with all those who love and obey Him, even to the end of the world. It is this living, sensible presence which separates all true believers from those who live according to the prince of the power of the air—the children of disobedience—those who follow Cain, and Balaam, living without the Spirit, yet keeping up a form of worship, without the power of godliness. Spiritual David cried, "O send out thy Light and thy Truth: let them lead me; let them bring me to thy Holy Hill, and to thy Tabernacles." Psalm xliii: 3.

Now, faith is the gift of God, and it is in the use of these gifts that they are enlarged. The Apostle Thomas, who had long walked with and loved his Lord Jesus, yet doubted his resurrection,—and when the Lord, knowing the thoughts of his heart, addressed him personally, "Thomas, reach hither thy finger, and behold my hands, * * * and be not faithless, but believing." On his faith giving vent in the exclamation, "My Lord and my God," Jesus replied, "Thomas, because thou hast seen me

thou hast believed: blessed are they who have not seen, and yet have believed." Now, though this blessing applies to us, does it not apply in a greater degree to those holy patriarchs and prophets who lived before the coming of the Lord in the flesh, in whom, having not seen, they believed: having seen these promises afar off, they embraced them, and rejoiced in hope of the glory of God. "The Spirit of Christ which was in them, did testify beforehand, the sufferings of Christ and the glory that should follow." They, like us, were made partakers in these sufferings. The children of Israel, in the wilderness, "drank of that spiritual Rock that followed them, and that Rock was Christ." They found Him to "be in them a well of water springing up into everlasting life." And, as the apostle says, they without us are not made perfect, so now is their example recorded for our benefit, that the man of God may be perfect. We, with them, serve the one, true, living God—have the same Almighty Saviour—have received a greater outpouring of the same Spirit—have the same faith, and rejoice in the same hope; for we are heirs of the promises of God to Abraham, children of faith, Jews circumcised in spirit; and though God for his own wise purpose chose a peculiar people wherein to place his name, and gave them an outward tabernacle, and outward rites and ceremonies, instituting an outward law, and gave them an outward land—this did not abrogate the necessity of obeying the inward law of life, nor did it shut out the Gentiles from the salvation of the soul—for God changeth not. He is love; and as it was before the call of Abraham, those who feared him enjoyed his presence; so did it ever continue to be; and the promises that God gave to the Jews concerning Christ, the Saviour, were to be equally enjoyed by the Gentiles,—for Christ is spoken of as "a light to lighten the Gentiles—and the glory of my people Israel."

In view of all these things, well might Paul exclaim, "The grace of God, that bringeth salvation, hath appeared to all men, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this world." In other places in Holy Scripture, it is called the grace of the Lord Jesus Christ, that is, the gift of Christ, the same Jesus the only begotten Son of God, whom God gave for our redemption, as a sacrifice for sin. Now, this presence renders his temple glorious, as he enters there to minister of holy things. Neither are these temples made with hands; for "Heaven is my throne, and the earth is my footstool, where is the place of my rest? But to this Man will I look: even to him that is of a humble and contrite spirit, and that trembleth at my word." He is the foundation and the corner-stone, the first and the last, the beginning and the end, the author and the finisher of our faith. He is that Word of faith nigh in the heart, "that Word of his grace which is able to build us up and to give us an inheritance among all them who are sanctified by faith in him,"—this Word of the Lord—by whom the heavens were made; who declareth unto man his thoughts; and to as many as receive him and obey him, to them giveth He power to become the sons of God, and as such, joint heirs with Christ, of a glorious inheritance—a kingdom everlasting, where the Lord reigneth.

W. W. B.

ARDOR in religion is as much more noble than ardor in politics, as the prize for which it contends is more exalted.

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 268.)

From the preceding articles of this series it is evident that the principles of toleration were but poorly appreciated in England at the time when George Fox felt himself called upon to turn people to the Light, Grace and Spirit of God, which would bring them salvation. This was in 1648. In the following year Charles the First was beheaded, and the chief power soon passed into the hands of Oliver Cromwell as Protector.

The military genius of this remarkable man, had given him great prominence in the civil war, so that he was naturally looked up to as a ruler. He seems to have entered upon the task with a sincere desire to promote the good of the nation. He was a professor of religion, and it would be uncharitable to believe that this profession was altogether hypocritical. His letters, edited by Thomas Carlyle, as has been said, "with the care of an antiquarian and the genius of a poet," manifest the religious tone of his mind. Though many of his acts cannot be justified, yet he appears to have been more disposed to favor liberty of conscience than many of the statesmen of his day.

Geffcken says that when he assumed the guidance of the State, he found a terrible medley of parties, both in politics and in the church, from Catholics and Cavaliers down to the Chivalists of the fifth monarchy. He had crushed the Catholic rebellion in Ireland, and that of the Stuart-Presbyterians in Scotland; he now restored to England that hegemony of Protestant interests which she had enjoyed under Elizabeth. His powerful name protected the Huguenots and Waldenses, and even forced the Pope to recommend toleration to the Catholic princes. In urgent terms he pleaded, that all denominations of Protestants should be joined together in brotherly unity and concord. And as abroad he resisted in all quarters the dominion of Rome, so at home likewise he excluded Catholicism alone from his policy of general toleration, because he recognized in that religion a political foe, ever on the watch to reimpose the yoke of civil and spiritual domination, which he had scarcely and with difficulty shaken off. As for the rest, he allowed all churches and sects to teach what doctrines they pleased. Not until after the Royalist insurrection of 1655, was the permission to hold public service withdrawn from the Anglican Church, and even the Episcopalians who took part in the rising were not persecuted.

Two principles, and two only, Cromwell inflexibly maintained in reference to religious associations. He would not suffer the public display of hostility against members of a different creed, and quite as little would he tolerate among his own co-religionists any interference in matters of State. Herein he clashed directly with the Presbyterians, who were striving to obtain a theocratic State system, according to the prototype of Calvin, and who denounced religious toleration, in the language of one of their preachers, "as the ground-work of the devil, his masterpiece and chief engine to uphold his tottering kingdom." Against this Cromwell declared "In England, the clergy have full liberty to preach the Gospel, but not to use abusive speech under the pretext of religion, nor to rebel against the civil power, or degrade it at their pleasure."

Turner in his "Quaker" draws a graphic picture of the perplexing problems that surrounded the Protector—

"Poor old Oliver. Between the bigoted horror of the Presbyterians at the bare mention of the word, toleration; and the stern resolves of his preaching colonels and captains, not to yield one iota of the religious liberty they had won with their swords, he must often have felt his position well nigh untenable, and wished himself back again at Huntingdon, amid his beeves and his brewings. And now these Quakers come crying, 'Persecution, persecution,' in his ears, as if it were all his doing! Too well he knows that, scowl as they may against each other, both Presbyterians and Independents are merciless in their determination not to suffer this new heresy to have free course. And what do the fellows want? Not simply to be let alone, but to have liberty to preach in the churches and courts of justice, and even in Parliament itself. To yield would be to permit all civil order to be perpetually disturbed. And yet—and yet—inside that rugged exterior Oliver had a tender heart, and he was sincerely desirous of religious peace, general toleration, and a good measure of liberty for all. He pitied these poor Quakers, for he knew the severity and the frequent injustice of their sufferings; nor was he quite sure that there was not a measure of the Divine Spirit speaking through them also. Nay: he was sure that there was: and yet it was little he could, or dared to do on their behalf. Decidedly, one pities Oliver."

To the early members of our Society belongs the honor of being among the first to bear an effective testimony to the freedom of conscience in religious matters, by openly meeting for Divine worship, no matter how much suffering and abuse was inflicted upon them therefor, and by persevering appeals to those in power and to the public at large, pointing out the impolicy and the injustice of the course pursued by their persecutors. Their boldness in maintaining their principles, their patient endurance of hardship, and the purity of their lives could not fail to have an effect in promoting the spread of sound views in regard to toleration, and probably had its influence among other causes in producing the changes in the laws which were made after William of Orange came to the throne.

To show Oliver Cromwell's views we quote from his speech to Parliament in 1654: "Is not Liberty of Conscience in religion a fundamental? So long as there is Liberty of Conscience for the Supreme Magistrate to exercise his conscience in erecting what form of Church government he is satisfied he should set up, why should he not give the like liberty to others? Liberty of Conscience is a natural right; he that would have it ought to give it. The Magistrate hath his supremacy; he may settle Church government according to his conscience. And as for the People, All the money of this nation would not have tempted men to fight upon such an account as they have been here engaged in [in the war with Charles I.,] if they had not have had hopes of Liberty of Conscience better than episcopacy granted them, or than would have been afforded by a Scots' Presbytery,—or an English either, if it had made such steps, and been as sharp and rigid, as it threatened when first set up."

(To be continued.)

We are very frequently incited to the relief of misery by the consciousness that we have the same nature with the sufferer: that we are in danger of the same distress, and may sometimes be obliged to implore from others the same assistance.

FOR "THE FRIEND."

The following lines, to the memory of Jonathan Taylor, are offered for insertion in THE FRIEND. The writer though young in years when this devoted minister left his native country to perform a religious visit in Europe, had become deeply impressed with the gentleness and meekness of his spirit, and the weight and savor of his ministry, which elicited the following tribute to his memory some years after his death, which occurred in Ireland, soon after he reached that country.

Though young in years when thou wast here,
Sojourner in thy native land,
Thy memory still to me is dear,
And claims a tribute from my hand.

I loved thee then; I love thee still;
For few are found so meek as thou;
Doing thy heavenly Father's will,
And minding well his holy law.

Thy ministerial labors bore
The impress of thy Master's hand.
In gospel love, with gospel power,
Thou spake the word at his command.

Thy wine was not with water mixed,
Thy gold was not with dross combined,
Thy heart on God alone was fixed,
And pure and spotless was thy mind.

And thou wast deepening in the root,
Whilst others spread their branches wide,
And thine was choice, abiding fruit,
While those have withered and have died.

ANN BRANSON.

ONWARD AND SUNWARD.

JOHN G. WHITTIER.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win.

What matter, I, or they!
Mine, or another's day,
So the right word is said
And life the sweeter made?

Hail to the coming singers!
Hail to the brave light bringers!
Forward I reach and share,
All that they sing and dare.

I feel the earth move onward,
I join the great march onward,
And take by faith while living,
My freehold of thanksgiving.

FOR "THE FRIEND."

THE OCTOGENARIAN.

I watched him as he sat within his chair
His thin hands folded gently on his cane,
The light of sunset touched with gold his hair
As, leaning forward with a listening mein
He heard the young men talk. He came
An old man, truly as we count our years,
For see! the form is bent, the hair is white.
Life's joys and sorrows—all its hopes and fears
Have passed him, and the spirit's sight
Seems looking over Rest's sweet valley and the shore
Whence human barks set sail to land no more.

Aged and bent and gray, and yet serene
His eye turns with new fire upon the world.
The winds of action and of thought that whirled
About him in life's prime are still. The keen
Play of passion dead, but still he stands
In seeming patience waiting his time to fall—
One ear bent earthward at love's clear command,
The other listening, eager for the home-ward call.

"By reason of great strength" held this the secret
Of years that reached beyond three-score and ten?
Or had the heart, by wisdom early tutored
Been led to consecrate and offer them—
Praying, "The beauty of the Lord be now upon you?"
We cannot tell. It may be that the kingdom,
So near the lipser at his mother's knee
Was pushed aside when earth's ambition centred

His heart on things of time; and full and free
Joy's measure fell about him. We are so blind.
We say: "Here is a man after the Lord's own mind,
One so given to the working of good works
We doubt if he could well be spared, and think his
years

Are lengthened for the service that they hold.
When all the time could the bare truth be told,
Our eyes would be all dim with wondering tears
Noting how One had followed him through time—
His mercy and grace disdained, to wait
Where every wanderer or soon or late—
Dropping the filthy garment of dead works
Stands naked until clothed by pity all Divine.

L. C. RAY.

SELECTED.

THE VOICE WITHIN.

A little Quaker girl one day
Paused in her busy round of play
As her dear mother came that way.

"May I?" she said, as soft and clear
She whispered in her mother's ear,
So low that no one else could hear.

Her mother answered, as she smiled,
"By nothing wrong be thou beguiled,
What says the voice within thee, child?"

The little Quaker went her way;
Soon back she came. I heard her say,
"The little voice within says Nay."

O children, heed the voice within,
The little voice your hearts would win,
And keep your feet from paths of sin.

—The Child's Paper.

FOR "THE FRIEND."

"Almost thou persuadest me to be a Christian."

This language that was uttered by one formerly, methinks, is at times in the hearts of many up and down among us; and may I not put the query, what is it that prevents such as these from being what they might like to be, or, leading a different life? What is 'to be waited for' to accomplish this change? Has there not already a certain something been felt in the secret of the heart, which is endeavoring to draw you away from the things of this world, that perish with the using; things that take up the mind so much, the pleasures and the treasures; and when this is the case, there is little room left, fear, for the Saviour to enter in.—"For when your treasure is, there will your heart be also. Then, if there are those that are in this condition, whether older or younger, let the time past suffice, and be willing to close in with the pleadings of Him, the Son and Sent of God who suffered death on the cross for one and all and be not "almost," but altogether persuaded "to be a Christian," and know the Saviour for yourselves: not only by the hearing of the ear, but by heartfelt experience. It is one thing to hear and read of these things, and entirely another thing to feel and know of them for ourselves. When the mind is once given up to follow the Master in the way of his requiring, the way of the cross will not be as hard as was thought to be; but as there is a continuance, it will become easier, from time to time. Our Saviour himself declared, "My yoke is easy, and my burden is light."

It is more cause of rejoicing than otherwise for any to feel that they are called from on High to sacrifice something that is held dear, comparable to the right hand, which stands in our way and is a hindrance to our progress Zionward; but by being faithful, peace will be the reward; and as obedience keeps pace with knowledge, to what is made manifest, such will find themselves to become new creatures in Christ Jesus; a change taken place, even to the new birth, which all must experience, to gain

in admittance into one of those mansions which He went before to prepare.

We may go on and live as we list for a time; but when trials come, or sickness overtakes, then something more durable is wanted for support, than the things of this world—the Rock Christ Jesus—the foundation which standeth sure. This is the kind of help and support wanted at such times. So that it seems with me to encourage any that have not yet given up to follow their Divine Master, to come taste and see that the Lord is good, and see the beauty here is in holiness. These things are worth being in earnest about and laboring for. The good Master does not force, but lays the way open before us; and if we do not choose to follow his biddings, it will be worse for us—for He will not always strive. So that in putting off these things from time to time, there is a danger of the lamps being found without oil, when it will be too late. Then be not almost, but altogether persuaded to be a Christian.

E. C. COOPER.

PENN'A, Third Mo. 4th, 1891.

FOR "THE FRIEND."

Benevolence.

By mind is often drawn into sympathy for the suffering and needy, as they are many such in the earth. Should not benevolence, as one of the Christian virtues, often be exercised toward such? When this faculty is not brought into requisition, does it not dwindle or become dormant, and sometimes imperceptibly so, to its possessor? Should we not have our eyes and hearts open to the wants of those around us, and be willing and anxious to share our portion with them? and not merely give what we can easily spare, as perhaps a cast-off garment, or something we are tired of, and then believe we have made an acceptable sacrifice? but we should be willing to *share* our substance, and give of the first fruits, or the best we have. This is a noble and precious virtue, and should be encouraged and cultivated in early life in the home circle, extending to the school-room, where children spend so many of their youthful days; here are wide fields to exercise this principle, and various ways to accomplish it. A pupil may need assistance which a fellow-student is capable of giving; when cheerfully bestowed, it gives satisfaction to the one seeking aid, thereby increasing the profferer's ability to impart knowledge, as well as encouraging true benevolence in himself. The avenues are open for various acts of kindness and self-denial, which may add comfort to the donor and pleasure to the receiver. The advice of William Penn to his children, to occasionally give presents to each other, was to keep alive that spirit of kindness and benevolence, that to the individual who possesses it often brings peace for well-doing. Even a cup of cold water, in the Master's name, has its reward. In assisting others financially, it is not always what we *think* we are *able* to give, that is a criterion to follow; the Master may require even more than our short sight may encompass, and it is needful to ask his aid to do our full duty in this. Through faithfulness we may be blessed in basket and in store; for "there is that, that scattereth and yet increaseth, and that, that withholdeth which tendeth to poverty;" this applies to our temporal as well as our spiritual substance; what we have is not our own, it is the Lord's, and He will one day enquire as to how we have made use of our temporals; if we have added dollars to dollars, and lands to lands, without due limit, living in opulence, and if

called to a benevolent act, give meagrely or grudgingly, how can such an one answer as to his or her stewardship?

There are acceptable and unacceptable ways of bestowing help. If it is not done willingly, or is given for the applause of men, or a part kept back, or published on the housetop, it is of no service to the donor. To the one possessed of true benevolence, there are many prescribed paths, and much self-denial, which if exercised in the fear of the Lord, causes much gratitude, and alleviates much suffering, bringing to the one thus exercised a true satisfaction that is not acquired by the alluring pleasures of the world.

I have thought persons in possession of wealth might experience much satisfaction in distributing a part of it at *least* during their lifetime, and seeing the benefits of it themselves, and not hoarded it until the poor body is laid away, leaving *all* for near or distant relatives to contend over, as is often the way, "for riches often bring to them temptation and a snare; forgetting it is commanded of the man of God to flee these things and follow after righteousness." Paul the Apostle showed benevolence, for he says: "Yea, ye yourselves know that these hands have ministered unto my necessities, and to those that were with me;" he being willing to divide the labor of his own hands for the support of others.

There are numerous Scripture declarations which clearly set forth our duty toward the afflicted and needy; such as, "him that would borrow of thee, turn thou not away," and "whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

Solomon says, "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Let us (the time allotted us) cry, Lord what wouldst thou have me to do in this matter, and being instructed, be faithful to the smallest as well as to greater manifestations of duty.

E. W.

RIVERSIDE, Cal.

A TEMPERANCE woman tells one of our friends an instructive and piquant story, from her own experience:—

"We were to have a distinguished gentleman to dine with us, and I said to my husband: 'I know what you think about having wine on the table, and I have almost adopted your views; but, of course, Mr. A. is accustomed to it, and I do want him to think our dinner elegant; wouldn't you have it, just for this once?' 'Do whatsoever you choose, my dear; you have the entire management of the household affairs; I shall not interfere.' So I ordered suitable wines for the various courses, attended to the arrangement of glasses myself, and when the hour arrived walked to the dining-room on the arm of our guest with contentment and pride. To my astonishment he forbade, by a motion, the filling of his glass. 'Do you not take wine, Mr. A.?' I asked. 'Never; I am a total abstainer, and I thought you were.' It was a lesson I never forgot. I raised my eyes quickly to my husband: but, although I knew he had heard, he was considerably attentive to the dish before him."—*Selected.*

Gospel Ministry.—O, the spiritual skillfulness, distinction and propriety, which ought ever to attend the exercise of a Gospel ministry! What was predicted of the Holy Head, also appertaining in measure to the members: he shall be quick of understanding, in the fear of the Lord;—"but who is sufficient for these things?"—*Samuel Scott.*

FROM THE "BRITISH FRIEND."

Peculiarities of Friends.

WHY FRIENDS DO NOT READ THE BIBLE IN THEIR MEETINGS FOR WORSHIP.

If our meetings are for the purpose of waiting upon God, then nothing that might divert the mind from that purpose should find a place in them. The reading of Scripture would so divert the mind, unless the reader had the same sanction and authority for reading as the minister should have for preaching. In such a case the reading would be as solemn as the preaching. The Bible would not be read because it was the Bible, but because the particular passage read contained a direct message from the Lord, to that particular meeting at that particular time.

This is the reason why we have not regular Scripture reading in our meetings. It has been introduced in some meetings, and is being agitated for in others, but perhaps in no case is that authority claimed for the practice which alone can warrant it.

It is quite proper, therefore, that Friends should not occupy the time of their meetings for worship for any other purpose. To do so would disturb that silence of mind in which God is known, and the virtue of his life is felt. It is because of this that Friends do not introduce Scripture-reading into their meetings. They do not look upon the agitation in favor of it as a sign of increased spiritual life, or of enhanced respect for the Bible; but rather as an evidence that those in favor of the innovation have misapprehended the purpose of our meetings, and missed the object for which they were designed.

W.

Natural History, Science, etc.

Trades and Occupations.—Every dirty occupation sooner or later leads to mischief. The earthy and metallic dusts are more provocative of lung disablement than organic dusts with the exception of charcoal. Millers and starch workers suffer from clogging of the air passages; workers in horn escape, probably, because it is an organic material.

Woods acted as irritants in direct proportion to their density. Ebony and rosewood had a bad name for provoking bronchial troubles.

Dust from mother-of-pearl partook of the worst features of mineral dust, producing the same disorganization, and black discolorations were observed in stone-workers and potters. The dust from cotton was less injurious than that from flax.

There prevail extrinsic causes of ill-health which the law cannot reach. These are to be found in the customs and habits of the work-people themselves; such as their opposition to ventilation. As a rule, in the very same proportion as their heated and close shops require it, so is their repugnance to it. They become like hot-house plants, sensitive to every reduction of temperature, and in constant dread of draughts. Notwithstanding, they are most reckless in exposing themselves outside their factories or shops. They emerge from the highly heated, debilitating atmosphere of the factory into the open air, often very cold, and in the midst of rain, using the slightest precautions against chills. Another circumstance in the same catalogue, is their frequently insufficient and unwholesome food; not owing so much to want of means to get better as to an indolent indifference and want of knowledge of cooking and preparing comfortable meals; and, speaking generally, artisans, male and female, but

especially the latter, have little perception of the propriety of dress—that is, of dress suitable to their work. But the list must be extended by the inclusion of intemperance in alcoholic liquors. When inquiry is made at a factory as to the health of its work-people, the masters and managers will, as a rule, observe that the particular labor carried on, if obviously requisite precautions be observed, is by no means unhealthy, and that the well-established fact of undue prevalence of any malady among the hands, is attributable not to their work, but to their drinking habits. And, unhappily, this, if not the whole truth, is too large a portion of it.

Black Peter.—We take from "The Blessed Birds," recently published by E. E. Fish, a leading ornithologist of Buffalo, N. Y., the following:—

"The people with whom I was staying, have a tame crow, with a history worth recording. About a year ago, the boys got possession of the bird soon after it had left the nest. It was so cunning that they enjoyed playing tricks on it. These were harmless, but the crow resented the indignities, and cut their acquaintance, and betook itself to the boys' father, who is noticed for his kindliness to all creatures. His new master called his black pet Peter, a name which the recipient readily recognized, and always answered to, unless called when he was angry. Peter followed his master about the farm, to the woods, and to the neighbors. He sometimes made excursions about the neighborhood alone, generally returning before dark. Last fall he got caught out in a big snowstorm, and did not, as usual, return at night. As days went by and no news from Peter, the family concluded he had either been killed or had gone off with other crows.

"The snow had lain on the ground all winter, and been exceedingly deep, but in the Third Month it went off suddenly with a heavy rain. Soon after the ground became bare, the master, who was at work in the orchard, saw at a little distance a poor, tired, bedraggled crow walking and hobbling along towards him. A second glance showed it to be Peter, the prodigal. Instantly he had the poor creature in his arm, caressing him as tenderly as though it were a returning truant boy. Peter was beside himself with joy at the meeting, and tried his best to express his affection for his friend. It seemed too bad that he was not fully able to tell his adventures and the cause of his absence, but these, through other sources, were learned afterwards.

"During that snowstorm, Peter was blown to the ground at Clarence, several miles from home. A boy caught him, and, not knowing to whom he belonged, clipped short his wings to prevent his flying off. The poor, homesick bird could not walk through the deep snow, neither could he fly, so he waited patiently through the winter till the ground was bare, and then started afoot on his journey. How he found his unknown way so many miles through fields and woods and across roads, will remain a mystery. Although again able to fly, he will not venture off the premises, but attaches himself more closely than ever to his old friend." —*Our Dumb Animals.*

How the Fox Escaped.—A good story is related at the expense of a well-known businessman of Little Rock. His hunting proclivities are well known, and he has the reputation of being so skilful in this line, that seldom, if ever, does anything escape when he gets on its trail.

One day, however, he was defeated in a most provoking fashion. He saddled up his steed and took up a trail that led to the southwest from the city. A short distance away he started a handsome fox. Away the animal flew, with Martin in close pursuit. He seemed to be unlucky, for no matter how fast he rode, the fox always kept just out of reach. The race lasted some hours, during which the sly little animal doubled and redoubled his track. At last the fox showed signs of fatigue, and Martin began to smile at thought of the satisfaction he would get. But, alas, they struck a herd of hogs, and just as Martin was preparing to "close in," the fox sprang on the back of a long-legged porker—one of the kind that can outrun a race-horse. The hog raised his snout, gave a frightened grunt, and away he flew. Martin stopped, completely spellbound with amazement. The fox held his seat like a circus-rider, while the further the hog got away, the faster he seemed to go. Martin watched the strange pair till they disappeared in a brush patch, and then returned to Little Rock. He related the strange occurrence to a number of "intimate friends," and from them it became known throughout the city.

The Bird's Breakfast Bell.—Our pet goldfinch, having escaped from his cage, flew into a tall ailanthus tree in the back yard. There he sat, singing his sweetest and rejoicing in his unexpected freedom. We brought out his gilded cage, and set it on the top of a tall step-ladder, leaving the door open, and just inside a cup of tempting hemp seed. For two hours he scorned to look at it, though he often fixed his bright little eyes on us when we called him, and answered us with a cheery, defiant "Witzah!"—We had almost given up hope of ever getting him back, when it occurred to us to ring his breakfast bell; in other words, to rattle up the hemp seed in the tin box where it was kept. This was a sound he understood, as we had long made it a practice thus to announce breakfast to his finchship. Fortunately he had nothing to eat when he flew away, and the well-known sound suggested seed, water, and lettuce to the little empty stomach, so he hopped down slowly from bough to bough, until he was close to the cage. There he stood for some time, evidently hesitating, until suddenly he fluttered down into his home, having decided to abandon the delights of liberty for the solid comforts of civilization.—*American Agriculturist.*

Items.

Priesthood.—Dr. Dix, an Episcopalian minister of New York, has recently published a sermon on this subject. He considers the "priests" as an order of men, who "speak and act in Christ's stead. They work from without on the world as He did. They go to men with the water of regeneration and the power to forgive sin, with the blood and with promises and gifts."

In reviewing his position, the *Presbyterian* says: "This is the sacerdotal theory of the Church and of the 'ministry of reconciliation.' It is a theory which we believe is not to be found either in the letter or spirit of the New Testament. Dr. Dix concedes that in a general way all Christ's people are called priests: we maintain that in a particular way none of them are called priests. Nor does any one apply to men the salvation prepared except by the power of the Holy Ghost. We believe so for many reasons. 1. The name 'priest' is unknown to the New Testament. 2. The office is never mentioned as an existing office. 3. Although the name and the office had filled the pages of the older Scriptures, and also the worship of the people of God, they were suddenly dropped as special designations under the New. The argument from the absence of these terms is irrefutable. 4. New appellations of office and place in the Church cannot be introduced into use as the old vanished away. None of the new offices had any sacerdotal significance. 5. The functions of the new offices are described, but they are not sacerdotal functions. 6. The early ministers of Christ distinctly repudiated all the priestly work which is represented as so essential and effective. Dr. Dix says that 'a certain order of men,' to which he committed the work of the priesthood, 'go to men with 'the water of regeneration.'" Paul says that Christ sent him, 'not to baptize, but to preach the gospel.' 7. A large portion of one of the epistles of the Epistle to the Hebrews—is devoted to an argument by which it is established that the priesthood of Jesus Christ has superseded all other priesthoods, and made them all useless. The sole priest in heaven and earth now is Christ. His sacrifice never to be repeated, is sufficient to reconcile the world unto God. For all these reasons, and others which we have not space to give, we reject the sacerdotal theory. We do not wonder at the existence of what Dr. Dix describes as 'the aversion of the age to this doctrine of the Christian Priesthood.'"

Indian Truth and Eloquence.—It is unpleasant for us must own that the Indians who have come to Washington to see the Great Father and the Great Council, have the better of the argument. "The troubles," said Young-Man-afraid-of-Horses, "spring from seed. The seed was sown long ago by the white man not attending truthfully to his treaties after a majority of our people had voted for them. When the white man speaks, the Government and the army see that we obey. When the red man speaks, it goes in at one ear and out of the other. The Indian is for eternity interested in the subject, the white man only while he comes into office for two or three years. I am not an old man, but I have seen many Great Fathers and his headmen.

"Why was not the late treaty fixed promptly at the Great Council? Why were our rations cut down a million of pounds! Why have not our winter annuities come? Why was the whole Sioux nation called to account for dancing a religious dance? Why are the agents always being changed? Why was Agent Gallagher discharged when he wrote that our crops had failed and our rations must not be cut down? Why was the army called in by Agent Royer? And if he was right, why was he discharged? And why does not the blame for what followed belong to the white men? I have everything that is said here be written down, that when we have to speak with other men it cannot be denied what was said here."

This was the burden of all the speeches. It was the burden of the evidence of the most competent white witnesses. It is the general belief of intelligent citizens who are informed upon the subject. The remedy seems to be clear and simple enough. It is what is called common honesty. If the Indians were treated with good sense and fidelity to our own word, there would be no Indian question.—*From Harper's Weekly.*

Opium in the East Indies.—The [London] *Freemason* contains some information collected by Mr. Gregory concerning the reported increase of use of opium in Burmah.

Shops have been established at certain stations throughout the country which are managed by Chinese merchants who pay license-fees to the government. He says that on a journey up Irrawaddy, he had a number of opium smokers among fellow passengers. One of these came on at one of the river ports in a very bad state, and gradually got worse. The poor fellow's lungs were diseased, his heart was diseased, his digestive organs, the whole of his alimentary canal were diseased, and he died in great agony.

If such a thing had been possible, I should have thought that that shrunken corpse, with the skin stretched tight over the tortured frame, might be laid on the table of the House of Commons at the next open debate, just as it lay before my eyes for two weeks and a day.

In the presence of such a scene, I think

House would immediately and unanimously record a resolution utterly sweeping away the trade which caused such misery."

Indian Agents.—A circular letter from the Indian Rights Association, says that Dr. Royer, whose flight from Pine Ridge Agency, and untimely call for troops, precipitated the Indian troubles in Dakota, is seeking a re-appointment to the same station, which he hopes to obtain as a reward for some political services rendered to the Senators from Dakota. If the general belief as to his unfitness to act as Indian Agent is well founded, it would be outrageous for the Government to re-appoint him on such a ground.

Marriage Act Affecting Friends.—A Friend in Canada has forwarded to the editor of this journal a bill which has been introduced into the legislature of Ontario, to amend the law relating to the solemnization of marriages. It recognizes the validity of marriages duly solemnized according to the usages of Friends, but directs that all the duties performed by ministers or clergymen of other denominations shall be performed by the Clerk of the Meeting. The duties required of the Clerk by the former act were the recording and the registration of the marriage; but the wording of this renders it the duty of the Clerk also to solemnize it. To this Friends cannot submit, as it would be a violation of our testimony that marriage is a religious compact entered into by the contracting parties, and that it is not in the province of any man to marry another. The alteration may be a mere inadvertence on the part of those who framed the bill; but we hope Friends in Canada will be successful in having it so amended as to prevent trouble in the future.

The Religion of an Indian.—When I once inquired of a pious Indian who labored to bring his country people to a sense of good, what he meant by the religion he sought to promote, he answered:—

"My brother, I was made sensible that my heart was hard and bad. Under this sense I cried to God who made the heart. The water ran long—some years—from my eyes, till at last I felt my heart was changed, that it was become soft and good. I thought myself raised, as it were, above the world; and I was in such a disposition, that I loved every man, and could bear without anger anything from any of my fellow-creatures,—from a sense that what was wrong in them, proceeded only from that same darkness of heart, I had too long groaned under."

This, the Indian said, was what he called religion; and what he was concerned to exhort his brethren to seek the experience of.

The Baptisms Needed Before Entering upon the Work of the Ministry.—The humiliating language of one formerly, who was ordained a prophet to the nations, was: "Ah, Lord God! behold, I cannot speak, for I am a child."—Such a sense of natural and creaturely impotence (notwithstanding any gifts or qualifications which may have been possessed), ought to be the frequent experience of every one concerned in the work of the ministry.—*Samuel Scott.*

THE FRIEND.

THIRD MONTH 28, 1891.

Some weeks ago we published in an editorial some extracts from a letter describing the proceedings at last year's commencement of Earlham College, Ind.,—and some comments thereon—calling attention to the need there was of

Friends exercising care to uphold their principles and testimonies in schools under their charge, to which those not members are admitted; lest instead of spiritually benefiting these, the tendency of the schools should be to weaken the attachment of our own members to our principles.

The *Christian Worker*, of Chicago, the journal that represents that element in our Society which has most widely departed from the former usages of Friends, in its issue of Third Mo. 12th, re-publishes our editorial, with comments, the most of which follow:—

A WORD FOR THE COLLEGES.

Elsewhere in these columns we publish an editorial from *The Friend* of Philadelphia, the journal that represents the extreme conservative element of Orthodox Friends. We publish it, desiring to neither wholly condemn nor endorse it. Viewing the announcements, programmes and public exercises of our colleges from the Philadelphia point of observation, and from the plane upon which we all stood thirty years ago, scarcely any thing characteristic of the Friend is to be seen. It is easy to understand how those who see vital principles involved in the forms and methods of our fathers of the first half of this century, should be burdened when they view such reckless disregard of those practices and ways in our leading institutions of learning. All that *The Friend* sees to deplore has taken place. Things once esteemed important are utterly ignored; other things once rigorously barred out are now embraced.

By whom has this change been wrought? Very largely by the teacher and the preacher. These two personages have sailed in different boats, but have been going the same way, and have kept well side by side, each plying the oars with unflagging energy, but each being conservative enough to hold the other a little in check, saying, "Be careful, not too fast." The preacher has supplanted the silent meeting with the revival, the song, the testimony, the mourner's bench, the prayer meeting, the young people's society, the pastor, the full meeting house, the joyful hallelujah; the teacher has supplanted the cloister-like boarding school with the genuine college, in which is freedom to dig about the foundations of every question, and to reject whatever is not upon solid rock, or embrace whatever could not be shaken. As a result, both the preacher and the teacher have let go the "thee" and "thou" and "Sixth-day" and "Ninth Month" and "coat collars" and "silent meetings," as real hindrances to advancement. In their stead plain language and simple things and easy ways have been chosen, which require no apology or explanations for their adoption. Much as our conservative Friends may deplore it, the antiquated forms and ways are gone forever.

However, we most heartily unite with all there is in the spirit of the editorial referred to, that pleads for Christian simplicity, pleads that this characteristic of the Gospel be observed at all times in the college, and especially on public occasions. We believe there is cause for admonition in this direction.

It will be observed that the *Christian Worker* substantially endorses the accuracy of the statements of our correspondent—"All that THE FRIEND sees to deplore has taken place."

It also testifies to the change which has taken place in the manner of holding meetings for worship; and such testimony, from that source, we suppose will be received by most as correct:—

"The preacher has supplanted the silent meeting with the revival, the song, the testimony, the mourner's bench, the prayer-meeting, the young people's society, the pastor, etc."

A few years ago there were some Friends who were willing to excuse these departures from our former usages, on the ground that they were merely the ebullitions of a newly-awakened zeal, which would soon moderate

itself; but we believe, as time passes on, the evidence accumulates that they are the fruits of a change in doctrine and a departure from the original principles of Friends. If the preachers had fully believed in the spiritual nature of Divine worship, and our dependence on the reception of Heavenly help to so season the mind of the waiting worshipper as to enable him to worship in spirit and in truth, he would not have substituted for this reverent approach to God the more exciting scenes of the revival meetings, with the song, testimony, mourner's bench, etc. The dread of having a meeting held in silence would never have led to the expedient of employing pastors, who should utter words, even when the Spirit of God did not require them.

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Foster announced on the 23rd instant that the policy of the Treasury department in exercising the discretion vested in the Secretary of the Treasury by the act of Third Month 3rd, 1891, to decline to furnish gold bars in exchange for gold coin for shipment, would be adhered to.

The exports of gold from this country during the Second Month, 1891, were \$4,010,146, against \$1,170,690 in Second Month, 1890; and of silver, \$1,623,036 against \$2,305,135 the preceding year. The imports were: Of gold \$565,304 against \$1,476,433, and of silver \$976,966 against \$1,078,914 the preceding year.

Baron Fava, the Italian Minister at Washington, will not take a holiday until the New Orleans lynching question is settled. United States Minister Porter, at an interview which he had to day with the Marquis di Rudini, reiterated his regret at the occurrence, and gave the Premier new assurances that more effective protection would in future be accorded to Italians in the United States.

The London *Times* strongly defends the New Orleans citizens for the action taken in the case of the Mafia conspirators. It says that the blame should be placed on the chronic, abiding lawlessness tolerated by American usage. A jury trial of the Sicilians has been reduced to a farce by the knowledge that the life of any jurymen convicting a Mafiate was not safe.

Major McLaughlin, Indian Agent at Standing Rock, North Dakota, says the ghost dancing terminated with the war last Twelfth Month. He is confident that the dance will not be resumed on the reservation this spring. There has been little communication between the Standing Rock Indians and those of the Rosebud and Pine Ridge Agency since the first of the year, which is an indication of peace.

The World's Fair architects have figured out a plan whereby a great saving will be made. The buildings, it is proposed, shall be constructed principally of wood and staff. Staff is the French name for a comparatively inexpensive building material, consisting chiefly of a composition of cement and gypsum.

Governor Hill, of New York, has signed the bill which makes it mandatory upon the authorities of all cities of over 25,000 inhabitants to provide for the appointment of police matrons, and for the separate confinement of female prisoners.

Post office Inspector Fitz has discovered, after several months' investigation, that the Louisiana Lottery has succeeded in evading the anti-lottery law by establishing a branch office, under the name of the Mexican International Banking Company, at Ciudad Juarez, Mexico, under the patronage of General John Guesby. It is flooding the large cities of this country with its circulars, openly, and the postal authorities are powerless to prevent it, because they have no authority to tamper with mail from a foreign country, even if they know it contains lottery matter. Captain Fitz has the names of the agents of the concern in most of the large cities, and the Post office Department will prosecute them.

The *Evening Telegraph*, of this city, says: "During the first year of the operation of the Brooks law many claims were made in its behalf in this city that couldn't be substantiated later on. Everybody knows that restriction has not restricted, so far as diminishing the sale of liquor is concerned. The number of licensed saloons has been very largely decreased, but the number of unlicensed places has amazingly increased. The police admit it, the Law and Order society agents confirm it, the liquor men themselves do not deny it."

The collections of internal revenue during the first seven months of the fiscal year ending Sixth Month 30th, 1891, were \$96,967,155, an increase of \$7,152,696 as compared with the collections during the corresponding period of the previous fiscal year.

Reports received at the Kansas Agricultural Department from 90 in the 106 counties of the State, regarding the wheat outlook, are encouraging. The open winter, and frequent rains and snows have put the ground in fine condition.

The Supreme Court of Rhode Island has just set aside the will of Jos. Greene, a Friend, probated fifty years ago. The will was uncontested until about two years ago. The property involved comprises about 120 acres in the centre of Jamestown, on the island of Conanicut.

"The petitioner contended that the application of the estate rested upon the trustees determining the true and actual religious belief of the beneficiaries. While it is possible to ascertain one's religious professions, the petitioners claimed that it is not within human power to ascertain belief. The Court declared the bequest void."

A fire started in the nine-story mansard roofed brick and iron building at Bleeker and Greene streets, in New York, on the evening of the 17th inst., and destroyed it, two buildings on the east and another in the rear. The building in which the fire started was occupied by Alfred Benjamin & Co., manufacturers of men's clothing. In the other buildings there were a number of tenants. The total loss is estimated at over \$2,000,000.

It was reported 22nd inst. that a break in the levee at Concord, Louisiana, was 500 feet wide and 15 deep.

Francis Lingo, charged with killing Annie Miller, near Merchantville, Ninth Month 26th, last, was convicted on the 20th inst., in the Camden County Court, of murder in the first degree.

A report of the preventive inoculations against hydrophobia performed at the New York Pasteur Institute during the first year of its existence shows that 826 persons bitten by dogs and cats applied for treatment. In 643 cases it was demonstrated that the animals which attacked them were not mad. In 185 cases the anti-hydrophobic treatment was applied. No death caused by hydrophobia has been reported among the patients inoculated.

The number of deaths reported in Chicago last week was 804. Pneumonia claimed 170; grippé, 19; bronchitis, 81; diphtheria, 23; scarlet fever, 15; typhoid fever, 18; consumption, 46. Acute lung diseases carried off 238. The week before the deaths numbered 709. The rate per thousand was 34.84, almost unprecedented in the history of the city.

Deaths in this city last week numbered 463: which is 6 less than during the previous week, and 17 more than the corresponding period last year. Of the foregoing 236 were males and 227 females: 92 were under one year of age. Fifty-four died of consumption; 40 of diseases of the heart; 39 of inflammation of the lungs; 30 of typhoid fever; 20 of inflammation of the brain; 17 of inanition; 18 of convulsions; 15 of croup; 14 of old age; 15 of apoplexy and 12 of debility.

Markets, &c.—U. S. 4½'s, 102½; 4's, reg., 122; coupon, 123; currency 6's, 111 a 121.

COTTON was quiet, but steady, on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$24.25 a \$24.50; do. do., fair to prime, \$23.75 a \$24.00; spring bran, as to quality, \$23 a \$23.50.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.50; Minnesota, clear, \$4.25 a \$4.75; Minnesota, straight, \$4.85 a \$5.15; Minnesota patent, \$5.25 a \$5.75. Rye flour was scarce and firm, at \$4.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.07 a \$1.07½.

No. 2 mixed corn, 74 a 75 cts.

No. 2 white oats, 59 a 59½ cts.

BEEF CATTLE.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; fair, 4½ a 4½ cts.; common, 4½ a 4½ cts.; culls, 4 a 4½ cts.; fat cows, 2½ a 4 cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Western, 6½ a 6½ cts.

FOREIGN.—In the House of Commons on the 18th inst., William Bowan Rowlands (Gladstonian), member for Cardiganshire, Wales, moved (John Morley supporting the motion) the second reading of the Welsh Local Option bill, which was carried by a vote of 186 to 179. Before the division on the motion of

Rowlands, Matthews, the Home Secretary, announced that, much as the Government desired to encourage temperance, they did not consider that the bill had such prospects of success as to justify them in supporting it. He especially quoted the results of the Scott bill, in Canada, in support of the Government's stand. The Government would, therefore, oppose the motion. The majority consisted mainly of Liberals, including Sir William Vernon Harcourt, Sir G. O. Trevelyan and John Morley. Many dissidents and several Conservatives also voted with the majority.

The correspondence between the Government of Newfoundland and Great Britain on the proposed fishery convention between Newfoundland and the United States is published. The despatches extend from Second Mo. 1890, to Third Mo. 1891.

William O'Brien and John Dillon, the members of Parliament who have been undergoing terms of imprisonment in Galway jail, were transferred to Cork jail.

Timothy D. Healy, M. P., was assaulted and seriously injured by being struck in the face, in Cork on the 23rd inst. The assault was probably owing to the recent challenge of Maurice Healy to Parnell, that they should both resign their seats in Parliament and be candidates for re-election, which challenge has not yet been accepted by Parnell.

The first conversation by telephone between London and Paris was exchanged on the 17th inst., and was highly successful.

The Czar has issued a rescript in which he assures the Russian Finns that their rights and privileges will be preserved as guaranteed by the previous Czsars.

The *Chronicle's* St. Petersburg correspondent says that the price of naphtha has fallen 30 per cent., owing to the tapping of a stream at Baku, yielding 50,000 tons daily.

The British steamship *Utopia*, of the Anchor line, from Italian ports, bound to New York with Italian emigrants aboard, collided on the 17th inst., with the British, iron-clad *Rodney* anchored in Gibraltar Bay, and sank soon afterward off Ragged Staff. A south-west gale was blowing at the time of the collision. Many women and children were drowned. A large number, clinging to the rigging, have been rescued by boats from the Channel squadron. The revised official count of the lost and saved passengers and crew of the *Utopia* shows that there were 880 souls on board the steamer when she ran on the *Auson*, principally Italian emigrants. Of this number the saved are 290 steerage passengers, 2 saloon passengers, three Italian interpreters and 23 of the crew, all of the latter being Englishmen or men who had shipped at English ports.

Notwithstanding the stringent measures recently taken by the Government to suppress brigandage in Cuba, kidnapping is still carried on at intervals. The latest work of the bandits was the carrying off of a youth near Santa Clara, who was kept in captivity until his friends had paid the ransom of \$510 demanded by his captors.

A despatch from Rio Janeiro, states that thirty Deputies have issued a manifesto against the policy of the Government.

A delegate from the Chilian Congressional, or Revolutionary party, who was sent to Europe for the purpose of placing the position and views of that party before the European Powers, has arrived. He states that two-thirds of the people there are in favor of the insurgent party, and that the latter have already a permanent hold on the northern provinces and their valuable resources of nitrate and guano.

A report comes from Chilian sources that Antofagasta is being bombarded by the insurgents.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee in charge meet on the 27th inst., in Philadelphia, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9.30 A. M.

Philad'a., Third Mo. 1891.

WM. EVANS,

Clerk.

WANTED.—The Board of Managers of the Tract Association of Friends is desirous of obtaining copies of their printed reports for the years—

1858—1859—1861—1863—1865—1866—1870

and all copies previous to the report of 1853—54. They are desired to complete a series of them for binding. Friends having a copy of one or more of the above-mentioned reports, would confer a favor by sending them to the undersigned

JACOB SMEDLEY,

At the Repository 304 Arch St., Philadelphia.

MARRIED, at Friends Meeting-house, Springfield, Delaware Co., Penna., on the 16th of Tenth Month 1890, ROWLAND EVANS, of Middletown, Del. Co., CAROLINE EDGERTON, daughter of James and Mary Ann Edgerton, of Barnesville, Ohio.

DIED, at East Sandwich, Mass., Tenth Month 30th 1890, ELIZABETH H. WING, aged 82 years, a consistent member of Falmouth Preparative and Sandwich Monthly Meetings.

—, at his residence at East Sandwich, Mass., Twelfth Month 13th, 1890, JOSEPH HOXIE, aged 72 years, a consistent and sincere member and elder of Sandwich Preparative and Sandwich Monthly Meetings. "We all, with unveiled face reflecting as mirror the glory of the Lord, are transformed in the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. 3, xviii. (R. V.)

—, on the 11th of First Month, 1891, after a short illness, MARGARET BARKER, wife of Seth Barker. This dear Friend was a member and elder of Marlborough Monthly Meeting of Friends, Randolph Co., N. C. She was a faithful attender of meetings; her quiet unobtrusive manner, her zeal for the cause of Truth, and the maintenance of our Christian principles, won for her many friends. Her bereaved husband feels the inexpressible loss; but is comforted by the hope of meeting her in Heaven.

Friends' Review please copy.

—, at her home in Huntingdon, Ontario, on the 16th of First Month, 1891, JANE MULLETT, in the 77th year of her age, the wife of Arthur Mullett. She was a consistent member and elder of Cold Creek Monthly Meeting of (Orthodox) Friends. She was the daughter of Samuel and Sarah Baker, of Taghmo, Wexford Co., Ireland. She was a great sufferer for over nine months with paralysis, which rendered her helpless; she bore her sickness with much patience and resignation, but desiring at times to depart and with Christ which is far better. One of her favorite passages of Scripture was Hebrews 3d chap. 14th verse. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end. She being dead yet speaketh, follow me as I have followed Christ."

—, First Month 31st, 1891, at her home in Washington Co., Ohio, TRYPHINA B., wife of James Clemson, a member of Southland Particular, at Plymouth Monthly Meeting of Friends. Some days prior to the attack of illness which terminated her life, she informed her family that she believed her days' work was done, and spoke in a manner calculated to prepare their minds for what was soon to follow. She was a pattern of unobtrusiveness, her work few and savory. In giving council to her children she remarked, "That when young she plainly saw that was not right for her to indulge in levity or much conversation." She had been in feeble health for period of twenty years or even longer—much of time unable to attend meeting—notwithstanding a firm believer in the doctrines and testimonies of the Society of Friends as promulgated by our worthy predecessors in the Truth. She endured much mental conflict at times great poverty of spirit; but a few hours before her dissolution she appeared to be strengthened to speak, and said, "It is enough," "I see my way clear," with some other remarks. "Blessed are the pure in heart, for they shall see God." She was a pattern of apparently perfect patience.

— at the Boarding School for Indian Children, Tunesassa, New York, on the 13th inst., ELIZABETH CONARD, in the 43rd year of her age, a member of Monthly Meeting of Friends of Philadelphia. Convicted of the principles professed by Friends, she had been received into membership in our religious Society and for more than two years acceptably filled position in the Institution referred to, where her cheerful disposition, and efficiency, joined to her consistent deportment, rendered her a valuable helper, and cured the esteem and love of her co-laborers, and children under her care. A few weeks before death she stated in a letter to a Friend her belief work there was nearly finished, and though without any definite plans for the future, she desired that should be taken to supply her place. For some time past it was evident that her mind was increasingly engaged in serious contemplation, and although, at the twinkling of an eye, the summons came to "Give up thy stewardship." Her surviving friends and associates in the family, feel the comforting assurance that she was found watching.

THE FRIEND.

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John Conran.

(Continued from page 274.)

20th.—Whilst in Newry I met with some people of business, with whom I had some conversation, which I thought left me weaker; upon leaving the town I felt a [temptation] in myself almost to deny my profession, and was quite ashamed of the company, plainness, and simplicity of myself and friends, which I told them of; and a lesson may be read in this to myself and others, how they or I hold too close a conversation with the world, or the things thereof, which weaken the hands of the sons of Zion. We went forward in our journey, and were at times favored with a sweet and open conversation, and permitted that freedom in it as to relate many things that I believe were advantageous to each other. I thought I found my dear friend, B. Drewry, often had a polishing effect upon me, and her remarks on and correction of my weakness and faults, were wonderfully refreshing and comforting, which made me not repine at my journey, which was a truly satisfactory one to me.

At the Half-year's Meeting, the summer of this year, I fell into company with a young woman, Louisa Strangman; the first time I saw her at a Friend's house, I felt, in silence, a strong draft of love more than natural, and a secret intimation impressed my mind that she would be my wife; this I hid in my heart, and it was nearly two years before I felt at liberty to disclose it to any one, waiting as I apprehended the Lord's time to communicate it: in this interval there was a Friend closely addressing her, but my first impressions kept me easy under it. And when I felt the way open to proceed in it at that time, it was nearly six years after this before we were married; this was a season in the Lord's hand of deep exercise and great trial of my faith and patience, as the prospect I had at first was often totally obliterated, and when these would be almost gone, it would again revive with a degree of clearness, to my great consolation. I held out to the end, and was crowned with a wife who proved the richest earthly blessing I was ever favored with, a true yoke-fellow, in spiritual as well as temporal concerns, and who never threw any impediment in the way of my going on public services. I write these few hints, that in this important and weighty engagement, we should have our eye

turned to the Light, [of Christ's Spirit] if we expect that favor from the Lord, a good wife, who is indeed a crown to her husband!

In the many discouragements inwardly from Satan, to discourage me from embracing the new and living way, which had now been opened in measure to my view, was the prospect of great sufferings, perhaps death itself, and in these days of darkness, and the shadow of death, human nature recoiled, and I was at times brought very low, [ready to say] "How shall I stand if these things befall me? I fear I shall surely give way, and lose all!" But Divine mercy was extended to me, by showing me that what appears impossible to man, is possible with God. As I sat in the back part of Lisburn Meeting, which was held in silence, I felt the love of God extended to me in so powerful a manner, as to dedicate my soul and body to his service, and under the living impressions of it to say, "Do with me, O Lord, what thou wilt, I am willing to suffer death for thy name sake;" for death had then no terrors in it for me, the fear of death was swallowed up in victory. It was then I could account for the noble stand the martyrs made, who, in opposition to the torments which cruel and unreasonable men had subjected them to, held fast their integrity; and I felt from my experience of the foregoing, that the Lord by his enlivening and consoling presence was with them, as He was with the three children in the burning fiery furnace, and crowned them with a crown of everlasting righteousness, eternal in the heavens; and not only them, but all those who love, honor, and obey the Lord, their righteousness.

In the year 1780, I joined Christiana Hustler and Phebe Marshall in the course of their religious service, and continued with them throughout from Lurgan till they took shipping the following Second Month at Dublin; I passed through many exercising baptisms, occasioned by weakness and fears in the exercise of a small gift I had received in the ministry, in which their company was serviceable to me. I left home Sixth Month 2nd, to join the Friends at Stramore, under a full persuasion that it was my duty to do so: let none think I had not necessary avocations to call me to another line, for our great [linen] fair in Dublin was within a few days of commencing, and though I was assisted by having orders for some of my goods, yet I had a considerable share left on hand to sell, and that the most unsaleable part I suppose; the appearance of these things was troublesome to me, but I was mercifully helped through this difficulty. I wish Friends may deal gently with those who may feel these puttings forth, especially where their conduct in most respects is orderly; for the exercise the enemy is permitted to raise against these things is very trying, and if they have also to feel unskilful dealing, it may crush the broken reed, and lay it aside for a long season under great discouragements, as unfit for service. I trust I have a degree of thankfulness, and desire a greater share of it, to my merciful, kind and good Bene-

factor, who I believe not only required this offering at my hands, which cost me something, but also put it into the hearts of his people to make way for me; for my dear and beloved brethren of our province seemed willing to trust me out that I might not be lagging behind, and a tendering time it was to my spirit in [mentally] bidding them farewell on my quitting Castle Shane; though they were not present, yet I had a tendering and affecting feeling of them, in that one Spirit which I believe unites all those at times who drink of it. Oh! my beloved friends, I most tenderly saluted you, and longed for the prosperity of our Zion, and you in particular; I was concerned for you that none of you might receive hurt or damage, and in the springings of that ancient fountain, that cannot be drawn dry, I thought I could have saluted you in an endearing epistle of Gospel love: thus did my spirit drink of the cup of brotherly love whilst I travelled along, which was a comfort and consolation to me, and I could say many things to entice others to come and try for themselves, how good and kind the Lord is to those who love and fear Him.

The family visit not being quite finished in the bounds of Moyallen Meeting when I arrived, I had to join the Friends concerned therein in the remainder, as I had also to do in the greatest part of Lurgan Meeting; I had a few words handed to me, at times, in some of the sittings, as I apprehended, to drop amongst us, which I did in fear, and kept as near to the opening as I thought I could, and was at times favored with the wages of obedience.

30th.—At Ballymurphy: after I had sat a short time in the meeting, I felt a burden on my mind, which increased to be so weighty as to be difficult to sit under; I remained in degree still, when I felt some matter to appear before me, which grew more clear and distinct, and seemed to press for utterance. I reasoned with it till it passed away, when growing afraid, remembering the long forbearance of a merciful Creator, I entreated if it were a requiring that came from Him, that He would be pleased to renew the same matter afresh on my mind, and that I would take that as a confirmation. It was pretty immediately renewed as fresh as I could desire, but the fear got up, and I had almost reasoned it away; when I stood up, and before I spoke, I felt like a little fire to kindle in my breast, and uttered these words, "The Lord has lifted up an ensign to the people, and a standard for the nations, the standard of truth and righteousness—keep faithful to your testimonies, Friends, and measure yourselves by this standard, and let each individual of you come up to his measure;" my mind has been favored with rest and comfort since.

Second Month 2nd.—Meeting at Moate. I went to this meeting which was large, in a good degree of fear, having been known there formerly, making a different appearance to my present. After my dear friend Phebe Marshall had sat down the second time, I stood up, and in great fear declared, "Oh! that the people were wise,

that they would consider this, and remember their latter end. Friends, take not up your rest in your earthly possessions, for it is a false rest—a polluted rest; but turn unto the Lord, for in the trying day He will be as a staff of support to those who lean upon Him.” After I sat down, my beloved friend Christiana Hustler stood up, and declared that these words which had been repeated in their hearing, had been the companion of her mind for a considerable time. “Oh! that the people were,” &c., and recommended the advice given. Then dear P. M. stood up and declared something of a like nature, which gave me much consolation to find the unity of my beloved friends. The covering of my spirit was comfortable, heightened by the fear I was in of taking away with me what I had dropped, which had tended to my own peace, and was fresh cause of renewed gratitude.

(To be continued.)

FOR “THE FRIEND.”

Colorado Springs, Colorado.

[The article, “Beautiful Colorado,” completed in the last number of THE FRIEND, has suggested to a friend the expediency of publishing a letter written from the same point, about eighteen years ago, by our late Friend, James S. Lippincott.]

Dear Cousin:—We have been in this town of less than two years’ existence, about three weeks, and propose to pass a few more in this interesting region. We are $5\frac{1}{2}$ miles from the Springs proper, which are at Manitou, at the foot of Pike’s Peak. Our situation is a very pleasant one, in a large room, having four windows to receive every breeze that blows—two of these opening to the floor—with their aspect Pike-peakward; so that as we sit at our writing table or lounge away the pleasant hours, this mighty stone-pile is always in view, always challenging our admiration. As to elevation, we are ourselves 5975 feet above tide level; the general level of the mountain which bounds our view on the west is 12,000 feet: while Pike’s, the loftiest summit in sight, rises, according to accepted admeasurements, to the height of 14,336 feet, or within a few hundreds of that of Mt. Blanc. We have gazed upon upwards of 200 miles of this stupendous mountain wall—have seen the grandest portion of it in every aspect the summer permits, in calm and in storm glowing under the noonday radiance; flecked with cloud-shadows, robed in drapery of snowy cumulus, shrouded in the gloom of the tempest, and anon, illuminated by the glare of the summer lightning; its morning purple and rose tints, its noonday brilliance and its evening blue and dun, are all pleasing; but with all its grandeur and beauty of coloring, it does not satisfy as did the aspect of Mt. Blanc, my youthful gaze.

In the vale of Chamounix, I stood nearly 3,000 feet lower, and looked upon the summit, robed in perpetual snow, and upon the mountain slope adorned by glaciers resembling rivers of snow flowing adown its sides. The mighty black aiguilles (needles),—those stupendous granite columns, rising 14,000 feet and upwards, piercing the heavens, are absent from this western scene; and I have not been impressed as when twenty years younger, I wandered among the scenes that would continue to bear the palm among the accessible high places of the earth.

Pike’s Peak is not difficult of ascent by good climbers; but we do not propose to attempt it.

The cold by night is often extreme near the summit where parties encamp—40° below zero, having been reported lately. The ascent is generally made in the afternoon—twenty miles of riding (six on horses), and two miles of rugged mountain climbing being required to reach its summit. The last two miles before sunrise often demand four hours of hard labor, but the toiler is rewarded should he be in time; and one of the grandest spectacles is presented as the sun’s rays illumine peak after peak for hundreds of miles away, the light creeps downward to chase away the dark from the awakening earth below.

We have been as much impressed by the majesty of Cheyenne Cañon, as by any other scene. The entrance is about five miles from us, and is by a magnificent portal whose bright red sides tower hundreds of feet above us—chiselled by the untiring hand of time into rugged beauty, and constantly changing in appearance with the varying lights and shades. On one side is the whole bulk of the great Cheyenne Mountain, which appears as if riven from the main chain by this mighty ravine, and on the other a mountain of goodly size. The cañon presents, near its entrance, the appearance of a vast amphitheatre, bounded by rocky walls rising between one and two thousand feet—bare, red masses, broken into columns, spires or domes—presenting a scene of extraordinary beauty, and often terribly sublime. A brawling stream flows and dashes among the boulders, and is crossed about twenty times before we reach the cascades which bound the passage-way to ordinary visitors. These cascades, about fifty feet in height, pour adown the face of the nearly perpendicular rock, by three distinct leaps in rapid succession, alternately in opposite directions, the last in a horizontal sheet, which strikes the wall; is then hurled into spray in all directions, and falls into the calm pool below.

One of the most interesting sections of this cañon is at the “Pillars of Hercules,” where the creek runs between two enormous precipices, estimated to be more than 2,000 feet in height; and yet scarcely a stone’s throw apart.

The “Garden of the Gods,” a high-sounding name, (which to my apprehension is inappropriate,) as exciting anticipations which are not realized by any but the highly imaginative and superlatively enthusiastic, is one of the best known of the wonders of Colorado. The objects of interest here are the weather-storm masses of Permian brick-red rock, which have been broken down at intervals, until nothing is left but isolated portions—some larger, some smaller—and fashioned by long-continued action of the sand-blast or currents of air moving with great velocity, and bearing with them particles of sand which have cut and carved and turned the rock into various uncouth fantastic and strangely suggestive forms, some of which are rude imitations of the statues of heathen divinities.

Among the scenes most interesting, apart from mountains, is the “Monumental Park” and its strange groups of statues and obelisks: where one might readily imagine himself in some vast cemetery, filled with monuments of a departed race. Distributed principally upon the sand stone bluffs enclosing the park, these mimic sepulchral sculptures stand among the sombre pines in almost every conceivable variety of form. Truncated columns, shafts, cones, pedestaled statues, plain horizontal tablets and royal sarcophagi, are among these

strange imitations of human handiwork—many of these columns and statuesque forms are almost as regular as if turned in a lathe, and some appear to bear a spiral line running around them from base to capital.

These monuments are composed of a rather coarse conglomerate of quartzose pebbles, gneiss, etc., loosely cemented by a matrix of clay and red oxide of iron. Nearly all of them are surmounted by a projecting capital of darker color and harder texture, and richer in iron. To this wide cap, which forms what might be taken for hats, covering many of the statues, much of the oddity of their resemblances to human forms may be ascribed. Groups of gypsies, a Dutch wedding, ladies in the broadest of crinoline, a giant idiot, and even a Friend Meeting, can be readily seen without calling upon imagination very largely to aid the illusion. The process by which these were formed is very interesting.

The hard capping of iron-stone, once doubtless extended over the entire area—has been cracked over its surface—and the softer material below has thus been exposed to the action of the weather, and thereby broken into separate masses. After this began symmetric shaping, which it is inconceivable could have been produced by any other than that of chisel in the hands of that skilful but impatient turner, the *wind*. The most delicate lines are carved around in a manner so accurate, that nothing but a cutting edge of silex could produce such effects. The process of cutting is sometimes to be seen. A hole several feet deep and large enough to admit a man’s arm, having been bored into the sandstone bluff on a few seconds by a spiral current of air, which in comparatively calm day snatched up a handful—shall I say—of sand, and auger-like, cut in the rock!

Parties stopping at a settler’s cabin during the rage of a mountain whirlwind, were surprised to find that the window-panes were, after a few minutes revolution of the storm of sand, left partially opaque and as uniformly ground as a piece of ground glass could be finished by an expert manufacturer. This sand-blast process, perhaps thou art aware, has been patented by a Philadelphian, who, by dropping a current of fine silex before a jet of steam, and directing it against glass, or marble, variously protected, is enabled to produce the most wonderful and beautiful results. Laces can be piled, marble chiselled to many patterns, and even photographed engravings reproduced with extraordinary accuracy of finished detail.

One of the most singular and grotesque groups among many hundreds, is that which, a photographer here, has been termed the “Dutch Wedding,”—a pretty good view of which I send thee.

I have said nothing of Glen Eyrie, and its wonderful masses of towering white rocks, which rise, cathedral-like; of the hills of gypsum; the low, flattened *mesas*, which line the foot of the mountain range, and composed of granitic rock worn from its side and undoubtedly the result of the action of waves beating against the mountain—forming, at that time, a rocky coast of the tertiary period.

I have not said a word of Manitou, and its cluster of wonderful springs, some highly saline and bubbling violently with escaping gas; others quiet, chalybeate and tonic. A very large hotel is fully occupied by guests at \$28 per week, many of whom are swilling the waters, until a sarcastic wit has said of them, that their b

eth are constantly afloat! Many are benefited by drinking the cold and bathing in the artificially warmer waters. We have the waters of the tonic iron spring, known as the "Iron Jte," brought to us daily, and I drink of it with pleasure. The boiling soda springs presents a draught of soda-water almost rivalling that of the druggist, without the syrup and cream!

There are hereabout numerous objects of interest yet unexplored by us, or by others. We ride almost daily over roads that cannot be surpassed for smoothness or hardness, and yet perfectly natural highways, over the plains. Susan revels in the color of the mountains, the abundance of flowers of novel kinds and colors, in the delightful breezes, the cold nights, and the perfect roads. I have been impressed with the dryness of the atmosphere and the arid aspect of the pastures. These at home would be supposed, and truly, hopelessly barren.

But though the air is very dry, and one had scarcely need to apply a towel to dry his face after washing, yet rain-storms of tremendous violence do at times occur, one of which is just now raging over our heads, with extraordinary fury. The elements have awakened in wrath, the thunder and lightning are raging around us, and my Susan is cowering with very fear at the extraordinary display. The rain is descending in torrents, and the once dry streets and plains are flooded. This morning the relative humidity was but 26 per cent. of saturation. The dry bulb stood at 85° and the wet bulb at 64°!—but now the heavens and earth are soaking.

This country is not a land of cloudless skies and unbroken sunshine—though the proportion of perfectly cloudless days is very large;—one of the charms of the climate is, the abundance of sunshine without the oppressive heats of many other warm regions. Hot as it may be in the sunshine, it is always cool in the shade, if one can find it in this treeless land; and the heat is tempered by breezes the most delicious that ever fanned my brow. Even on the very clearest days, clouds almost invariably gather around the horizon shortly before sunset, and form a circling belt of gorgeous color. The piles of cloud masses are often magnificent, and they accumulate like a vast host mustering at some sudden bugle-call; they stretch themselves along the mountains; they drop into the ravines, or they circle some lofty peak, enfolding half its height in their blue-grey shroud, or spread themselves in front, extending over the whole sky in a thick leaden sheet. As I write, the mountains are entirely hidden and the scene is as flat as a New Jersey landscape.

One of the most noticeable meteorological phenomena is the frequency of electrical displays, not only when there is a storm raging, when it is indeed often sublimely grand; but when there is no sign of a storm, the forked shafts of lightning seem to cleave the very heavens, while their flashes illumine the entire horizon in quick succession. Horizontal and zigzag streaks, of most extraordinary extent, stream and shoot from side to side, and add much to the interest of the scene. The atmosphere is exceedingly clear, and distant objects are brought so near as to deceive us constantly.

Pike Peak's summit is thirteen miles distant in a straight line, yet it appears but a little way off—and twenty miles of travel must be endured to reach its head. The sky is here a deeper blue, the sunshine more penetrating, the fleecy clouds are whiter, the storm-clouds angrier, the lightning more brilliant, and the rainbow more

gorgeous, than in Eastern lands. Here also are the "cloud-compelling" mountains, and the long sweep of the plains; and I would rejoice, my dear cousin, wert thou with us to enjoy this land of magnificent mountains and glorious skies.

Eighth Month 19th, 1873.

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 276.)

The Journals and other writings of our early Friends contain frequent references to Oliver Cromwell. George Fox mentions that in 1654, he was taken prisoner by some troopers of Colonel Hacker's regiment, and brought before their commander, who wished him to promise to go home and remain there. In reply Fox said, "I should go to meetings as the Lord should order me; and could not submit to their requirements." Well then, said Hacker, I will send you to-morrow morning, to my Lord Protector."

England at that time was in an unsettled condition. An apparent necessity had compelled Cromwell, for the sake of maintaining public order, to act as supreme head of affairs, and to assume powers which constitutionally he had no right to take. The Parliament of 1654, had not met his views, and he dissolved it in the First Month of 1655. "All show of constitutional rule," says Green, "was now at an end. The Protectorate, deprived by its own act of all chance of legal sanction, became a simple tyranny. Cromwell professed indeed to be restrained by 'the Instrument.' [This was a constitution, drawn up by a Council of State, appointed by the convention summoned by the Council of State, and popularly known as 'Barebones' Parliament, from the name of one of its members.] But the one great restraint on his power which the instrument provided, the inability to levy taxes save by consent of Parliament, was set aside on the plea of necessity."

From that time many sober persons in despair of public liberty began to incline to the king's restoration. The danger of a royalist revolt was increased by the general discontent. There were risings in different places, but they were quickly suppressed by the energy of the government. The country was divided into ten military governments, each with a Major-general at its head, who was empowered to disarm all papists and royalists, and to arrest suspected persons.

In view of the general uneasiness that prevailed, the action of Colonel Hacker is not to be much wondered at. He seems not to have been cruelly disposed; but, as George Fox says, "he was stirred up and set on by priests and professors, who, when they could not overcome me by disputes and arguments, nor resist the Spirit of the Lord that was in me, they got soldiers to take me up." After George's arrival in London the Protector sent him a message requiring him to promise not to take up a carnal sword or weapon against him or the government as it then was. The Journal says, "I said little in reply; but the next morning I was moved of the Lord to write a paper to the Protector, by the name of Oliver Cromwell; wherein I did in the presence of the Lord God declare, that I did deny the wearing or drawing of a carnal sword, or any other outward weapon against him or any man. And that I was sent of God to stand a witness against all violence, and against the works of darkness; and to turn people from darkness to light; to bring them from the occasion of war and fighting to the peaceable gos-

pel; and from being evil-doers, which the magistrate's sword should be a terror to.' When I had written what the Lord had given me to write, I set my name to it, and gave it to Captain Drury to hand to Oliver Cromwell; which he did. After some time Captain Drury brought me before the Protector himself at Whitehall. It was in a morning before he was dressed; and one Harvey, who had come a little among Friends, but was disobedient, waited upon him. When I came in, I was moved to say, 'Peace be in this house;' and I exhorted him to keep in the fear of God, that he might receive wisdom from Him; that by it he might be ordered, and with it might order all things under his hand unto God's glory. I spoke much to him of truth; and a great deal of discourse I had with him about religion; wherein he carried himself very moderately. But he said, 'We quarrelled with the priests whom he called ministers.' I told him I did not quarrel with them, they quarrelled with me and my friends. 'But,' said I, 'if we own the prophets, Christ and the apostles, we cannot hold up such teachers, prophets and shepherds, as the prophets, Christ and the apostles declared against; but we must declare against them by the same power and spirit. Then I showed him, that the prophets, Christ and the apostles declared freely, and declared against them that did not declare freely; such as preached for filthy lucre, divined for money, and preached for hire, and were covetous and greedy, like the dumb dogs that could never have enough. As I spoke, he several times said it was very good, and it was truth. Many more words I had with him; but people coming in, I drew a little back. As I was turning, he caught me by the hand, and with tears in his eyes, said, 'Come again to my house; for if thou and I were but an hour a day together, we should be nearer one to the other;' adding, that he wished me no more ill than he did to his own soul. I admonished him to hearken to God's voice, that he might stand in his counsel and obey it; and if he did so, it would keep him from hardness of heart."

After George Fox left the room, he was told that he was at liberty, and might go whither he would.

In the year 1656 he had another interview with the Protector, in which he spoke to him of the sufferings of Friends in the nation; showing him how contrary this persecution was to Christ and his apostles and to Christianity. Other Friends, both in personal interviews and by writing, urged the Protector to exercise the power he possessed for the relief of those suffering for conscience sake—for, as Geo. Fox says, "there was great persecution in many places, both by imprisoning and breaking up of meetings." But Oliver appeared to be unwilling to risk his popularity by advocating the cause of a despised and hated people. Some of the warnings addressed to him were marked with a fearlessness and tone of authority, such as might have been expected from those who considered themselves as ministers and ambassadors for the King of kings. Francis Howgill sent him a letter in which he says:—

"Thus saith the Lord, I chose thee out of all the nations when thou wast little in thine own eyes, and threw down the mountains and powers of the earth before thee, which had established wickedness by a law, and I cut them down, and broke the yokes and bonds of the oppressor, and made them stoop before thee, that thou passedst over them and tread upon their necks; but, thus saith the Lord, now thy heart is not upright be-

fore me, but thou takest counsel, but not of me. Wilt thou limit me, and set bounds to me, when and where and how, and by whom I shall declare and publish my name? Then will I break thy cord, and remove thy stake, and exalt myself in thy overthrow."

With equal plainness, Edward Burrough tells Cromwell that his "dominions are filled with cruel oppressions, and the poor groan everywhere under the heavy hand of injustice; the needy are trodden under foot: such whom the Lord hath freed in their consciences from false worships, and teachers are made slaves and greedily preyed upon by unjust men: the mouths of many that have their power from thee, are as the teeth of young lions, and the upright and harmless are devoured, and made a spoil of by them." After enumerating many of the occasions under which Friends were suffering, he reminds Cromwell that he is responsible, inasmuch as these things are done in his name and by his officers; and adds—"Boast not thyself, though the Lord hath used thee in his hand; but know that when He will, He can cast thee, a rod, out of his hand into the fire."

(To be continued.)

The *Christian Advocate* contains a letter from a bishop who recently crossed the Pacific Ocean from San Francisco to Yokohama, who says:—"It is no slight thing to make this voyage.—Five thousand miles without sight of land or ship; a few sea-birds screaming or fighting for the refuse of the ship—our only visible brothers in life; no possibility of communication if accident happens far from land, and small chance of ever reaching land by the vessel's boats, if it were possible to launch them. It behooves the company to send none but the strongest and best ships out on this vastest of oceans, whose behavior at this season, when we are westward bound, is hardly pacific.

"The preceding lines had been written only two hours, when I noticed the first officer bolting on the storm-doors on the weather side of the ship. In less than an hour, a cyclone gale struck us, and now for thirty-six hours we know what the Pacific can do. A mighty wind, whose roar drowns the shouts of the sailors—a tremendous sea covered with a netting of foam, and the crests cut off by the force of the gale; the ship rolling first one rail under, and then the other; waves leaping aboard and rushing the whole length of the main deck; trunks banging; I hurled the width of the cabin, with much damage to a revolving chair; passengers padding themselves with pillows in cabin corners; a small wave pouring down the saloon stairs from the hurricane deck—these were a few of our delights. But this is what may be expected while crossing the Kuro-Siwo or Gulf Stream of Japan in winter. I am satisfied with my sample of a Pacific cyclone."

"Christopher Healy's communication in our first meeting was too good to be lost. He said he had heard a voice distinctly say, 'there is fire enough yet to light the candle. If there is fire enough to light the candle, why the house may yet be swept and the lost piece of silver found. A word to the wise is sufficient;' And he sat down. He arose again and said, he 'could not get shut of the subject, but must bring to view, that if through neglect or carelessness, the fire should be suffered to go out, the candle could not be lighted, the house could not be swept, nor the lost silver found.' He did wish Friends encouraged to see to it."—*Letters of the late Hannah Williams.*

FOR "THE FRIEND."

MAKE CHILDHOOD HAPPY.

Some day the little face so round and fair,
Will be lined by many a care;
Some day the little feet so free and gay,
Will find obstructions in their way:
Then smoothe the path,
Speak not in wrath;
Make childhood happy.

Some day the little child will tempted be,
And sinful ways too soon will see,
Some day the little hands so full of life
Will be lured into strife,
Then guide aright;
Live in his sight,
Make childhood happy.

Oh, mother dear, this gift of thine,
Was given thee by One Divine;
Some day He'll ask, "what hast thou done,
To train for me thy little one?"

Then, wisdom found,
Let grace abound,
Make childhood happy.

A. M. L.

PENNSVILLE, Ohio.

[FROM OUR DUMB ANIMALS.]

"BLESSED ARE THE MERCIFUL."

"The wind is risin' hard and fast,
Just hear the sleet come down,
We're goin' to have an awful night,"
Said good old Farmer Brown.
"Throw on another backlog, Sam,
We'll have a roarin' fire.
Come, get your knittin', mother,
And draw your chair up nigher.
On such a winter's night as this,
How comfortable to know
We have a roof to shelter us
From all the frost and snow.
We do not half appreciate
These blessings from the Lord.
To think that, while He shelters us,
Some human soul's abroad
Without a home, or friends, or food,
Or place to lay their head.
I'm thankful none of mine are out.
Come, boys, 't is time for bed."

The boys each got his candle out,
The old brass clock struck nine.
Just then a scratch came at the door,
A low and piteous whine
Fell on the ear of Farmer Brown,
Who opened wide the door
And saw a half-starved, homeless dog;
A shivering dog—no more.
"Git out," the good man roared in rage,
"You need n't hang 'round here,
We hain't got any use for dogs
At this time of the year.
And if we had, I do not think
'T would be the wisest plan
To take a starving cur. Why, he'd
Eat more'n the hired man.
Beside, I know he ain't a dog
That anybody'd want.
I never seed a useful dog
That looked so thin and gaunt.
And people don't turn out good dogs
That's worth their weight in salt,
And if he starve or freeze to death
I'm sure 't is his own fault.
I shan't take him in, that's flat
And plain," quoth Farmer Brown.
"He'd eat us out of house and home,
And have us on the town.
Come, boys, to bed, 'tis half-past nine.
Move on, don't stand like logs,
The poor need all we have to spare,
I've none to waste on dogs."

"Father," spoke Jim, the youngest son,
His mother's pride and joy,
"Don't you think a dog can feel,
The same's a man or boy?
Don't you think he's just as cold
As you or I could be?
And hungry, too. Just think, dear pa,
How awful it must be.
You would not turn a fellow-man
Away a night like this.

Why turn away a helpless dog?"

He pleaded with a kiss.
"The God who made and blest us,
You've been telling of to-night,
He also made the dog that comes
In such a sorry plight.
The dog can suffer just the same,
Of hunger and pain, I know.
Though he is dumb whatever comes,
And cannot tell his woe.
And as God blesses us, and gives
Abundance to our store,
Don't let us leave the 'least of his'
To perish at our door."

"Well, well," the farmer gruffly said,
"Do as you think is right.
Call in the dog; give him a bone;
He can sleep on the rug to-night.
Now, go to bed, 't is ten o'clock,
We're sitting up all night."

The friendless dog had found a home.
They kept him till he died.
He always clung to little Jim,
Was ever by his side.
He seemed to know the boy had been
His friend in time of need,
And strove to show his gratitude
In every look and deed.

CORA M. W. GREENLEAF.

FOR "THE FRIEND."

Having read with interest the letters published in THE FRIEND of the 7th instant, from Daniel Offley to John Morton, in relation to the yellow fever of 1793, I thought I would enclose a copy of a testimonial which was given to him by a widow after his decease, which was engrossed on parchment, having been adopted at a public meeting of the citizens of Philadelphia, held at the City Hall on the 22nd day of Third Month 1794, and which is in possession of her descendants; thinking that if the Editor should approve of inserting it in THE FRIEND, it might be interesting to the readers as showing their appreciation of the services of those devoted men in the time of the great calamity permitted to overtake our beloved city.

E. S.
MEDFORD, Third Month 12th, 1891.

For the Surviving Relatives of Daniel Offley.

At a meeting of the citizens of Philadelphia, the Northern Liberties and district of Southwark, assembled on Saturday, the 22d day of March, 1794, at the City Hall, for the purpose of taking into consideration the report of the Committee, appointed to prepare an instrument expressive of the most cordial, grateful and fraternal thanks of the citizens of Philadelphia, to their Committee of Health, for the important, hazardous and successful services by them rendered, during the calamity that lately afflicted the city and liberties, the following form was unanimously adopted and agreed to on this occasion:

WHEREAS, it hath pleased the Supreme Ruler and Governor of the Universe, to permit, during the months of August, September and October last, a most dreadful visitation or epidemic malady to afflict the city and liberties of Philadelphia, in such manner that it is supposed not less than five thousand of the inhabitants there have fallen victims to the same, and

WHEREAS, the following citizens of Philadelphia, as Guardians of the Poor, to wit: James Wilson, Jacob Tompkins and William Sanson, and the following persons as a Committee of Health, to wit: Matthew Clarkson, Stephen Girard, John Letchworth, John Haworth, Thomas Savery, Henry Deforrest, Jonathan Dickinson, Sergeant, Caleb Lowns, Peter Helm, James Kerr, James Swaime, Jacob Whitman, John Connelly, Daniel Offley, Thomas Wistar, Isra

Israel, James Sharswood, Matthew Carey, Samuel Bengé, Andrew Adgate and Joseph Inskip; and the following persons members of the Assistant Committee of Health, in the Northern Liberties and district of Southwark, to wit: Wm. P. Sprague, William Gregory, Joseph Burns, Jacob Winnemore and Shubert Armitage,—totally disregarding their own personal preservation, and only intent on arresting the progress of the malignant disorder, with a magnanimity and patriotism meriting the highest eulogiums, stood forth, and by every generous and endearing exertion, preserved the lives of many of their fellow citizens from death, by conveying them to a suitable hospital which they had provided at Bush Hill for their reception, where, under the meritorious exertions and peculiar care of Stephen Girard and Peter Helm, two of the citizens above named, every possible comfort was provided for the sick, and decent burial for those whom their efforts could not preserve from the ravages of the prevailing listemper;—in order to perpetuate the memory of such distinguished usefulness to distant times, and to serve as an example and encouragement to others to emulate the like beneficent virtues, should it ever unfortunately again become necessary to practice them;—the citizens of Philadelphia, the districts of Southwark and Northern Liberties, do by this Instrument present to the above named Wm. Sanson, as a Guardian of the Poor; to the above named Matthew Clarkson, Caleb Lownes, Thomas Wistar, Stephen Girard, Peter Helm, Israel Israel, John Letchworth, James Kerr, James Sharswood, John Haworth, James Swaine, Matthew Carey, Thos. Savery, Jacob Witman, Samuel Bengé, Henry Defforest and John Connelly, as a Committee of Health; and to the above named William P. Sprague, William Gregory, Joseph Burns Jacob Winnemore and Shubert Armitage, as members of the Assistant Committee of Health, their most grateful and fraternal thanks, for their benevolent and patriotic exertions in relieving the miseries of suffering humanity on the late occasion. And as Andrew Adgate, Jonathan Dickinson Sergeant, Joseph Inskip and Daniel Offley, members of the Committee of Health, and James Wilson and Jacob Tompkins, members of the Assistant Committee of Health, [this is evidently an error made by the framers of the document, as the two last named were Guardians of the Poor,] unfortunately fell victims to their generous exertions for the preservation of the inhabitants, it is hoped that their great services will be held in everlasting remembrance by the citizens, to whose welfare they so nobly devoted themselves, even unto death, and that this will be evidenced on all proper occasions in a suitable attention to their surviving relations; Ordered, that a copy of this instrument be duly engrossed upon parchment, signed by the chairman of the meeting, and presented to each of the persons above named, and to the representatives of the deceased overseers of the poor and members of the committees above named, to remain with them as a memorial of the sense their fellow citizens entertain of the services rendered them during the late dreadful calamity.

THOMAS M. KEEN, *Chairman.*

If in thy journey through life, thou overtake or art overtaken by any one who is seeking truth for its own sake, thou need not inquire from whence he came; or from what particular tribe he sprang; but frankly give him thy hand; for be assured that thou hast found a safe and instructive companion.

FOR "THE FRIEND."

Patrick, of Ireland.

The name of the self-denying man who is often spoken of as the "Apostle of Ireland," is one which in the public thought has become so intensely Irish—and Roman Catholic Irish as well—that it is worth while to recall the fact that he was not a native of the Emerald Isle at all (though the locality of his birth is not certainly known), and that the land wherein he labored so long did not fall into the hands of the English by conquest of Henry the Second, and so come more directly under the ecclesiastical yoke of the Papal power, until nearly seven centuries after the death of Patrick. It was not, indeed, until the close of the fifth century, a few years after Patrick's death—which occurred about 471—that a bishop of Rome, Symmachus, received for the first time the distinctive appellation of "Pope," to be forthwith addressed by the self-assertive and exalted title "His Holiness."

In a late account of Patrick, by Thomas Connellan—who quite recently was an Irish priest—and which account I find in *The Converted Catholic*, copied from *The Christian Irishman*, it is stated, in alluding to the fact that Patrick had by no means been lacking in biographers, that Colgan, who lived in Flanders in the time of Charles the First, published seven lives of Ireland's so-called "patron saint." The first of these, in verse, and in the Irish tongue, is thought to have been originally written in Patrick's lifetime; the three that follow are full of fables, and are stated to exhibit ample evidence of "having been patched up at a late period;" the fifth of Colgan's lives is admitted to have been written five centuries after Patrick; the next, which was penned by a certain Joceline, who lived in the reign of Henry II, and came to Ireland in the train of John de Courcey, is the source from which most of Patrick's biographers have drawn their narratives, notwithstanding Dr. Lanigan, the Roman Catholic historian calls it "the worst of all." The seventh, which abounds with the usual miracles, prodigies and wonders which the monks of the Middle Ages loved so well to dish up for the delectation of the general public, is given but scant credit by Tillemont, the French Roman Catholic writer, who turns with relief from the mixture of fable and fact to the "Confessions" of Patrick, a writing which is accepted as undoubtedly his own.

From the Confessions we learn that Patrick was taken captive, and carried into the present County of Antrim, in Ireland, when he was about sixteen years of age. He tells us that he was then "ignorant of the true God" and "destitute of faith in Him," but that the chastening which he underwent in slavery was the means of turning his heart to a Higher Power, so that the love of God grew stronger, faith in Him increased, and day and night he was engaged in prayer. Patrick escaped, after six years' captivity, to his father's house (which appears to have been in Scotland), but the voice of the pagan Irish seemed to ring in his ears; and after some years spent in preparing himself the better (as he deemed it) for his religious duties and prospective engagements, he went back to Ireland. Without attempting to follow his forty years' course therein, it will be instructive to repeat several expressions indicating his religious belief, and to note how priestly interposition, the invocation of the Virgin and saints, &c., are made conspicuous by their absence.

The opening of the Confessions makes evident the fact that the teachings of the Romish faith

concerning celibacy were very different in that early day from what they are at the present. T. Connellan says, in introducing this part of the subject:

"At the very opening words we find ourselves in difficulty. Here they are: 'I, Patrick, a sinner, the rudest and the least of all the faithful, and most contemptible to very many, had for my father Calpurnius, a deacon, a son of Potius, a priest.' We are told every day that the religion established by St. Patrick did not differ in a jot or tittle from that which the Church of Rome professes to-day. St. Patrick was the child of Christian parents, yet both his father and grandfather were in Holy orders. We will, of course, be told that this is merely a matter of discipline; nevertheless, we should fancy the discipline of the Church in the fourth century is more likely to be conformable with apostolic teaching than in the nineteenth."

A second extract, showing that the early missionary to the pagan Irish did not rely on the outward rite of baptism, or on anything that might have been said over him by a priest for inducing a change of heart, or conversion from a state of nature to a state of grace, is as follows: "Therefore I, first a rustic, a fugitive, unlearned—indeed not knowing how to provide for the future—but I know this most certainly, that before I was humbled, I was like a stone lying in deep mud: and He who is mighty came, and in his own mercy raised me and placed me on the top of the wall." So we find that he went directly to the appointed Source of all consolation, was healed and raised up. No seeking out a priest, saying confession, and receiving absolution of his sins at the hands of fallible man.

As a natural consequence of the efficacious healing of his soul's hurt, "the love of God and the fear of Him," he says, "increased more and more, and faith became stronger, and the spirit was stirred."

Connellan continues: "In the Roman Catholic dispensation the priest is always placed between the sinner and God. When one of the people falls sick, or meets with any affliction, he never thinks of going direct to God, but always asks the priest to intercede for him. Now this was not what St. Patrick taught the people. When he was making his escape in company with heathen companions, food failed as they traversed a desert. The leader, turning to our saint, said: 'What is it, O Christian? You say thy God is great and mighty; why, therefore, couldst thou not pray for us, for we are perishing with hunger?' Did St. Patrick immediately put on his stole and commence to 'read an office' for their intention? I am afraid that stoles and offices had yet to be invented. No, but he directed them to go straight to God themselves. 'But I said to them plainly, "Turn with faith to the Lord my God, to whom nothing is impossible, that He may send food this day for us in our path, even till you are satisfied, for it abounds everywhere with Him." And God assisting, it so came to pass.'"

Patrick's constant reference to illustrative Scripture texts, in his Confessions, shows his familiarity with Holy Writ as well as his readiness to consult the first outward source of knowledge rather than the dicta of the "Fathers," the traditions of the church, or the decrees of its councils.

"The modern doctrine," T. Connellan remarks in concluding his interesting sketch, "is that salvation dwells with the Church of Rome. However, it is well to know that such was not

St. Patrick's doctrine. The road travelled by him ought to be good enough for us; and, thank God, the humblest sinner [redeemed by grace] may walk it without money and without price."

JOSIAH W. LEEDS.

FOR "THE FRIEND."

The Christian's Warfare.

How often does God teach us spiritual things by using material things as emblems. These, in their nature, may be truly opposite, and yet the semblance is grasped by the mind and indelibly printed on the understanding. It is thus that war, which inexorably demands the sacrifice of life and limb and all that a man deems most precious, and in which he exerts to the utmost every faculty of the mind and body to overcome, becomes a fitting simile of that nobler warfare which the soul must wage with sin.

Though we know that God is Love, and that Christ is the Prince of Peace, and that the Creator and Redeemer's love flows towards every creature, this view may seem irreconcilable with the commands issued to the Israelites, to extirpate the inhabitants of Canaan; but let us remember that the judgments of the Lord were in much long-suffering deferred, "for the iniquity of the Amorites was not yet full," and it doth not necessarily follow that because as separate nations they ceased to exist, by means of the outward sword, that therefore there were not individuals who found mercy and forgiveness, and were so exempted from the sword of God's Spirit—such as Rahab and her household: and the Gibeonites, who became hewers of wood and drawers of water in the house of the Lord, and as the son of the prince and priest of Midian—who all eventually became incorporated into the commonwealth of Israel, and as such heirs of the promises.

The King whom the Christian soldier obeys, is the Lord Jesus Christ, the King of kings, the Prince of Peace—who goeth forth conquering and to conquer; and the armies in heaven do follow Him; and He hath plainly declared, that "My Kingdom is not of this world, else would my servants fight, that I should not be delivered unto thee (Pontius Pilate)—but now is my Kingdom not from hence." This great Captain of our Salvation, who himself was made perfect through sufferings, having overcome, hath sat down on his throne in his Kingdom; and as a Leader and Commander, calls upon us to follow Him; but as great earthly generals want not raw recruits, so doth our King, who calls us to be soldiers, often put us under a course of training, that we may learn to be obedient in all things; on our part, presenting ourselves, body, soul and spirit, unreservedly to his guidance; so must we be willing to forsake all things, not only things sinful, but if called for at his hands, even blessings which his bounty has given to us; and so doing, He hath promised to give us an hundred fold in this life and in the world to come life everlasting. So did Barak's soldiers willingly offer themselves, "they loved not their lives to the death," and it was from among the posterity of these, in the land of Zebulun and Naphtali, that Jesus chose his faithful witnesses.

The more complete the surrender of our wills to his, the easier the yoke to bear—the more will his power be felt, and the more complete and decisive will be the victory over our spiritual enemies—for our will can do nothing, since "it is not by might, nor by power, but by My Spirit, saith the Lord."

Having called us to this holy warfare, He prepares and trains our hearts and equips us with the necessary armor. These weapons are not carnal, but spiritual—mighty through God to the pulling down of the ramparts of sin in us and in the world. Having begun, we must not look back; for there is no discharge in this war, till we lay our armor down at Jesus' feet, there to receive the crown; neither must we unnecessarily entangle ourselves with the affairs of this world, as though our time were our own, and that we had not been bought with a price. The natural desires must be limited and made obedient to Christ. The lusts of the eye, the ear, the taste, the smell must know of being denied and brought into subjection to the behests of Him who hath called us "to endure hardness, as good soldiers of Jesus Christ." Administering as they do to the delights of men, we, as sons and daughters of God, should delight not in fulfilling our own will and carnal desires, but in doing the will of Him who, as a pillar of fire, as the Sun of Righteousness, sheds light on our march; and as we watch and pray, with our armor girt about us, it will be like that day when the "sun stood still on Gibeon, and the moon on the valley of Ajalon;" neither did it go down on that day of the Lord, but the enemies of the Lord were discomfited before his thunderbolts.

The Apostle Paul enumerates the spiritual armor with which Christ clothes his soldiers—such as the helmet of salvation, the breastplate of righteousness, the shield of faith—having for sandals the preparation of the Gospel of Peace and the sword of the Spirit, which proceedeth out of the mouth of Him whose name is called the Word of God. Thus clad, as they abide in Him, they are invulnerable and invincible; but, alas, how oft we stumble and falter—faith grows weak and foes and fears overcome, and we are brought to confess "to us alone belong blushing and confusion of face; but to the Lord our God belong mercies and forgiveness;" and yet it is, as we remain faithful, ever looking to Him who enlightened us at the beginning, and called us out of sin and darkness, that walking so humbly that we may never conceit ourselves as though we might never fall, we shall experience out of weakness being made strong, and rejoice to see our enemies fleeing apace. We shall finally, if we persevere, be permitted to put our feet on the neck of our enemies (not flesh and blood), but, the world, the flesh, and the devil, and rejoice in Him who will make us more than conquerors—finally to receive a crown of righteousness from Him whom we have loved and humbly desired to serve and obey. And as no general compels even forced marches without some rest, so He who knoweth what we are able to bear, having trod in the same path, and who now goeth before us, grants refreshing seasons to the soldiers of the cross, rendered doubly sweet by reason of the way, and sweet foretastes of that eternal rest in Heaven.

W. W. B.

Natural History, Science, etc.

American Banyan Tree.—The *Scientific American* gives a cut of an American Banyan tree growing at Lake Worth, in Florida. There are very few of them known, even in Florida.

Rattlesnakes.—A correspondent of *Forest and Stream* says, that rattlesnakes were formerly very plentiful in Montana, and sheep were frequently bitten by them. The herders in such

cases would lance the wounded part, squeeze out the contents, and apply either baking soda or strong ammonia water. This treatment was generally successful if promptly applied.

Rabbits.—During the past ten years, the total amount of rabbit skins exported from New Zealand amounted to 100,000,000.

Thrilling Rescue.—In an old-fashioned, disused chimney, in a little grocery in Brooklyn, a family of mice made their appearance the other day. Their nest was on a ledge midway up the flue. It was composed of shavings and bits of straw.

Nobody in the store was aware of the presence of the mice until one day a little pink fellow, evidently only a few hours old, tumbled over the edge of the nest and fell to the floor. Evidently he didn't mean to.

It was not much larger than a peanut, but was unhurt by the fall. In a few moments the people in the store were treated to the spectacle of a thrilling rescue.

Scarcely had the wee stranger reached the floor, than its mother appeared. She seized her offspring by the back of its neck with her teeth and tried to climb up the jagged sides of the chimney with it. But she had hardly proceeded a yard before the weight told upon her strength and the baby fell from her grasp to the floor. Three times she repeated the attempt, and three times she failed. At last she ran away, and the spectators believed she had abandoned the luckless youngster to his fate. But this was not the case, for in a few moments she returned with another mouse, evidently the father of the family. He clutched the little thing by the neck while the mother made fast to its tail, and then slowly but surely they struggled upward toward the nest. It was a difficult task, but after five minutes' labor it was successfully performed and the animals disappeared from view.

A heartless onlooker suggested that it would be a good idea to exterminate the family, but sympathetic people were in the majority, and the unfeeling proposition was promptly voted down.—*N. Y. Herald.*

A New Snake.—Closely as the fauna of Northern Florida has been examined by collectors, a new snake was recently received from there by the Philadelphia Zoological Society. It was about twenty-one inches long, belonging to the harmless common snakes of the family of *Colembidae*. It proved to be not only a new species, but of a wholly unknown genus, and the name of *Silosoma extenuata* had to be formed for it. As this is the only specimen that has ever been seen, probably belongs to a class of snakes in the process of extinction, especially when with rarity no allied forms are known.

Fossil Animals.—Dr. Joseph Leidy, who has recently examined some fossil remains from Morehead phosphate beds from Reace Creek, Florida, decides one to have been from an animal fully as large as the best specimens of modern domestic horses, to which it is related. A number of species of *Rhinoceros* also existed there in those days. The remains of one hitherto undescribed, were also found in the phosphate bed, which the professor names *R. leidygipes*.

Patent Medicines.—The public health is seriously jeopardized by the wholesale use of certain patent medicines, against which individuals and the public should be more on their guard. Besides other evils, there is abundant evidence that some of them contain alcohol in some of its forms, which should not be thus administered.

ered. It ranges in quantity from twenty to forty per cent.

In the report on nostrums, proprietary medicines, and new drugs, which was read before the American Association for the Cure of Inebriates (1889), is found in the appendix, a list of the results of the analyses of a large number of well-known patent medicines, which is of interest not only to the physician, but to the student of human nature, in view of the readiness with which charlatanism can hoodwink persons who in other matters are supposed to have the ordinary quantity of common sense:

	Percent of Alcohol.
Dr. Buckland's Scotch Oats Essence,	35.
(Also $\frac{1}{2}$ gr. morphine to the ounce.) A more insidious and dangerous fraud can scarcely be imagined, especially when administered, as this is recommended, for the cure of inebriety or the opium habit.	
Hoofland's German Tonic,	29.3
Parker's Tonic,	41.6
"A purely vegetable extract. Stimulus to the body without intoxicating. Inebriates struggling to reform will find its tonic and sustaining influence on the nervous system a great help to their efforts."	
Schenck's Seaweed Tonic,	19.5
"Distilled from seaweed after the same manner as Jamaica Spirits is from sugar-cane. It is therefore entirely harmless, and free from the injurious properties of corn and rye whiskey."	
Brown's Iron Bitters,	19.7
"Perfectly harmless. Not a substitute for whiskey."	
Drake's Plantation Bitters,	33.2
Hoofland's German Bitters,	25.6
"Entirely vegetable, and free from alcoholic stimulant."	
Hostetter's Stomach Bitters,	44.3
Kaufmann's Sulphur Bitters,	20.5
"Contains no alcohol." (In fact, it contains no sulphur: but 20.5 per cent. alcohol.)	
Dr. Richardson's Concentrated Sherry Wine Bitters,	47.5
"Three times daily or when there is a sensation of weakness or uneasiness at the stomach."	
Warner's Safe Tonic Bitters,	35.7

From these and other considerations it is wise to claim that the internal administration of any form of medicine should either be based on a knowledge of its contents and general effects, or upon the skill and knowledge of a physician familiar with the quality and effects of the substance he is administering. No one knows so well as the physician how unsafe it is to administer a remedy, merely on the ground of the name of a disease. While symptoms are sometimes to be dealt with somewhat irrespective of their cause, it is never true that a disease should be treated merely by its supposed name. Those who have the best means of knowing are fully satisfied that more are injured than benefited by that promiscuous prescribing which always attends the use of patented medicines. Good food, good air, exercise and right living do so much for health that we incline to prescribe these for more and to leave the use of medicines for that class of cases in which skilled and experienced practitioners have learned how to relieve certain diseases by equally certain remedies.—*The Independent.*

Greecian Discoveries.—*The Independent* publishes a telegram received from Athens describing some interesting objects discovered at Eretria in Eubœa, in the course of the excavations conducted by the American School at Athens.

"We have opened a large number of tombs in what appears to be a city of tombs. Of these the finest show elegant marble architecture. The only epitaph mentions a 'daughter of Aristotle.' Dr. Waldstein, the Permanent Director of the American School, distinctly disclaims the identification of this as the tomb of the philosopher Aristotle. Much gold has been found in the tombs, including six diadems, an immense wreath of wrought gold, a seal ring, and earrings in the form of doves set with jewels. Nothing finer in the way of ancient jewelry has ever been discovered. Besides these may be mentioned four white *lekythoi*, or vases for unguents."

Truck Farming.—The U. S. Census Office has published a bulletin on Truck Farming for the year 1890. This includes only the vegetables which are raised at a distance from their market, so as to require railroad or water conveyance. The annual value of products is about \$76,000,000, raised on about 534,000 acres of land. Of these about 37,000 acres were devoted to asparagus, 77,000 to cabbage, 28,000 each to Irish potatoes and sweet potatoes, 114,000 to watermelons, 56,000 to peas, and 22,000 to tomatoes.

Items.

Disestablishment in Denmark.—A bill has been presented in the Danish Folkthing, or lower house, providing that laymen may be permitted to speak at interments. It is claimed by its advocates, who belong exclusively to the party of the Left, that this measure, if passed, would relieve clergymen of much embarrassment in the case of the burials of infidels and non-churchgoers. It seems at present very improbable that the bill will be passed, as it is strongly opposed by the Government party. The whole question hinges upon the relation of the churchyards to the Church and the commune respectively, and the ecclesiastical authorities are not likely to allow such a concession to be made if they can help it. There is in Denmark, as in England, a powerful movement in the direction of disestablishment, and any change that can be construed as favoring this radical movement is viewed with suspicion by the powers that be. From the American standpoint, the present demand would seem eminently fair and desirable, even from the point of view of the clergy. But in Denmark politics and religion are so closely connected that no question can be considered from a non-partisan side.

R. Cobden on Duelling.—When R. Cobden was invited to settle a dispute with Sir Thomas Hastings by a duel, he replied in these terms:—"I understand you to propose that we should, with pistols in hand, endeavor to blow out each other's brains. Now, I am satisfied, without such an experiment, that half an ounce of lead, propelled by a quarter of an ounce of powder, is quite sufficient to shatter the human skull and to extinguish all powers of reason. But how such a process could satisfy me that I had acted unjustly towards you, or convince you of the contrary, is quite beyond my comprehension." The logic of Cobden is perfectly conclusive, and is no less applicable to the wars of nations than to the strifes of individuals.

THE FRIEND.

FOURTH MONTH 4, 1891.

The Claims of Decency.—*The Public Ledger* of Philadelphia, recently contained a letter from several women of that city, addressed to the committee who had charge of hanging the pic-

tures at the late exhibition of the Academy of Fine Arts, in which they protested against the admission of several "nude" pictures, as being grossly indelicate. They say:—

"It is the general sentiment that never before, in Philadelphia, has modesty been so ruthlessly assailed. As Christian women, as modest women, we feel this to be an offence to our womanhood, an attack on the delicacy of our daughters and the morality of our sons."

This is strong language, and we do not wonder that the "hanging committee" winced under the severe censure—but their reply (which is published in the same paper) shows that instead of receiving it as a merited rebuke, they have put themselves in a worse position by endeavoring to evade its force by ill-founded and unjust sarcasms on the modesty and delicacy of those who could be offended by such exhibitions.

The *Episcopal Recorder* in commenting on this occurrence, remarks:

"The nude in art will always be found to be defended by the impure and the vicious."

"We are shocked at the habits of some savage tribes, which permit them in warm climates to go about unclothed, and we treat them as uncivilized, yet the development of our own civilization is marked by the public exhibition of pictures and statuary, depicting the undraped female form, and we permit boys and girls, young men and maidens, old men and children to gaze thereon. Is it any wonder that the morals and sensuality of savages are too often found among us?"

One obvious lesson to be learned from this correspondence is the propriety of all pure-minded persons rigorously keeping away from such exhibitions themselves, and discouraging the younger members of their families from an indulgence which may blunt their delicacy of feeling and stir unhallowed emotions in their minds.

At the request of some of the leading Brewers of this country the State Department at Washington issued a circular to its consular agents in South America, requesting them to obtain such information as would enable the manufacturers of beer in this country to extend their trade with our southern neighbors. The reports thus obtained have been published in pamphlet form. The *Christian Advocate* says:—

"It is certainly sickening to the Christian soul to see a pamphlet of fifty pages issued by the Government, filled with such information and suggestions as those contained in these extracts, gathered by the official representatives in these foreign ports solely for the purpose of enabling the brewers of this country to extend their pernicious and damning trade among the South American nations and in the West Indies."

Is not this a movement of the same kind as that of the British East India Government, which has been making arrangements designed to spread the use of opium, for the sake of the revenue to be derived from it. The thoughtful mind, unperturbed by selfish political reasoning, cannot fail to look with abhorrence on all such schemes, which would sacrifice men for gain.

SUMMARY OF EVENTS.

UNITED STATES.—Attorney General Miller has given an opinion to the Secretary of the Treasury, holding that the act providing for the construction of a new Mint building in Philadelphia contains no express appropriation for that purpose. The Director of the Mint will confer with the Secretary of the Treasury to determine the future action of the Department in regard to the matter.

Secretary Blaine, on the 24th ultimo, received a letter from Governor Nicholls, of Louisiana, respect-

ing the killing of the eleven Italians in New Orleans. In substance, he says that the matter is being investigated by the Grand Jury.

The Washington correspondent of the *Public Ledger*, writes: "Helen P. Clarke, an Indian girl, who has been a teacher at the Carlisle Indian School, has been appointed a special agent in the Indian Office and left here last week for Montana to assume her duties. It has been a matter of surprise to persons interested in the advancement of the Indians that the young men and women educated at Eastern schools have not been given employment in the Indian Office in connection with the administration of Indian affairs. It is a waste of effort to educate these young Indians and send them back to their people without any fixed employment. The general rule has been in all such cases that the young people relapsed into barbarism, and generally became more degraded than their untutored brethren. The young men, after leaving Eastern schools, could be given employment here in the departments as messengers and clerks, where they are competent; and the girls could be made copyists, type-writers, messengers, or otherwise employed at good wages.

"In this way they would become confirmed in the methods of civilization and could be qualified to return to their people as teachers, interpreters, clerks and even agents. The moral effect upon the Indians of the presence of their children on the reservations in all the official relations now sustained by the whites would be more effective than regiments of soldiers, and exert a greater influence upon them in the direction of making an effort to become self-sustaining than the large sums of money now annually expended in purchasing beads and blankets. It would not be profitable to the politicians and traders to employ educated, full-blooded Indians as Government officers in the departments here and at the large agencies, but it would be good for the Indians and better still for the Government."

A sensation has been caused at the Treasury Department by the discovery of a counterfeit two dollar silver certificate so nearly perfect in all its parts as to be almost impossible of detection.

In the New Hampshire House of Representatives a local option license bill has been defeated.

Two saloon keepers in Barnum, Iowa, have devised a new scheme to evade the prohibitory law. "During the holidays they had constructed a saloon building in sections, so that it could be taken apart and stored away. Recently the District Court granted an injunction against the saloon, and one night the proprietors took apart their building and stored it away in a warehouse, so that when the Sheriff of Webster County serves the injunction he will find no saloon."

The Legislature of Texas has passed a Scientific Temperance Education law. Only eight States now remain of 44 in which the W. C. T. U. has not secured by law provision for temperance education in the public schools.

Fifty voters of the little prohibition village of Fernwood, which, though not a part of Chicago, lies wholly within its limits, have petitioned for annexation to the city, and the County Court has issued an order that a vote be taken on that question on the 7th of Fourth Month next, the date of the municipal election. The territory is about a mile and a half from north to south, and one-half mile in width. It has a population of 1500. At a previous election Fernwood voted against annexation.

A Buffalonian passed through Hutchinson, Kansas, on the 26th ult., on his way home from Beaver City, in No Man's Land, where it is proposed to establish a co-operative colony on the Bellamy plan. He says the colony will be formed this spring, and start with about 500 people.

Dr. William D. Gentry, of Chicago, claims to have discovered la grippe microbes.

Howard Crosby, the distinguished Presbyterian minister, died at his home in New York City on the 30th ult. He was an unrelenting opponent of the open saloon, and yet, strangely enough was violently opposed to prohibition.

Joseph W. Richards said, in a recent lecture before the Franklin Institute: "Rome was not built in a day, and I for one, am quite satisfied with the progress of the aluminium industry. Six years ago, aluminium sold for \$12 a pound, three years ago for \$5, to-day it is being sold in England at \$1.50. and before this year is out it will probably be down to \$1. Aluminium was never before sold as cheaply as it is now. The prospects for cheaper aluminium were never more promising than they are to-day."

Deaths in this city last week numbered 504, 41 more than during the preceding week; 66 more than the

corresponding week last year. Of the foregoing 64 died of consumption; 56 of pneumonia; 42 of diseases of the heart; 38 of typhoid fever; 24 of convulsions; 18 of marasmus; 16 of old age; 15 of apoplexy; 14 of inflammation of the stomach and bowels; 14 of bronchitis; 12 of casualties and 12 of inflammation of the brain.

Markets, &c.—U. S. 4½'s, 102½; 4's, reg., 122; coupon 123; currency 6's, 111 a 121.

COTTON was quiet and unchanged. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$25.00 a \$25.50; spring bran, as to quality, \$24.25 a \$24.75.

FLOUR.—Western and Pennsylvania super, \$3.40 a \$3.90; Western and Pennsylvania extras, \$4.00 a \$4.25; No. 2 winter family, \$4.40 a \$4.60; Pennsylvania, roller process, \$4.65 a \$5.00; Western winter, clear, \$4.65 a \$4.90; Western winter, straight, \$4.90 a \$5.15; winter patent, \$5.15 a \$5.50; Minnesota, clear, \$4.50 a \$5.00; Minnesota, straight, \$5.00 a \$5.40; Minnesota patent, \$5.35 a \$5.75; do. do., favorite brands, \$5.85 a \$6.00. Rye flour was in small supply and firm, at \$4.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.07½ a \$1.08.

No. 2 mixed corn, 74 a 75 cts.

No. 2 white oats, 58½ a 59½ cts.

BEEF CATTLE.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; fair, 4½ a 4½ cts.; common, 4½ a 4½ cts.; culls, 3½ a 4½ cts.; fat cows, 2½ a 4 cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—There was a good demand for hogs, and prices are steadily advancing in sympathy with Western markets. Quotations 6½ a 7 cts.

FOREIGN.—The British Government, through the Marquis of Salisbury, has formally notified Secretary Blaine, that Great Britain accepts President Harrison's invitation to take part in the World's Fair at Chicago in 1893.

On the 27th ultimo, Judge White was summing up in the Cork Court-house in the case of the Government against Michael O'Brien, Dalton, and others, charged with assaulting the police and with rioting at Tipperary, at the time of the trial of Wm. O'Brien and John Dillon, when the court-house was suddenly set on fire, and a scene of alarm and confusion followed. All the occupants of the building managed to make their way safely to the street. During the height of the fire, the roof of the court-house suddenly fell in with a crash, and the walls collapsed, to the imminent peril of a large number of by-standers, who had ventured too dangerously near to the burning building. Some of the archives were saved. Many documents, some of them dating back for centuries, were destroyed.

The London correspondent of the *New York Times* says, in his despatches, in respect to Parnell's growing weakness: "Two months ago, I stated that the best politicians in the country gave Mr. Parnell six seats. At the next election, a month later, they reduced this estimate to four. To-day they stake their political reputation upon the assertion that he cannot elect a single candidate to Parliament, be it himself or any other he chooses, from any district whatsoever throughout the length and breadth of the country he has tried to betray.

"It has thus taken less time than even the most sanguine reckoned upon to wind up the affairs of this discredited king."

An Association despatch of the 27th ult., from London, says: "Something occurring behind the scenes of European diplomacy, sharpens apprehension that the final move in the long game precluding war will not be long delayed. Apart from the renewal of the concentration of troops on the Russian-Austrian frontiers, and the Czar's demonstrative friendship for President Carnot, it is reported that an agreement has been reached between the French and Russian Governments in regard to the simultaneous mobilization of troops and other movements in the event of war. The heads of the European powers seem to be informed of a Russian scheme of attack which is likely to declare itself in the autumn.

"There is reported a request from Belgium to England, for information as to what practical co-operation England would give her, under the existing treaty of the Great Powers, which provides that the Netherlands shall be neutral ground, for the preservation of Belgian neutrality. To this request for information with regard to England's possible conduct, Lord Salisbury is stated to have replied, that his Government would, in case of a war between the Continental Powers, or any of them, give Belgium the aid of her

powerful fleet, and also a contingent of troops if the should be required, to defend Antwerp, leaving the Belgian army free for defensive operations in the fort of the Meuse.

"It is assured that the Czar has, during the week exhibited extraordinary warmth of friendship for France, by conferring upon the President of the French Republic the very rare honor of the Grand Cordon of the Order of St. Andrew. Again, material upon which war rumors feed has been found in the recent massing of Russian troops upon the German and Austrian frontier, and the employment of great numbers of men in the hurried construction of strategic railroads from military centres toward points of vantage upon the frontier."

The agent of the Associated Press in Berlin says in his despatches of the 28th ult.: "The recent indiscreet prediction of Signor Crispi, the former Italian Premier, that war was certain to occur during the current year, has elicited from the official papers a Vienna comment to the effect that Signor Crispi is no longer in the secret of great events, and has become incompetent to prophesy, and that what he says ought not to disturb the tranquillity of Europe. This sort of denial, however, is not reassuring, as the fallen statesman is known still to possess ample information regarding everything relating to both the political and military powers of Europe."

The Italian Government meditates taking steps to check emigration to America.

It is reported that large quantities of diamonds have been discovered in North Lapland.

NOTICES.

REDUCED RATES TO PHILA. YEARLY MEETING.—Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroads, at the rate of one and one-third lowest first class fare; except that no such ticket will be issued at a less rate than 25 cents, viz: Pennsylvania Railroad (main line) as far west as Pittsburgh; Philadelphia and Erie Railroad Division, Northern Central Railway, United Railroads of New Jersey Division, West Jersey Railroad, Baltimore and Potomac Railroad Company, or Philadelphia, Wilmington and Baltimore Railroad Company, on any day from Fourth Month 13th to 25th, inclusive, and make the return coupon good until Fourth Month 28th, 1891, inclusive. The Baltimore and Ohio Company has also kindly offered Friends the same rate and for the same dates as above specified.

Application should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents—one of which must be delivered to the agent whenever a ticket is obtained. These orders inform the Ticket Agent at whatever station they are presented on the above railroads, that the bearer is entitled to a ticket to Philadelphia, and return, at the above rates. If a Friend in each neighborhood would ascertain the number likely to be needed and obtain them and distribute among the Friends, would make less work for those having the care of them. When they are to be forwarded by mail a twenty-cent stamp should be sent to pay the postage.

These orders are ready, and Friends will please obtain them as early as they conveniently can.

WANTED.—A thoroughly qualified teacher for the Intermediate Department of Friends' School, Germantown, Penna. Apply to Davis H. Forsythe, No. W. Coulter St., Germantown, Philadelphia, Pa.

MARRIED. on the 16th of Tenth Month, 1890, Friends Meeting-house, Main and Coulter Sts., Germantown, Phila., Pa., WILLIAM S. PALMER, to MARY B. LIPPINCOTT, daughter of Dr. F. B. Lippincott, of Germantown.

—, at Friends Meeting-house in Moorestown Burlington County, New Jersey, Second Month 12, 1891, EDWARD R. STRAWBRIDGE, of Philadelphia, ESTHER, daughter of Jonathan G. and Susanna Williams, of the former place.

—, at Friends Meeting-house in Haddonfield New Jersey, Third Month 26th, 1891, GEORGE GUY WILLIAMS, of Philadelphia, to ANNA NICHOLS, daughter of Charles Rhoads, of the former place.

—, at Friends Meeting-house, near Paullina Iowa, on the 11th of Third Month, 1891, ARCHIBALD HENDERSON and ANNA R. MELTVEDT, both members of Paullina Monthly Meeting.

THE FRIEND.

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John Conran.

(Continued from page 282.)

Second Month 3rd.—Meeting at Birr, which to me was a very hard painful one. My dear friends had frequently pressed me to sit beside them in these small meetings, which I was not easy to give up to, and almost always avoided it, being afraid of offending some one by so doing, which made it a cross to me. In this meeting I was brought under an exercise on this account that was distressing to me, and under the weight of it I made covenant, that if I were forgiven, I would use my best endeavors to come up in that requiring, though I felt it a very bitter cross, and thought it hard it should be required of me. I here found I was too neglectful of the advice of my friends, in these or like small occasions, and that I was preferring my own judgment, or stiffness, or fear of man, to their feelings.

6th.—Meeting at Mountrath. [After alluding to a trying conversation that he had with a Friend before going to meeting, relative to his travelling, and which brought him into a very painful situation, he says] This journey so far has been of considerable service to me, as I apprehend I have acquired a greater knowledge of men than I possessed before, which has already had a good effect on me, so as measurably to remove that fear of man which I believe too much possessed my mind, so as to hinder my journeying forward, to my own hurt. The meeting I can hardly describe, from my own feelings having been so broken down before it, but I believe I can say there was a Hand of favor stretched out towards me in it, having to sit the greatest part of it in a still quiet habitation, feeling my wounds to be bound up, and wine and oil to be in a small measure poured in, so as to confess Him to be the tenderness of parents and best of masters. Yet I believe my dear friends and fellow laborers had to sit where the people sat, which I dare venture to say was not in heavenly places in Christ Jesus! Oh! the threshing instruments! they were used to thresh the dry and barren mountains of a long and empty profession; yet I believe they did not come down, but rather that they thought they were too hardly treated, their maladies were not as bad as they were represented, therefore it was to be feared the cure would not be so readily perfected. (The meeting held near five hours) and the Friends had I believe to pass

through near three hours of painful silence, the spring lay so low, and nothing to draw with; the rubbish so great, and few faithful laborers to lay their shoulders to the burden!

1781.—Second Month 1st. We arrived at Dublin, before and since which I have been under a considerable weight of exercise of spirit, having had a view of visiting the families of this meeting, which at times brought me very low, and I got very much discouraged in looking how it might be with me when I got home, lest I might meet with discouragement from one and another Friend; and I was led through the appearances that were presented to my view, to doubt the foundation and almost the whole of my proceedings in the ministry, which cast a great damp upon my spirit, so far that I thought I would scarcely again venture to move in that service, or if I did, that my way might be so blocked up as to shut me up in silence. I went to bed [one night] much under these discouraging reflections, but in the morning I thought a language livingly opened in my mind of this import, "To do that, day by day, that appeared to me to do, and not to be looking too far forward to things that may or may not happen;" this dispersed these gloomy clouds, and my spirit was engaged in the thankful acknowledgment to the Lord for his merciful relief from the discourager. I write these few things that I may remember the Lord's gracious dealings, and that I may be mindful not to be considering what men may say of me or concerning me, but be watchful and mindful after the work and business of the present hour and day. I thought, as I lay under this comfortable feeling, that I felt myself in a good degree set free from this city, and I hope I shall continue so, and the little view I had of getting home soon seemed to open before me with considerable satisfaction. I took a last farewell on the 8th of Second Month of my dear and much respected friends and companions, in whose company I had had many close baptisms, also many comfortable seasons in which we were favored to drink together of the same cup of blessing; it was a time of painful trial to my feelings, through which I was mercifully supported, and could say on my return home, that I neither regretted the time nor the expense of this journey, which was considerable. I was favored to reach home safe, and to find all things generally well, after being absent about eight months in the whole.

In the year 1782, as I sat in the Half-year's Meeting for business at Dublin, I felt a warm impression on my mind to attend the ensuing Yearly Meeting in London, and taking the advice of two ministering Friends of our province they encouraged me to give up to it, which I did, and was well satisfied with going. I thought the settling of the Book of Extracts brought an exercise over the weighty part of the meeting, which was borne down for some time, by some light and frothy speakers; but in the end Truth was in dominion, and the meeting ended well, and I may say, I returned with a sheaf of peace in my bosom.

Soon after I came home I visited most of the meetings in Leinster, with Thomas Dobson and John Foster; and in Tenth Month I accompanied Robert Valentine from Pennsylvania, and John Hall from Cumberland, in their visits to parts of Leinster and Munster provinces, having obtained a certificate for that purpose. I joined them at the Province Meeting at Mountrath, Tenth Month 12th and 13th, where that doctrine was declared, that the parents had eaten sour grapes, and the children's teeth were set on edge. The forepart of the meeting next day was cloudy, but there was a door of utterance afforded, and I hope a door of entrance to some of the children. In a select opportunity with the particular meeting, I had to remind them of the state of Israel when Balaam was hired to curse them—they were dwelling in their tents—no divination could prevail against them; but that now Israel fled before their enemies, because some had coveted a wedge of gold and the Babylonish garment, and that they were found in the tent.

20th.—Meeting at Kileconner: a low time, yet through Divine favor ability was given to set the testimony of Truth over wrong things. After dinner at a Friend's house we had a pretty open opportunity, in which I was concerned to show the subtle workings of our great enemy, in the mystery of iniquity, leading the children of men captive at his will, when they are not found walking in that light in which only he can be discovered; in some appearing as the king of the locusts ascending from the bottomless pit, and in the smoke thereof clouding the understanding, so as to put light for darkness and darkness for light; raising up the reasoning part in others so as to doubt of, and reason upon every thing Divine and human, which workings no eye can see or experience, but that which has been anointed with the eye-salve of God's kingdom.

Eleventh Month 6th.—The National Meeting at Dublin concluded. The several sittings of this meeting were much clouded, too many not sufficiently concerned to wrestle for the blessing, waiting in a careless, lukewarm and unconcerned situation, like the multitude formerly for the loaves and fishes to be handed to the servants and so to them, instead of laboring for themselves to be fed immediately by the Heavenly Haud. There were many servants present who appeared exercised for restoring ancient beauty in the church; in the meeting for business, R. Valentine was well and zealously engaged on that subject. I thought the business was conducted in too formal a way, barely reading and answering the queries, with little observation on the represented state of the body. I think I never saw into the state of the Society so clearly as of late, and that unless our holy Head is pleased to arise and qualify some suitable well-concerned members in the church, the blessed cause of Truth will suffer amongst us; so many are closely occupied in building up their own houses, whilst the Lord's house is I fear in many places left desolate.

10th.—Very hard labor at Edenderry Meet-

ing, a deep covering of the earth rendering the precious seed too much unfruitful among many of the professors. In an opportunity after dinner, the state of the elders in the breaking forth of this Gospel-day was set forth, (some of whose descendants were present,) how they were concerned above all things to do their heavenly Father's will, and that they were made bright, and noble, and valiant for his cause on earth, by keeping deep in their dwelling, and near the heavenly Spring; they were men to be wondered at by the people amongst whom they dwelt, and from the fulness of their experience had at times to bless that great Name who liveth for ever, and to cry Holy, holy, Lord God of Sabaoth, the heaven and earth was full of his glory—that the same way was open to us, if we, as they, were concerned to have our dwellings where no divination nor enchantment can prevail.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 284.)

It is evident from the language used by our early Friends in their appeals to Cromwell for justice, and relief from their sufferings, that they looked upon him as a man raised up to punish the iniquities and oppressions of those who had preceded him: but who was in danger of permitting ambitious feelings to obtain too much predominance in his mind, and of being thereby swayed by motives of political expediency, and so of closing his ears to the cries of the suffering disciples of Christ. We suppose that in the beginning of what seemed an arbitrary exercise of power, and was really not in accordance with law and constitutional proceedings, he acted as he supposed was necessary to procure a peaceable settlement of affairs and to prevent the further occurrence of wars and tumults in the nation; but having by the force of circumstances been placed in the seat of authority, the determination was gradually formed to keep the power he had gained.

In a short time after his death, the fabric he had erected, passed away, and Charles the Second was restored to the throne, with the general concurrence of the people.

It is quite possible that if Cromwell had taken to heart the warnings of Edward Burrough and other faithful advisers, and had had sufficient faith in the Lord's power and overruling care to exercise his authority for the relief of the distressed; and had not yielded to the temptation to advance and consolidate his own power; that the Divine blessing would have rested on him and his posterity, and the future course of English history would have been greatly modified.

In a letter handed him in 1657, the year before he died, E. Burrough tells him, "When thou wast little in thine own eyes, then was it well with thee, and the Lord blessed thee and made thee honorable, and his people had love toward thee, and desire for thee, that thou mightest have been as a helper to the poor, and a father to the faithful, and a preserver of the upright from unreasonable men, and an easer of the oppressed." He reminds him of how wonderfully the "Lord hath preserved thee from the murderous plots and crafty policy of evil men, who seek thy evil." And he warns him that if he continues to permit those under his authority to oppress the innocent, the Lord may withdraw his protection from him, and leave him to the counsels of treacherous men, "who may seek to exalt thee by flattery,

that they might the better cast thee down and destroy thee, and blot out thy name in reproach, and make thy posterity a people miserable."

Buckle, in his "History of Civilization," lays down the rule that in the long run, governments must conform to the popular ideas. He says: "No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its rulers. The first suggesters of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out how it is to be remedied. But long after this is done, even the most enlightened governments continue to uphold the abuse and reject the remedy. At length, if circumstances are favorable, the pressure from without becomes so strong that the government is obliged to give way."

"A careful study of the history of religious toleration, will prove, that in every Christian country where it has been adopted, it has been forced upon the clergy by the authority of the secular classes."

To the unyielding firmness, therefore, with which our early Friends maintained their right to the free exercise of worship according to the dictates of their own consciences, and to the steady boldness with which they plead for religious liberty with those in authority, and with the people at large, must be attributed in large measure that enlightenment of the public mind which paved the way for the abrogation of the laws under which they had suffered. No argument could be so effective in convincing the people of England as the sight of their sober and reputable neighbors steadily going to their religious meetings week after week, although certain to be abused, and perhaps imprisoned and fined for the performance of this duty.

It was not for themselves alone, but for those also from whose doctrines they differed, that Friends claimed toleration. About the year 1665, sixty-one ministers of London united in an exhortation to their congregations, in which they endeavored to stir up the people to a fear of the return of popery, giving as one of their reasons for this fear, that toleration for popery is publicly pleaded for in print. To this document Edward Burrough published a reply, in which, after stating his belief that the Church of Rome is a false church, he says: "But I must tell you plainly, it is not in my judgment that the Papists ought to be burned for their religion; or, if a Jesuit be taken in England, I would have him so tolerated, that he should not have his life taken away by inhuman cruelty, not for religion sake, except something can be charged upon him besides matters of his religion or conscience. This is my judgment, that both the Papists and you are anti-christian in this, in that you kill each other, when they take one of your ministers, and you theirs, to destroy each other. This is not of God, but of the dragon's power in both; and there ought to be more toleration in both, that lives may be spared; and you ought to conquer with spiritual weapons, if that you have them. Why may not the Papists have toleration in matters concerning God, as well as others?"

On the accession of Charles the Second, a royalist addressed some queries to Friends, to ascertain their feeling as regarded the new government—one of which refers to the subject of toleration. To this E. Burrough replied:—

"We do believe that the king may and ought justly, and with most safety to himself and happiness to the kingdoms, tolerate and allow free

liberty of conscience in all matters of faith and worship towards God: for liberty in exercise of conscience in the matters of God's Kingdom a very precious thing to the Lord, and very dear in his sight; and He is tender of it;—and I do steadfastly believe, He will not bless the rulers of this nation that shall deny (to the people of this nation) and oppose liberty of conscience in the exercise of faith and worship towards God: for I do know it is not given to God to any earthly king or ruler whatsoever to exercise lordship over the consciences of people in the matters of faith and worship, and things pertaining to God's Kingdom."

(To be continued.)

The Menace of the Theater.

An Open Declaration to the Mayor-elect, to the Religious Press, and to the Christian People of Philadelphia.

Eleven years ago, a theater manager appealed to the Court of Quarter Sessions of Philadelphia from the decision of the then Mayor of the city in refusing to grant him a license for the play of amusement which he proposed to open. In a statute of the preceding year (1879) the Mayor had been given discretionary power to refuse the application for a license for any theater other place of amusement where the play spectacle to be presented should be of a character "immoral in its nature or tendencies, otherwise unlawful or hurtful to the community." Although the Court in this initial case sustained the Mayor, very rarely, be it said, has that official's prerogative in the same direction been exercised since. Is this immunity owing to the fact that the character of the performances has meanwhile so improved that the above restrictive proviso has no application? Let us see what is the present drift.

The married daughter of a well-known minister of this city, expressing her surprise to the theater manager that a certain sensuous spectacle had been brought out in a theater claiming to stand in the front rank, replied: "Why, madam, no theater could be maintained and made to pay in our day without ballet-dancing."

The Magistrate officiating at the Central Station said in my presence that the indecent pictures of the cigarette manufacturers, again which there has been such an outcry, were worse than the living originals which were to be seen on pretty much every stage in the city. The Superintendent of Police also remarked that at theaters advertised by vulgar posters to most fashionable people of the city might be found in attendance.

During the winter just past, a certain French play of the lowest cast was produced at a number of the theaters in our American cities. Boston, the Mayor and Board of Aldermen cited before them the manager of the theater who brought out the play in that city, and agreed to revoke his license for one year. Richmond, Virginia, a faithful Captain of Police, scandalized at the disgraceful performance applied to the Mayor to have it stopped. The Mayor, nevertheless, allowed it to continue upon promise of the manager to exclude the objectionable parts; but of so little worth was this promise, that at the next performance thereafter half dozen ladies who had the hardihood to attend, retreated for very shame from the building. Here, in Philadelphia, the same notorious play was given at two theaters without any interference from the authorities, so far as appear-

Where, therefore, do we stand? and is any additional testimony as to the debasing character of the theatre in Philadelphia needed to further condemn it, and to make it manifest that, were the law observed which gives the city's chief executive discretion in the matter, it would be likely to operate to close the doors of every play-house?

Where, indeed, do we stand? and how does it happen that the evil has become thus entrenched, and that to utter a protest against it, and to ask that the plain requirement of law be fulfilled, is to bring down upon one's head, from almost every quarter, the opprobrious epithet of fool and fanatic? The reader of the "Annals of Philadelphia" for the colonial or proprietary period will learn that the Assembly repeatedly assayed to prevent the coming of the play-house, only to have the permissive acts as often restored by enactments of the Royal Council. It is also evident that the just sentiment of the community at large (and not that of the Friends only) was opposed to the theater as being a prime promoter of social debasement, for the Friends of the period of the Revolution were unrepresented in the Assembly by which the prohibitory act of 1779, "for the suppression of vice and immorality," was promulgated. Appealing, in a corporate capacity, to the Proprietors, Thomas and Richard Penn (1770), the Friends remind them that "the pious and most considerate of other religious denominations have, at times, for some years past, been repeatedly concerned to address the Governors you have placed here against the strolling players who have come to the city." In the present writer's Essay upon the Theater the above episode is commented upon in language which it appears pertinent at this time to repeat.

"In view of the fact that play-houses, even those of the vilest description, are everywhere allowed and licensed in our towns and cities, and that it would be, in vain to look now for any municipal or state action, such as above detailed, there is something pathetic in the pertinacity with which this community strove again and again to turn aside—to keep away—that leprous invader, which the mother country, like an unnatural parent, endeavored with an unrelenting persistency to fasten upon it. What were the stamp act and the tax upon tea, as absolute grievances, to this? The tax might be lowered, or, by continuous, emphatic, and dignified protest, be eventually done away with; but, as for this canker of the play-house, assured were those old-time people that, did it once find legalized place, the leaven of its sorcery would so work in the community, that first a tolerating, then an altogether favoring, public opinion would be created, so that its ultimate dislodgment would be exceedingly improbable. Yes, it is here now, apparently more strongly entrenched, growing year by year more corrupt and vile, while the measure of the woe that it brings, who can fathom?"

During the last three years, I believe there has been an average of at least two new theaters or opera houses built here each twelve months. A daily paper, referring to the two of last year, specially examined before their licenses were granted, says that they "were pronounced safe, and built in strict accordance with the law," and that the examiners "are emphatic in their approval of the means taken for the safety of visitors in case of fire." Still another "vaudeville" opera house, probably larger than any of the foregoing, and located upon Broad Street below the Public Buildings, is having the stones

of its foundation laid. It is announced that it will be under the management of one who has been connected with a theater in this city, the reputation of which, as regards the moral character of its performances, has been probably second to none in lowness of grade.

Will this also be pronounced "safe" by careful and competent examiners? Stand at the doors of any one of those theaters, and look at the crowd of men, young men, and boys that come pouring out at the conclusion of one of the low performances,—scan their countenances well, and mark whether there be found one who shows an open, noble, God-loving look, upon which may be written the reassuring legend: "Safe,—Secure in Case of Fire or Panic."

The removal, at long intervals, of a few indecent posters advertising the debasing entertainments does not touch the evil itself. The corrupt spectacles go on all the same, notwithstanding the interposition of a twelve-inch brick or stone wall that may shelter them from the gaze of the general public, and hide them from the open light of heaven. There is no flagrant disorder and no breach of the peace that is apparent out upon the streets, and the officers of the law say of the performances: "Disturb them not." The satisfied attendee goes thither to gratify his unhallowed likings, and no word of protest or complaint to the authorities can be looked for from him. If an occasional on-looker, having regard for the proprieties, feels outraged and aggrieved at the license that is permitted, his sense of shame at being found in attendance at such a resort operates to prevent his making the fact public.

And now, if our vision of a "New Philadelphia" is to be bounded only by belt lines, railway terminals, finer avenues with improved paving, greater reservoirs, and so on—and I say not that these things do not need intelligent and careful present consideration—yet if those other matters of public polity which bear directly upon the moral interests of the people are to be deemed as of far inferior moment, we shall have no more need to felicitate ourselves upon the "march of improvement," and upon our presumed developing greatness, than we would were we friendly rivals of the Ninevhs and Babylons of the past. We are called—if indeed we will heed the call—to a different destiny, and it is not reachable by the road of partisan politics, over which dominate the saloon power and the incubus of the theater. "Hold fast that which thou hast, that no man take thy crown," was the message delivered of old to "the Church in Philadelphia." Wise, therefore, will we be if in our aspirations for the "New Philadelphia," we condone no guilty severance of religion and good morals from the public service. Concerned to strive for and hold fast that which is eternally and happily enduring, we will stand for the highest good of all the people first, and thence permit matters of secondary moment to occupy their appropriate places.

JOSIAH W. LEEDS.

"I want that ——— should supply himself with a small Testament which he might carry about with him and look into occasionally. It is good on retiring to rest to read a portion. I have a pitiful idea of the man who never reads in the sacred volume with serious attention, let his appearance in the world and his calling be what they may. With the opportunity so to do he must be greatly wanting."—*From Letters of the late Hannah Williams.*

Bermuda Letters.—No. 1.

Steamship Orinoco, Lat. 34.23.—Long. 67.33.

Third Mo. 17th, 1891.

There is an evil inspiration which finds mischief for idle hands to do, and letter-writing is often but little profit; but "a cruise among the Windward Islands" was kindly borne with by the readers of THE FRIEND six years ago, and the same charity may perhaps be extended to Bermuda letters.

Incidents of voyages are seldom subjects of interest to non-participants, but the sea on which they are made has been an exhaustless theme through all the ages of the past, and doubtless will remain so while its waters flow and man exists to contemplate it.

Holy men of old, who probably saw but little of it with the outward eye, by inspiration of its Creator proclaimed its marvels in descriptive terms, of which the discoveries of succeeding generations have but partially unfolded the meaning—and coming time may not fully expound—until the mind shall grasp infinity and all shall be revealed.

"Let the waters under the Heaven be gathered together into one place, and let the dry land appear," was one of the Divine fiat of the third day of creation, and the terse language of the record is, that "it was so;" and further, the dry land was called "earth," and the gathering together of the waters, "seas,"—and again that it "was good."

Keeping this simple but infallible record in view, we may with deep interest and reverence look upon topographical maps of the ocean's bed, and realize what this "one place" really is—a gigantic basin of three-fourths the superficial area of the globe, with almost perpendicular walls, ten thousand feet and more in height; and above the basin observe the vast plateau of land. It may not be that the earth of our time is the same that first appeared above the waters—for it pleased the Author of creation to subject his works to laws of ceaseless motion and of change, for purposes of his own, and for the good of his after creation—man; but the "one place" still remains, whether a part of the original great work or only a typical illustration of it.

The map shows a shallow edge around the great basin, perhaps the effect, among other causes, of the wear of ages of the surface waves, and the return of the waters from the land to the ocean basin.

The gathering of the seas unto the "one place," was only a preliminary of the Divine economy; as ever after they were to find their appointed place and perform their appointed functions, with all the other elements of nature. "All the rivers run into the sea, yet the sea is not full," wrote the writer of Ecclesiastes; and the reason that it is not full, follows immediately, for, "unto the place whence the rivers come, thither they return again;"—return by uncounted millions of tons of vapor falling as the gentle dew or the early and the latter rain.

Yesterday we were in the Gulf Stream—that mighty and mysterious river of the sea whose volume is the equal of three thousand Mississippies. Its source is in equatorial regions, and it flows through the Caribbean Sea, and by Yucatan, into the Gulf of Mexico—thence around the points of Florida; at varying distances it skirts the United States, turns to the east, embraces the British Isles, and divides;—a portion to the Arctic regions, whence it returns by an

under-current—and the balance finds its way along the eastern shores of the Atlantic to the place of beginning.

As we crossed the Stream, vapor was forming on the surface of the water, and became visible as it met the cold air above it. The cast of the ship's thermometer showed 69° for the temperature, which is rather low for the Gulf Stream; but a cold northwest wind had been blowing for many hours, and the surface waters were cooled and sinking; and the mixture with the warmer waters rising to replace them, showed a lower average than the main waters of the current.

In the Caribbean Sea, there is a difference of 40° between the outflowing current and the lower current which supplies it; and it is estimated that this difference of temperature indicates an accumulation of heat carried off by the Gulf Stream "sufficient to raise mountains of iron from zero to the melting point, and to keep in flow from them a molten stream of metal greater in volume than the waters daily discharged from the Mississippi River."

Without this great outpouring of heat upon the northeastern shores of this wondrous stream, Ireland would be no Emerald Isle, the praises of England's landscapes would be unsung, and both, with Sunny France, would rate with the climate of Labrador.

The banks and bottom of this mighty river are cold water, moving for the most part in an opposite direction to that of the stream—yet stream and bounds preserve their individuality, and with majestic sway move toward and out from the shore, as the seasons come and go, in a manner best described as marvellous.

Until late in the last century, the currents of the Gulf Stream were but little known, and the knowledge of its higher temperature is described as a discovery which brought a new era in the science of navigation. Chronometers were then imperfect, and tables incorrect; and it is said that mariners who made New York when they intended Boston, thought they did pretty well. Captains approaching America, were often at a loss as to their whereabouts, but were greatly relieved when they learned that by lowering the thermometer into the sea, they could test whether they had reached the Gulf Stream—whether they were in it—and when they had passed it; and thus noted that they were so far upon their voyage.

By reason of the increased temperature of the Stream, the water is lighter, and the centre of the Stream is supposed to be higher than the sides; and it is noted that drifting material seldom crosses it; thus trees and seeds from the West Indies are found upon the shores of Europe, but not on the other side of the ocean. This, however, may be equally due to the increased velocity of equatorial drift tending eastward, rather than westward, as it progresses into northern latitudes.

Excepting a slight, but brilliant phosphorescence one evening, and an occasional nautilus serenely sailing on the ocean to-day, we have seen nothing of its animal life,—but that the ocean teems with it, requires no mention;—for, without considering the larger fishes, from whales to the little silvery animals which flash in myriad numbers in clear and sunlit waters, we know that the surface waters are the nursery of animalculæ that occupy, when dead, the ocean bed for their graveyard, as the deep sea sounding-line often comes up without sand or gravel, but with the microscopic shells alone.

The chalk beds of Great Britain were declared by a writer, some years ago, to be the

shells of a little animal the name of which I will not now undertake to spell, and he contended, they were still continuing their appointed works, living to-day in the Atlantic waters, and their little shells in turn falling below, perhaps like their predecessors, to some day appear as chalk beds above the surface. Other portions of the bottom doubtless are of other formation, and what their uses may be for future generations, the developments of coming cycles alone can demonstrate.

Chemistry informs us that the solid portions of the sea are about three and a-half per cent. of the total weight, and consist chiefly of common salt, with sulphates and carbonates of lime, magnesia, soda, potash, and iron; and this amount of sea salt, if precipitated and spread out over the northern half of our continent, would, it is computed, cover it for over 5,000 feet in depth, or seven millions of square miles one mile deep.

The value of useful books for the young, or the pleasure it may afford them, may never be known by the givers. Thirty-four years ago, at New-Years, a kind friend presented me with Lieutenant Maury's "Physical Geography of the Sea," and having by inheritance a love for the ocean, I read its pages with youthful earnestness, and what I therein learned has ever since been a fruitful source of pleasure and of interest when near, or on the sea, and at many other times when turning in thought from the wear of the daily round of duties.

Knowing that the fate of many benefactors of mankind in scientific investigation is to have their theories and conclusions reversed by deductions from a more extended field of observations, I recently enquired whether any work had been produced of greater weight and authority than that of M. F. Maury; but the opinion given me by a book-selling friend, by a chronometer maker and chart seller, by the officer in the Coast Survey Office in Philadelphia, and lastly by the captain of the Orinoco, was that no better work had yet appeared.

T. E.

FOR "THE FRIEND."

Lost Treasure.

Alas! how vain is an attempt to seek for a lost treasure in the rubbish of human imaginings, concerning which treasure no want is felt, neither recollections of its value. It is a God-given sense of the worth of religion, that furnishes inducement to seek and search for it. The prodigal son, when reduced to a condition of want, remembered that in his Father's house there was bread enough and to spare. He determined to seek for that which by sin he had lost. Firstly, it was a Divine visitation which aroused and quickened his recollections, inducing him to accept of mercy through unfeigned repentance, and thus regain a treasure which by sin was lost. What a dreadful mistake is made when man supposes that he is saved without repentance; and even if once repenting of sin, that then he is justified without the possibility or danger of again sinning. He is still in danger at every step he takes.

Without motive power, neither man nor beast labors successfully. Things possible and things impossible are found in the way of becoming a Christian. In an attempt to draw a line between what is false and what is true, self interposes on its own behalf and whispers concerning this, that and the other, saying respectively, this theory is sound, and recommends it to practice without having reduced to practice

that which is practicable. Without experience in the line of practising, no dogma can be relied upon. The only safe way for the believer to expect to be preserved from evil, is to shun every appearance of it, and hold fast that which is good. Jesus said: "If any man will come after me, let him deny himself, and take up his cross and follow me." In following Him, things are rendered plain.

"Led by a way that we know not,
But led by a Guide that we know,
Let us not seek to discover
More than He pleases to show:
Step after step, as we follow,
We know that we are nearing our rest.
Surely the way that He leads us
Must be of all ways the best."

P. R. G.

PROVIDENCE, Third Mo. 23rd, 1891.

LINES

Written after visiting the dungeon at Carlisle in which James Parnell was confined by George Fox, in the year 1653, and afterwards reading the account of his confinement and death in the prison at Colchester, the year 1656. By THOMAS WILKINSON.

When looking heavenward from my poor estate,
Where chained to earth my dull affections wait;
Where love and zeal at best but feebly draw
My tardy steps to duty's holy law;
Thee, righteous Parnell! I with tears behold,
In age a stripling, but in service old;
I stand reproved by thee, thou youth divine,
A backward child with years that double thine.
On thy fair mind the boundless power of truth,
Rose strong and ardent in thy tender youth,
And led thee forward, fearless, without guile,
To warn the sinful of this darkened isle.
Many there were in those laborious days,
Who heard the word, and gave the Maker praise,
But watchful, fierce, the arm of power arose,
And struck the servant laboring in his cause.
Now bruised, benumbed I see thee stretched alone,
A stone thy pillow, and thy bed a stone;
I see thee sitting in thy dreary cell,
No kindling fires the unwholesome damp repel,
No friend allowed to sooth thee in thy woe,
Thy prison floor denied a little straw,
The cheering food that weeping friendship sent,
From thy pale lips by ruthless spoilers rent—
My spirit melts, my eyes with tears o'erflow,
To see thee stripped of every hope below.
Yet round thy dungeon shone a light Divine,
The faithful prophet's sacred fire was thine;
Thy God was near thee and thy soul found rest,
Pure as an angel's on thy Saviour's breast;
His tender hand still sweeter food supplied,
Than all thy keeper's cruelty denied.
Sustained thus, we see thy spotless mind,
In fetters faithful, and in suffering kind,
Thy spirit meek like his whose temples found
The plaited thorns, and bled beneath their wound.
Ye blooming youth, whose feeling bosoms glow
With tender pity o'er the tale of woe,
Here like yourselves a virtuous youth survey,
Who for his faith 'mid gloomy felons lay;
Cold, hunger, insults, floggings, stripes he bore,
Till the last pang of innocence was o'er.
But why this suffering? that a church might spring
Pure, firm, devoted to its Lord and King;
Raised by the Almighty and his servant's hands,
Amid the nations now in peace it stands;
But does that power encompass it around
That once bore rule? that holy zeal abound?
In much external comfort now we meet;
But do we humbly sit at Jesus' feet—
Beneath his precious canopy of love,
And there refreshment for our spirits prove?
Ah! what are outward temples rising fair,
If yet the Holy Presence is not there?
Better in cold damp dungeons still to lie,
With hearts prepared and favored from on high.
Ye rising youth, Oh! could the tender strain
But reach your hearts, and there not plead in vain,
It would repeat—"Of pleasure's gilded snare
However bright, beware, dear youth, beware:
Its syren smiles may fascinate the eye,
But hid beneath, the stings of adders lie.
Then turn with bosom simple and sincere,
To that blest light which shines distinct and clear,
A light from Heaven to guide you on your way,

To the pure regions of more perfect day."
 This to the youth, and Oh, ye aged too,
 The warm expostulating strain allow,
 For well I know beneath white hairs are found
 Those to the law and testimony bound;
 And there are lures maturest age assail,
 And even o'er the last of life prevail.
 When pleasure's reckless train let go their hold,
 The soul in secret hugs its idol gold.
 Immortal spirits destined for the sky
 Shall they in bondage chained to ingots lie?
 It was not so when our forefathers rose
 To advocate the Christian's glorious cause,
 Dependent on their God, to Him resigned,
 The world hung lightly on each faithful mind,
 They knew this truth—that in a worldly heart
 The love of God can have but little part;
 But who when summoned by the Master's call
 Left homes and houses, lands and friends, and all,
 And sallied forth a zealous Christian band,
 To sound the Gospel through a darkened land.
 Again Oh! shake us as in days of old,
 When tens of thousands gathered to thy fold;
 When such as Burroughs, Fox, and Dewsberry.
 Went forth devoted servants all to thee,
 And precious Parnell, for thy cause, laid down
 His spotless life, and met the martyrs crown.

TWO PATHS.

SELECTED.

Two paths lie open for each life;
 One leads through danger, toil and strife,
 But upward goes
 To shining heights, whose rising sun
 When once the lofty steep is won
 No setting knows.

The other path, vine-clad and green,
 Scarce lets its gentle slope be seen,
 But downward goes
 To depths-unknown, whose setting sun
 In baleful shadows dark and dun
 No rising knows.

Egbert L. Bangs, in S. S. Times.

FOR "THE FRIEND."

Fossils in Western Ontario.

[A letter from a Friend residing in Canada, contains the following information:—]

Arkona is a small village in the township of Bosanquet, county of Lambton, Western Ontario. Here I found a small meeting of Friends consisting mainly of young families.

A little east of the village, the river Aux Sables takes a sharp turn to the north, running some twenty miles or so in a straight course to the southeast corner of Lake Huron, into which it empties. The bed of the river lies in the bottom of a deep glen, passing directly through what is known as the Hamilton Group of limestones, coupled with argillaceous and calcareous shales. In few places are these shales so well exposed—making this region a favorite resort for lovers of natural history—this group being especially rich in rare fossils. I found a Presbyterian minister named Currie, living in the village of Thedford, some six miles north of Arkona, who is an adept student in palæontology, and who possesses, perhaps, the most perfect collection of fossils found in the Hamiltonian group, in the Province. Thedford lies on the Grand Trunk Railway, about thirty miles east of Sarnia. (James Bissell and his wife Susanna, English Friends, from Manchester, England, reside half a mile north of the station.)

Many lovers of geology, entomology and ornithology visit the neighborhood in the summer season—the pineries on the lake shore affording shelter to the objects sought.

I might say, I never saw more perfect specimens of trilobites than I have here found;—whilst the globular striated stones found at Kettle Point, near here, are as unique as they are remarkable: consisting of a rough, but al-

most perfect globe, they are found varying in size from that of a nine-pounder to spheres of three or four feet in diameter. Many of the smaller ones have been carried away, but plenty remain for giants to remove.

FOR "THE FRIEND."

The Fish-Hawk.

Happening to be in the southern part of New Jersey, in the Second Month, a friend called my attention to a large mass of sticks perched on the top of an old oak tree by the roadside. This, he told me was the nest of a fish-hawk, and had been occupied by the birds for many years. How many, he could not tell: it was there when he came to the neighborhood thirty years ago, but how much longer it had served for a place to raise the broods of fish-hawks, he knew not. The fish-hawks are migratory, going South in the fall and returning in the spring. Their movements seem to be determined by those of the fish on which they feed—but there is a surprising regularity in the time of their spring arrival, which my friend said was invariably on the 27th of the Third Month.

On referring to the description of this bird, given by that close observer of nature, Alexander Wilson, I find he mentions that they arrive on the coast of New Jersey and New York, about the 21st of the Third Month, and this period is observed with remarkable regularity. This agrees very well with the observation of our friend; for it may well be imagined, that the birds would reach these latitudes a few days before searching out their old nests and preparing to rebuild them.

Their appearance is welcomed by the fishermen as a signal of the approach of the vast shoals of fish that enter our rivers in such multitudes. The hawks themselves are held in much respect, and they are very seldom molested; for however scarce may be their natural food, they never prey on the domestic animals.

Of the habits of this interesting bird, Wilson says:—

"The flight of the Fish-Hawk, his manœuvres while in search of fish, and his manner of seizing his prey, are deserving of particular notice. In leaving the nest he usually flies direct till he comes to the sea, then sails around in easy curving lines, turning sometimes in the air as on a pivot, apparently without the least exertion, rarely moving the wings, his legs extended in a straight line behind, and his remarkable length and curvature or bend of wing, distinguishing him from all other hawks. The height at which he thus elegantly glides is various, from one hundred and fifty, and two hundred feet, sometimes much higher, all the while calmly reconnoitring the face of the deep below. Suddenly he is seen to check his course, as if struck by a particular object, which he seems to survey for a few moments with such steadiness that he appears fixed in air, flapping his wings. This object however he abandons, or rather the fish he had in his eye has disappeared, and he is again seen sailing around as before. Now his attention is again arrested, and he descends with great rapidity; but ere he reaches the surface, shoots off on another course, as if ashamed that a second victim had escaped him. He now sails at a short height above the surface, and by a zig-zag descent and without seeming to dip his feet in the water, seizes a fish, which after carrying a short distance, he probably drops, or yields up to the Bald Eagle, and again ascends by easy spiral circles, to the higher regions of the air, where he glides about in all the ease

and majesty of his species. At once from this sublime aerial height he descends like a perpendicular torrent, plunging into the sea with a loud rushing sound, and with the certainty of a rifle. In a few moments he emerges, bringing in his claws his struggling prey, which he always carries head foremost; and having risen a few feet above the surface, shakes himself as a water spaniel would do, and directs his heavy and laborious course directly for the land. If the wind blow hard, and his nest lie in the quarter from whence it comes, it is amusing to observe with what judgment, and exertion he beats to windward, not in a direct line, that is, in the wind's eye, but making several successive tacks to gain his purpose. This will appear the more striking, when we consider the size of the fish which he sometimes bears along. A shad was taken from a Fish-Hawk, near Great Egg-Harbor, on which he had begun to regale himself, and had already ate a considerable portion of it, the remainder weighed six pounds. Another Fish-Hawk was passing Mr. Beasley's, at the same place, with a large flounder in his grasp, which struggled and shook him so, that he dropt it on the shore. The flounder was picked up, and served the whole family for dinner. It is singular that the hawk never descends to pick up a fish which he happens to drop, either on the land, or on the water.

"There is a kind of abstemious dignity in this habit of the hawk, superior to the gluttonous voracity displayed by most other birds of prey, particularly by the Bald Eagle, whose piratical robberies, committed on the present species have been already fully detailed in treating of his history. The hawk, however, in his fishing pursuits, sometimes mistakes his mark, or overrates his strength, by striking a fish too large and powerful for him to manage, by whom he is suddenly dragged under; and though he sometimes succeeds in extricating himself, after being taken three or four times down, yet oftener both parties perish. The bodies of sturgeon, and several other large fish, with that of the Fish-Hawk fast grappled in them, have at different times been found dead on the shore, cast up by the waves."

"The regular arrival of this noted bird at the vernal equinox when the busy season of fishing commences, adds peculiar interest to its first appearance, and procures it many a benediction from the fishermen. With the following lines, illustrative of these circumstances, I shall conclude its history.

Soon as the Sun, great ruler of the year!
 Bends to our northern climes his bright career;
 And from the caves of ocean calls from sleep
 The finny shoals and myriads of the deep;
 When freezing tempests back to Greenland ride,
 And day and night the equal hours divide;
 True to the season, o'er our seaboard shore,
 The sailing Osprey high is seen to soar,
 With broad unmoving wing, and, circling slow,
 Marks each loose straggler in the deep below,
 Sweeps down like lightning! plunges with a roar
 And bears his struggling victim to the shore.

The long-hous'd fisherman beholds with joy,
 The well-known signals of his rough employ;
 And, as he bears his nets and oars along,
 He hails the welcome season with a song."

Natural History, Science, etc.

Self-Control vs. Insanity.—Dr. W. A. Hammond, in an article in the *North American Review*, urges the importance of cultivating self-control as a preservative against insanity. He quotes from Dr. Carpenter, who says:—

"There can be no doubt that many a man has been saved from an attack of insanity by

the resolute determination of his will *not* to yield to his morbid tendencies."

Dr. Carpenter also mentions that when going through one of the wards on the female side of the Lunatic Asylum at Hanwell, the physician remarked to him: "It is my belief that two-thirds of the women here have come to require restraint through the habitual indulgence of an originally bad temper."

Pranks of Two Tame Crows.—(*Ike and Lot.*)—Two of the most interesting and cunning creatures that the writer has run across in many miles of rambles through the rural districts and hunting regions of Northern Pennsylvania, this summer, were a pair of tame crows belonging to young Albert Gibson, whose parents owned a good-sized farm on the Loyalsock Creek, in Wyoming County.

Albert climbed a tall hemlock tree in a piece of woods on his father's farm, took Ike and Lot, [as he named his pets,] out of the nest of their noisy parents, put them in a little sack, and lowered them, at the end of a string, to another boy at the butt of the tree. The young crows were not quite old enough to fly, but they would have been in two or three days; and he captured them in just the right time. He placed the birds in a box in the chip-yard, and, seeing they were really hungry, he ran to the swamp and caught half a dozen frogs. These he chopped into small pieces, and dropped them into the wide-open bills of the greedy youngsters, keeping it up until their crops bulged out like blown-up bladders. The next day he shot a couple of chipmunks and fed them to the crows in the same way, following that up by catching a mouse and some more frogs for the captive birds. They thrived well and grew fast on that kind of diet, and on the twelfth day Albert let them out of the box. That was all he did to tame the crows. From then on they followed him all over the farm, tagged him through a piece of woods when he went to drive the cattle home, and took an interest in whatever work he happened to be doing. When he hoed corn or potatoes, they often got close to his hoe in their scramble for worms, and he had to be very careful about where he stepped, so eager were they to gobble up every crawling thing that was unearthed. Just as soon as they had got their fill of worms, the confiding creatures flew over to the fence, perched themselves on stakes, and sat there in silence for two hours at a stretch, keeping an eye on the lad while he worked. When they got hungry again, they alighted where Albert was hoeing down more worms, and then sailed back to the fence.—Frequently Ike and Lot flew away to the woods, and had a visit with the wild crows, but they never failed to return in the course of an hour or so. They ate grains with the hens, and the domestic fowls seemed to like them.

One morning Albert filled his vest pocket with tenpenny nails, and went out to fix up some loose boards on the hen-house. The work made him perspire freely, and he pulled off his vest and hung it on the fence before he had got ready to use the nails. When he went to get the nails, there were only three in the pocket. He hadn't noticed the crows for quite a while, but he suspected right away that one of them had stolen the nails. Looking around, he spied Lot sitting on the fence, a few yards from where the vest was hanging. The bird appeared to be moping, but he wasn't. He looked as innocent as a lamb, but he was planning mischief all the time. Albert went back to the side of the hen-

house, kept at his work and didn't let on that he noticed the crow. Presently Lot walked slowly along the top of the fence toward the vest, eyeing the young man all the way. When he was directly over the garment, he glanced at Albert, and then at the vest, for six or eight times. Seeing that the young man wasn't paying any attention to him, Lot hopped down and caught on the edge of the pocket-hole with both claws. Then he glanced at Albert once more, and took a sidelong look into the pocket. He wasn't being watched, he thought, and so he thrust his bill into the pocket, caught hold of a nail, gave a yell of triumph, and sailed out of sight behind the barn. Albert ran after the cunning thief, and found all the nails nicely piled up at the end of a plank near the barn door.

Each crow has a perfect mania for every little thing that shines or glitters. They gather up bits of bright tin, scraps of shiny oyster shells, pieces of broken crockery, little bits of glass, bright, white pebbles, and various other sparkling trifles that are not too large for them to fly around with in their bills. Many of these things the crows poke under the shingles on the houses, seeming to regard them as very choice articles. One day this summer, farmer Gibson got a ladder and climbed up to the slanting roof to see what kind of a collection the crows had placed under the edges of the shingles. Among other things he found a silver dime, three silver five-cent pieces, and a nickel three-cent piece; and where under the sun the crows stole them from, he has never found out. He confiscated the coins, and left the other things for the crows to play with.—*Seranton Correspondent of the N. Y. Tribune.*

A Little Girl's Compliment.—The accuracy with which children judge character, is well illustrated in the following anecdote:—

One wet, foggy, muddy day, a little girl was standing on one side of the street, in London, waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansoms, omnibuses, and carriages, will not wonder that a little girl should be afraid to try to make her way through such a Babel as that. So she walked up and down, and looked into the faces of those who passed by. Some looked careless, some harsh, some were in haste; and she did not find the one she sought until, at length, an aged man, rather tall and spare, and of a grave yet kindly aspect, came walking down the street. Looking in his face, she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered, timidly, "Please, sir, will you help me over?"

The old man saw the little girl safely across the street: and when he afterwards told the story, he said: "That little girl's trust is one of the greatest compliments I ever had in my life."

That man was the great and good Lord Shaftesbury. He received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life, was when that little unknown girl singled him out in the jostling crowd of a London street, and dared to trust him, stranger though he was, to protect and assist her.

God denies a Christian nothing but with a design to give him something better.—*Cecil.*

FOR "THE FRIEND."

Weather Summary for Third Month, 189 at Westtown, Pa.

Mean Barometer,	30.149.
Highest "	30.585 on 2nd.
Lowest "	29.548 " 13th.
Mean Temperature,	36.°2.
Highest "	62° on 23rd.
Lowest "	11°5 " 2nd.
Greatest daily range of Temperature,	25° on 11th.
Least daily range,	2°5 " 27th.
Total precipitation,	5.28 inches.
Total snow fall,	13.50 "
Number of clear days,	9.
Number of fair days,	9.
Number of cloudy days,	13.
Prevailing direction of wind—N. E.	
Maximum velocity of wind 16 miles per hour	13th.

Items.

The Louisiana Lynching.—One of the New Orleans papers in illustrating the bloodthirsty character of the Italian organization in that city against which the popular indignation has been excited, says that in the political campaign of 1866 Matrangola organized a company of Sicilians 1 strong, "known as Innocents. They wore sidearms and when they marched, shot every Negro that came in sight. They left a trail of a dozen dead Negroes behind them every time." The *Independent* in commenting upon this statement says, "We condemn the gang of Sicilian ruffians, but still more must we condemn the citizens of New Orleans whom the disbanding of the 'Innocents' was adequate punishment for scores of murders committed by them." The recent bloody scenes seem the natural sequence of that disregard of the sanctity of human life, which was manifested when only Negro or political opponents were concerned.

Antecedents of the Louisiana Murders. The *Voice* says: "This very gang of Sicilians has been used by the Democratic leaders in times past to go through the streets on election day shooting down Negroes. They may have been lawless, but has the training which they have received in politics served to make them anything else? The community that plays with fire must expect to get scorched. This, however, was 20 years ago and shortly after the war. But up to the present time the Louisiana Lottery has had its seat in New Orleans, licensed by the State to debauch her citizens. That lottery has corrupted all the fountains of justice. Not a daily paper in New Orleans but sold itself to help perpetuate the infamy. The very churches were, for the most part, muzzled, and dared not or cared not to speak out in protest. Here is what the Government said of the lottery:

"It is forced into taking a constant active interest in the movements of not only one but political parties, sending its paid agents among masses to corrupt and deceive them, buying, throttling, silencing and muzzling the press wherever and wherever it can be done in the city and in the country, breeding treason and dissension among friends and among leaders, fomenting revolution and independent movements when fact suits its purposes, using all expedients and halt at nothing necessary to compass its ends."

"With such legalized debauchery as this in the midst it is surprising that the forms of law and of travesty in that community? Would it not be surprising if they were anything else? Vice legalized for the sake of revenue can wreck justice, moral civilization itself. It is only a question of time."

Anti-Opium Convention.—At this Convention held in London, one of the speakers made the following charges:—"We (that is, the English) in China pay two millions sterling, the price of opium destroyed, and four millions more, the expenses of the war. The famous Chinese Commissioner Lin, in a letter to the Queen, asked that traffic might be interdicted, but our rulers responded by establishing it on a firmer basis than ever. The crime is without parallel in the history of the world." One of the most affecting incidents of the Convention was the reading of the following letter

from the women connected with the Bridgeman Memorial School and the Margaret Williamson Hospital, near Shanghai: "To Great England and to Her Majesty the Queen—We pray you graciously to love the good of China and in every place to abolish the hateful traffic of opium, that it may not enter our country at all. May we, by and by, consult together as the best method of stopping the growth, the importation and the use of this deadly thing! We shall most gratefully thank your Majesty for doing this great good, and shall remember you forever." As in the liquor traffic in civilized lands, the women in opium-eating countries have to bear a large share of the miseries which this tremendous evil inflicts on families. Therefore, the wail which comes across the seas, and enters into the ears of the British Queen.

WHILE there may seem to some no great merit in possessing what may be termed domestic knowledge, yet to be destitute of it is highly discreditable.

THE FRIEND.

FOURTH MONTH 11, 1891.

[We have received a request from a friend to re-publish certain portions of the letters of the late John Barclay, which relate to the subject of religious instruction. In compliance with this suggestion, we offer to the thoughtful consideration of our readers the passages which follow.

The Society of Friends has ever encouraged its members to the frequent perusal of the Sacred Scriptures, which it has ever regarded as "profitable for doctrine, for reproof, for correction, for instruction in righteousness." But while fully admitting this truth, its faithful members have steadily taught, that Christ himself, by the enlightening influence of his Spirit, is the only one who can cause the soul of man to savingly receive and understand the blessed truths to which the Scriptures bear testimony. Hence they have not looked with favor on that systematic study of the Bible which is common among many other professors of Christianity, believing that its tendency is to raise up a set of formalists, whose heads may be filled with notions, whilst their hearts are far from that humble dependence on Divine teaching, which lies at the foundation of living and real knowledge.]

Bear with me (who am but a younger brother), if, in a little of that love which is ever ready to esteem another rather than ourselves, I should be bold to express to thee my opinion, that any contrivances to store and stock the memories of young persons with a literal knowledge respecting religious matters, cannot of or by themselves, be productive of that true and living faith, which we, as a people, do profess to seek an establishment in.

I am in the full belief that the doctrines of Scripture cannot be really, rightly, and savingly known, understood, embraced and held by any, but as they come to have them written on their hearts; so that, though they may be as wise as Apollos, in the words of Scripture, and seem competent to support and explain our religious principles: yet, all this will avail nothing, if the wrong wisdom is up in them, and sits as an angel of light, and rules and reigns in their hearts; meanwhile, the Babe, the very Truth, in them is crushed and crucified.

I well remember what dear R. B.'s experience

was, described in that part of his Apology which treats of worship, and which I have much wished to see more read by Friends. He says, that he did not come to receive the Truth by strength of argument, or by a particular disquisition of each doctrine, and conviction of his understanding thereby; but by being secretly reached to by this Life.—"For, when I came unto the silent assemblies of God's people, I felt a secret power amongst them, which touched my heart; and as I gave way to it, I found the evil weakening in me, and the good raised up; and so I became thus knit and united to them, hungering more and more after an increase of this Power and Life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up, so much as is needful, as the natural fruit of this root, and such a knowledge will not be barren or unfruitful. After this manner we desire, therefore, all that come among us to be proselyted, knowing that though thousands should be convinced in their understandings of all the truths we maintain, yet, if they were not sensible of this inward Life, and their souls not changed from unrighteousness, they could add nothing to us."

Although we do all for our dear youth which our wisdom is competent to, in the way of religious instruction, nothing will supply the place of that earnest travail, that patient exercise of spirit on their account, which is indeed availing with our Heavenly Father.

When it pleased an unutterably merciful Power to pluck my feet out of the midst of almost all mire and filth, and clearly to show me what I was, and what I should be, then there sprang living desires to know the way to become all that I ought to be, even the way to the Kingdom; and then it was that the enemy, as a transformed angel, took me into the wilderness of notional religion, and set me to examine different systems of religious belief in my own will, and judging of them by my own wisdom; and I compared doctrine with doctrine, text with text, and became, by religious study, wise in notions (though truths in themselves), and the enemy made me strong in argument and potent in Scripture. But how shall I speak of his goodness, that broke the net in which I was entangled, and delivered me from the snare, and introduced me in measure into the saving knowledge of Himself, even that which is revealed, as "in the cool of the day," by the "still small voice!" Oh! how plainly did I then see that all that I had ever learned, read, received, held and believed in my own will, way and time, was to be given up;—how clearly did I see that all knowledge, faith, and obedience, but that which the Father was pleased to beget and raise in me in his own season, was good for nothing, and must be cast out as "salt that hath no savor," as manna not fit for the present use!—And to this day, though I have read many books which treat of and support our principles, believing that they are very comfortable and confirming to him that hath come to the Fountain head, whilst his mind is turned inward in reading them, and also useful in satisfying the simple-hearted inquirer, whose simplicity the Lord regards—and of service in stopping the mouths of gainsayers,—I say, to this very day, I dare not sit down and study Friends' opinions and principles as a science, but find myself constrained to wait upon the Lord day by day, that so, as much strength, as much

knowledge, as much satisfaction in regard to religious matters, as is best for me in my present condition, may be handed. And in truth, this is the surest way, saith my very soul, from daily experience; for things have never been cleared up to my certain satisfaction in such a wonderful manner, as since I have been under this discipline of the cross to all selfish wisdom.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows an increase of the debt during the Third Month of \$440,125.

On the 31st of last month, Baron Fava, the Italian Minister at Washington, officially notified Secretary Blaine that "the United States Government not having given assurances" that the New Orleans lynchings would be brought to justice, the Italian Government "has found itself under the very painful necessity of showing openly its dissatisfaction by recalling the Minister of his Majesty from a country where the Italian representative is unable to obtain justice." It is believed that this extreme step does not mean a rupture of diplomatic relations, but that it was a result of political pressure by extremists in Italy. Correspondence with Secretary Blaine more recently, shows a moderated demand on the part of the Italian Government.

The provisions of the McKinley Tariff law for the free entry of sugar, took effect on the 1st instant.

The following table shows the population of California by races in 1890 and in 1880:

	1890.	1880.
Whites, ...	1,111,558	767,181
Colored, ...	11,437	6,018
Chinese, ...	71,681	75,132
Japanese, ...	1,099	86
Indians, ...	12,355	16,277
Total, ...	1,208,130	864,694

While the Chinese population of the State, as a whole, has decreased by 3451 since 1880, there has been an increase in the Chinese population of the county of San Francisco since that time, of 4125.

About two miles above Parkersburg, West Virginia, the site of a large pre historic village has been found, and many relics unearthed.

The Secretary of the State Board of Agriculture, of Kansas, in his monthly crop report shows a winter wheat area of 2,033,000 acres—527,000 acres more than last year. The condition is 98½ per cent. Rye averages 100 per cent. in condition.

A despatch from Omaha, Nebraska, says that the State's crop prospects are reported by the Board of Agriculture to be superior to those of any year in the history of the State.

Twelve hundred striking cokers made an attack upon the Frick Works at Morewood, Pa., early on the morning of the 6th inst. They were met by sixty-five armed guards, who fired upon them, and a battle followed, in which nine of the strikers were killed and over forty wounded. Governor Pattison ordered troops to the scene, and a regiment from Pittsburgh left on a special train. Affairs have since quieted down, and no further trouble is anticipated.

The grip is epidemic at Oshkosh, Wisconsin, and the mortality alarmingly large. Similar reports come from all the small communities in that State.

During the week ending at noon on the 4th instant, there were 1100 deaths in New York city, against 895 for the preceding week. There were 56 deaths from la grippe against 10 the week before. Of the police 244 members were on the sick list.

The death rate in Chicago last week was the highest ever known in that city. The deaths numbered 960, of which 500 were from throat and lung diseases.

Deaths in this city last week numbered 460, which is 44 less than during the previous week, and 70 more than during the corresponding period last year. Of the foregoing 249 were males and 211 females; 49 died of pneumonia; 43 of typhoid fever; 43 of consumption; 40 of diseases of the heart; 18 of convulsions; 16 of apoplexy; 16 of diphtheria; 16 of bronchitis; 14 of old age; 13 of marasmus; 12 of Bright's disease; 11 of paralysis and 10 of cancer.

Markets, &c.—U. S. 4½'s, 102½; 4's, 122½; currency 6's, 111 a 122.

CORRON was quiet and unchanged. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$25.00 a \$25.50; spring bran, as to quality, \$24.00 a \$24.50.

FLOUR.—Western and Pennsylvania super, \$3.40 a \$3.90; Western and Pennsylvania extras, \$4.00 a \$4.25; No. 2 winter family, \$4.40 a \$4.60; Pennsylvania, roller process, \$4.65 a \$5.00; Western winter, clear, \$4.65 a \$4.90; Western winter, straight, \$4.90 a \$5.15; winter patent, \$5.15 a \$5.50; Minnesota, clear, \$4.50 a \$5.00; Minnesota, straight, \$5.00 a \$5.40; Minnesota patent, \$5.35 a \$5.75; do. do., favorite brands, \$5.85 a \$6.00. Rye flour was firm, at \$4.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.10 a \$1.10½.

No. 2 mixed corn, 76½ a 77 cts.

No. 2 white oats, 60 a 60½ cts.

BEEF CATTLE.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; fair, 4½ a 4½ cts.; common, 4½ a 4½ cts.; culls, 3½ a 4½ cts.; fat cows, 2½ a 4 cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Good Western, 7½ cts.

FOREIGN.—A cablegram from London, dated the 3rd instant, says: "The creation of the commonwealth of Australia by the Federation Convention, now in session at Sydney, is barely noticed in the morning papers, which fail to recognize its importance. Of these, the *Chronicle* alone comments on the act. It speaks of the adoption of that title as not unexpected, and does not regard it as pointing to a separation from the mother country. The *Star* grasps the significance of the Convention's action. 'The Australians,' it says 'have copied the Constitution of the United States, avoiding its defects and evils. Australia will accordingly be a democratic federation—practically a republic, with a monarchical veneer. A delicate task devolves on the Queen of appointing a Governor General. Australia will not accept a titled nonentity. A mistake in the choice would endanger the connection between the mother country and the new federation, where everything is ripe for a declaration of independence and the election of a President.'"

The Roman correspondent of the *New York Mail and Express* states that on the 4th instant, through a common friend, the Marquis di Rudini expressed his sentiments with regard to the troubles between Italy and America. The correspondent says:

"Finally he said, 'I shall now simply wait for further details of the New Orleans affair, of the characters of the slain men, of the action of the Louisiana authorities, and of the intentions of the United States Government; but whatever these may be I am quite sure that a settlement thoroughly satisfactory to both parties will be found, and that the friendship which binds the two nations will remain unalterable and secure.'"

It is announced that Baron Fava, late Italian Minister to the United States, will sail for home on the 11th instant.

The total value of the merchandise exported from Italy to the United States in 1890 is \$24,200,000, of which amount Sicily and Naples sent \$12,000,000, which was mainly in fruit.

A despatch from Rome says: "Everything clearly indicates the decided drift of the Catholic Church toward modern democracy. But those who have enjoyed the confidence of Pope Leo XIII know that he has always considered it of prime importance for the Church to free itself from identification with the old dynastic parties. Such identification, he has believed, was the great mistake of the Church in the Latin countries. Especially in France the Pope has long been desirous of bringing the Church into harmony with the popular party. But it was necessary to move slowly, so as to wound royalist and aristocratic susceptibilities as little as possible. The Pope sees that the future belongs to democracy. He believes sincerely that Europe is marching toward a democracy with republican institutions as the predestined goal. In his character of Pontiff he dare not say so, nor can he make of this conviction an absolute doctrine, which he could force upon others. But Cardinal Lavignerie's development on the future triumphs of republics is certainly the echo of close conversations with which Leo XIII has honored him."

St. Petersburg, Fourth Mo. 2nd.—The Governor of Volynia, in which district large numbers of Jews reside, has ordered the police not to permit Jews to acquire land, either by freehold or by lease.

The London correspondent of the *New York Tribune* says, in his despatches of the 4th instant, with regard to the murder of Balthaff, at Sophia, that he was "undoubtedly killed by mistake. The bullets were meant for Stambouloff. So much is admitted. The Prime Minister of Bulgaria is the one man who stands between Russia and the coveted control of the Princi-

pality. She and her agents have tried every means—conspiracy, intrigue, diplomacy and intimidation—every means short of murder, to get rid of him, and have failed. Now she has tried murder, and that, too, has failed. She has murdered the wrong man.

A despatch dated Calcutta, Fourth Month 6th, says: "If present indications turn out to be correct, there is a very serious trouble brewing in India for the British forces. Emboldened by the success of the Manipuris, who recently crushed the Ghoorka escort accompanying Chief Commissioner Jas. W. Quinton in his efforts to settle the disputes which have occurred among the rival chieftains of Assam, the Miranzai in the Kohat territory, a district of the Peshawar division of the Punjab, have risen in arms and are attacking the British troops along the whole length of their lines. It is also known that the Miranzai attack is being pushed so vigorously that strong reinforcements have been hurriedly despatched to the front. Full details as to this new uprising are, naturally, withheld by the British authorities here. In addition to the Miranzai trouble, telegrams from the Rangoon announce that the Haku Chins lay in ambush in a favorable locality, awaiting the passage of a small British column on the way from one military post to another. When the British force was well inside the trap laid for it, the Haku Chins suddenly opened fire upon the soldiers, instantly killing Lieutenant Forbes and five men, and stretching eleven others severely wounded upon the ground. This column, however, returned the enemy's fire with such effect that the British force was enabled to retreat from the dangerous position into which it had been led, and thus probably escaped total annihilation."

A despatch of the 2nd inst., from Paris to the Exchange Telegraph Company says: It is officially announced here that President Balmaceda's success, shown by the elections just held, is regarded as the prelude to the collapse of the revolt in Chili. President Balmaceda is willing to withdraw on the condition that he is allowed to designate his successor.

A company has been formed in London to purchase and develop the petroleum wells at Mancora, extending along the coast of Peru from Talara to Tumbes.

The Government of Guatemala has recently granted a concession to Martin, Roberts & Co., for the construction of a canal 52 miles in length, from Point Lengua de Buey, near Port Livingston, on the Caribbean Sea, to Gualan, a city of the interior, about 150 miles from Guatemala city, the capital of the Republic. The railway is now in process of construction between the latter towns. The canal is to be of sufficient length and depth to accommodate steamers of 100 tons.

The Hawaiian race has been steadily dwindling in numbers during the present century—and the latest census gives it a population of but 40,000, or a decrease of one half within a half century.

NOTICES.

REDUCED RATES TO PHILA. YEARLY MEETING.—Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroads, at the rate of one and one-third lowest first class fare; except that no such tickets will be issued at a less rate than 25 cents, viz: Pennsylvania Railroad (main line) as far west as Pittsburg, Philadelphia and Erie Railroad Division, Northern Central Railway, United Railroads of New Jersey Division, West Jersey Railroad, Baltimore and Potomac Railroad Company, or Philadelphia, Wilmington and Baltimore Railroad Company, on any day from Fourth Month 13th to 25th, inclusive, and make the return coupon good until Fourth Month 28th, 1891, inclusive.

The Baltimore & Ohio, and Philad'a & Reading R. Companies have also kindly offered Friends the same rate and for the same dates as above specified.

Application should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents—one of which must be delivered to the agent whenever a ticket is obtained. These orders inform the Ticket Agent at whatever station they are presented on the above railroads, that the bearer is entitled to a ticket to Philadelphia, and return, at the above rates. If a Friend in each neighborhood would ascertain the number likely to be needed, and obtain them and distribute among the Friends, it would make less work for those having the care of them. When they are to be forwarded by mail a two cent stamp should be sent to pay the postage.

These orders are ready, and Friends will please obtain them as early as they conveniently can.

FRIENDS' TEACHERS' ASSOCIATION.—A regular meeting of "The Friends' Teachers' Association" will be held at 140 North Sixteenth Street, Fourth Mo. 11th, at 2 P. M.

Programme.

- I. The Preparation of Teachers for their work. —Jane J. Wetherell.
- II. Discussion of the subject.
- III. Report of the Manager.

The discussion of the first paper will be an important one, and the Report of the Manager is to contain definite proposals to increase the future usefulness of the Association. A general attendance is there requested.

R. G. ALSOP, Secretary.

WESTTOWN BOARDING SCHOOL.—The Comm. in charge meet in Philadelphia on Seventh-day, inst., at 2.30 P. M.

Fourth Mo. 1891.

WM. EVANS, Clerk.

The Annual Meeting of the Association of Friends of Philadelphia and its vicinity for the relief of Colored Freedmen, will be held on Second-day evening, Fourth Mo. 20th, at Twelfth St. Meeting-house, at 8 o'clock. Friends generally are invited to attend.

WM. H. HAINES, Secretary.

WANTED.—Number 3 of "*The Tract Repository*" published in 1877 by D. Heston.

Any one having a copy to spare will greatly oblige by sending to "W. H.," care of John S. Stokes, North Fourth St., Philadelphia.

Would gladly copy and return.

WANTED.—A thoroughly qualified teacher for Intermediate Department of Friends' School, Germantown, Penna. Apply to Davis H. Forsythe, N. W. Coulter St., Germantown, Philadelphia, Pa.

DIED, at his residence, Philadelphia, EDWARD WEBSTER, a much devoted and loving husband and father, on the 3rd of Third Mo. 1891, in his 44th year, a member of Chester Monthly Meeting. Although illness was short, he had been favored with a premonition that his end was near.

—, at Germantown, Third Month 23rd 1891, SUSAN E. COMFORT, wife of Edward Comfort, in the 72nd year of her age, a valued elder and overseer of Frankford Monthly Meeting of Friends, Pa. By removal of this dear Friend, not only have her beloved family and near relatives sustained a loss, but also a social circle in which she moved, and the Church. Possessing a cultivated mind, and a loving, cheerful spirit, sanctified by Divine Grace, she was endeared to many. The sick and afflicted, and those "out of sight" as she frequently expressed it, were kindly remembered by her, as evidenced by her visits to these. Difficulties of her own spiritual attainments, she was careful to speak lightly on religious subjects, but it was a constant to those who knew her well, that having been taught in the school of Christ, she was engaged, found sitting humbly at his feet; thus was she prepared to witness for Him in her daily life, and to enter into exercise of spirit for others and for the Church. As an elder she was tender and sympathetic; and it may be truly said of her, that she loved the Truth and rejoiced when it was in dominion. Carefulness not to speak detractingly of others marked feature in her character. The day prior to her decease, she attended a neighboring meeting and in the evening was present at her own. The following morning she appeared in usual health, about noon she suddenly expired. Although called hence, as in the twinkling of an eye, her loving friends have the consolation of believing, that she was found with oil in her vessel, her lamp trimmed and her light burning, and that, through the mercy of God in Christ Jesus her Saviour, she has entered into rest, and is now united to the Church triumphant. "Precious in the sight of the Lord is the death of his saints."

—, at his residence in Philadelphia, Third Month 22d, 1891, SAMUEL ALLEN, in the 78th year of his age, a member and for many years an overseer of the Monthly Meeting of Friends of Philadelphia.

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John Conran.

(Continued from page 290.)

Twelfth Month 15th.—[After speaking of several meetings, and opportunities at Cork, he says] In all of these my covering was poverty, strippedness, and silence; under this dispensation I grew uneasy and restless, which I believe increased it, till Gracious Condescension was pleased to show me that a quiet habitation was the safest and best dwelling, and here I was enabled at this time to seek for and find rest to my wearied spirit.

17th.—As we passed along in this city, I have felt my mind drawn in dear love to Friends here, and have been enabled in some families, through Divine favor and ability, to express some things to my own peace, and I trust and hope to the edification one of another; this is renewed cause of thankfulness, when I remember what I had been, and my present state of weakness, how unworthy I am to be made of any, or the least, use in my Lord's family. Let his own works praise Him, but unto me belongs shame and confusion of face, and his mercies, they endure to his unworthy creature to this day. Amen—so be it!

24th.—Cork Week-day Meeting. My stay here was about twelve days, in much weakness and in much fear: a crumb from the heavenly table was at times mercifully afforded, which helped to sustain me when I appeared ready to perish. I think they proved profitable seasons, teaching me to suffer hunger and thirst, and therewith to be content, and bringing me to know in my own experience, nakedness, and who it was that should clothe me; so that I then could render praises and thanksgivings to Him to whom they are due.

We left our dear friend R. V. here, to recruit under the hospitable roof of our kind friends Samuel Neale and wife, and set out for Youghal, Clonmel, Mountmellick, and the Province Meeting at Castle Dermot on the 4th of First Month, 1783. In the meeting on First-day we sat near two hours in a painful silence, when I was favored with a little strength to express my sense of the meeting, which I compared to a spring shut up, a fountain sealed—that there seemed to be little of the flowing of that river to be felt amongst us, the streams whereof make glad the whole heritage of God—that the light of the body is the eye, if it be single the whole body

is full of light; but if it be evil, the whole body is full of darkness—that it is for want of our eye being single enough unto Him, who is the Light and Life of men, that we are thus allowed to sit as in the region and shadow of death, having our eye like the eye of the fool, out after the perishing things of this world, and wandering in the darkness of it: and therefore we come to our religious meeting in this dark state, sit in it, and bring it over our assemblies, and go away, like the door upon its hinges, moving backwards and forwards, and never coming nearer. Afterwards dear Mary Ridgeway stood up, and expressed a like sense of the meeting: it was a time of brokenness and contrition to my spirit. This meeting, I thought, was a time of instruction even to the unlearned, who might see and feel that the ministers of themselves could do nothing; nevertheless, through Divine regard being extended, we were latterly favored together, to the comfort and refreshment I hope of many truly baptized ones present.

7th.—Week-day Meeting in Dublin.—I have now concluded this visit, and though my way has been much in the deeps, often baptized for the dead, dry, and formal professors amongst us, the lukewarm and indifferent, the earthly-minded, who bring death and darkness to our assemblies,—and have had to sit as the people sit, and to go down and visit the precious seed of the kingdom, which is in bondage in the hearts of the people—though these were very trying, proving seasons, yet they were made profitable, purifying times, having, I believe, to wade and go deeper than heretofore to reach to that life which is hid with Christ in God. My painful travail in spirit was not in vain, for the wrestling seed was at times made to prevail, and the living spring to arise, to the comfort and refreshment of the truly hungry and baptized spirits; this is an encouragement to persevere and wrestle till the day dawns and the shadows flee away. There seems to be too general a declension among those who should be of the forefront of the people, who, with the riches of this world and the anxious love of it, have let in a spirit of ease and indifferency as to those things which alone make for true peace. Yet I believe there are up and down a few substantial living members who love the Truth, are concerned for the promotion of it in the earth, and I hope are under a godly concern on their own accounts to keep their habitations in it, and their garments unspotted from the world. May these be increased, and experience a growth from one degree of strength unto another, that Zion may once more put on her beautiful garments, become as the garden enclosed, and the desire and beauty of all nations. There are many beautiful and blooming youth of both sexes in many parts that seem to be under the lively impressions of the heavenly visitation; my spirit was at times nearly united to some of these, and warm desires were begotten in my heart for their preservation. May these remember their Creator in the days of their youth, when their offering will be truly of a sweet savor, and as sweet

smelling incense to their God; for this end has He in his gracious condescension visited them, that they should be redeemed from the pollutions that are in the world, and that by giving up faithfully in this the day of their early visitation, and dwelling under the turnings of his holy hand, they may be fitted, qualified, and so become vessels of honor in his house, to his praise, and their own peace and consolation. But I was jealous over some of them, with a godly jealousy, lest they were not sufficiently sensible of the blessings bestowed upon them; they felt the warmth of the Sun of Righteousness shining upon them, and the precious unity of their living brethren and sisters—they were enjoying the comforts of this summer season, but not enough attending on the work in themselves to which they were called—were loitering in the marketplace, and permitting the blessed day of God's visitation to be passing by [unimproved], and the night stealing upon them in which the work cannot be done. To such this language is truly applicable,—“Work while it is called to-day, lest darkness come upon you.” When the springs of love and dedication to God are dried up, and the tenderness of spirit lost in the cares of the world, they lose that dignity and true nobility which this precious visitation would have crowned them with; instead of being covered with living zeal as with a cloak, and being made men and women for God, and testimony-bearers for his Truth, they become dry and formal professors, and and not receiving their daily food from heaven which only can keep the soul alive unto God, they live upon their former experiences when the Lord's candle shone upon them, are little better than burdens to the living, and their lives are without [the true] honor, their hearts not being right in the sight of God. May such as these dear visited ones prize their calling, and be willing to open to Him who has mercifully knocked at their door, seeking for entrance, that He may sup with them and they with Him—then indeed may it be said, “Salvation is come to that house.”

My beloved friend, Louisa Strangman, and I took each other in marriage on the 9th of Fourth Month, 1783, in a meeting for worship in Mountmellick, after an engagement on my mind for her of about eight years' continuance, which time had many deep and trying exercises in it, the prospect at times opening with clearness, and afterwards closing and shutting the door of hope. I was favored with her company nearly twenty-three years, much to my comfort and consolation. When, under the counsels of Heavenly wisdom, and in the Divine fear, man and woman are united together and become one in the Lord, baptized together, and drinking of the same cup that their Lord and Master drank of, being of one heart and one mind, dedicated to the Lord's service, helping one another to obey his holy requirements without grudging—these when they are brought together, it is by a way they know not of, (neither the outward eye nor judgment of man can comprehend it), and walking by that faith which is the evidence of

what they do not see outwardly, the end thereof is peace.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 290.)

FIFTH MONARCHY MEN.

In his Journal, under the date of 1660, shortly after the coming to power of Charles the Second, George Fox says: "Great and glorious meetings we had, and very quiet; and many flocked unto the Truth. Richard Hubberthorn had been with the king, who said, 'None should molest us so long as we lived peaceably, and promised this upon the word of a king*—telling him he might make use of his promise. There being about 700 Friends in prison, who had been committed under Oliver's and Richard's government, upon contempts (so called), when the king came in he set them all at liberty. There seemed at that time an inclination and intention in the government to have granted Friends liberty, because they were sensible we had suffered as well as they under the former powers. It was said there was an instrument drawn up for confirming our liberty, which only wanted signing; when, on a sudden, that wicked attempt of the Fifth monarchy people broke out, and put the city and nation in an uproar. This was on a First-day night, and very glorious meetings we had that day, wherein the Lord's Truth shined over all, and his power was exalted above all; but about midnight the drums beat, and the cry was, 'Arm, arm.' I got out of bed, and in the morning took boat, and landing at Whitehall stairs, walked through Whitehall. They looked strangely at me there; but I passed through, and went to Pall-mall, whither divers Friends came to me, though it was now grown dangerous passing the streets; for by this time the city and suburbs were up in arms, and exceeding rude the people and soldiers were. Great mischief was done in the city this week; and when First-day came, that Friends went to their meetings, many were taken prisoners."

George Fox himself was arrested, but was soon released through the kind offices of an "Esquire Marsh," who was one possessing influence at Court. He and Richard Hubberthorn drew up a declaration against plots and fightings, showing that Friends had no participation in such things, which was presented to the king and council, and published for the information of people in general;—of the effect produced by this mad outbreak, he says:

"Upon this insurrection of the Fifth monarchy, when great havoc was made both in city and country, so that it was dangerous for sober people to stir abroad several weeks after; and hardly could either men or women go up and down the streets to buy provisions for their families without being abused. In the country they dragged men and women out of their houses, and some sick men out of their beds by the legs."

"Margaret Fell went to the king and showed him what sad work there was in the city and nation, and showed him we were an innocent, peaceable people, and that we must keep our meetings as we used to do, whatever we suffered. We heard of several thousands of our Friends that were cast into prison in several parts of the nation—and Margaret Fell carried an account

of them to the king and council. The next week we had an account of several thousands more that were cast into prison; and she went and laid them also before the king and council."

In the Declaration against Plots and Fightings, which Friends issued at that time, they say: "Our meetings were stopped and broken up in the days of Oliver, under the pretence of plotting against him. In the days of the Committee of Safety, we were looked upon as plotters to bring on King Charles; and now our peaceable meetings are termed seditious. We have been accounted plotters all along, though we have always declared against them."

"This Declaration did somewhat clear the dark air that was over the city and country; and soon after the king gave forth a proclamation, 'That no soldier should search any house without a constable.' When those of the Fifth-monarchy men that were taken, came to be executed, they did us the justice to clear us openly from having any hand in a knowledge of their plot. After that the king, being continually importuned thereunto, issued forth a declaration, 'That Friends should be set at liberty.'"

The Fifth-monarchy men were a sect of Millenarians, which sprang up in the time of Cromwell, and held that the millennial reign of Christ on earth, styled by them the *Fifth* great monarchy, reckoned in succession with the Assyrian, Persian, Grecian and Roman ones, was then to begin.

The Millenarian notion that Christ would reappear on earth in an outward form and reign with his saints, was quite prevalent among the early Christians, and was probably derived from the Jewish literature. After the middle of the second century, these expectations were less prevalent. The writings of Augustine tended to discredit this idea. He thought that the growth of the Church indicated that it would become the ruling power in the world, independently of any miraculous interposition of Divine Power. The Millenarian view, however, has been revived from time to time, and has several times been connected with fanatical attempts to overturn the existing secular governments by violence. The attempted rising of the Fifth-monarchy men, on the 6th of First Month, 1661, at London, was one of these mad outbreaks.—Some fifty or sixty men, led by a wine-cooper, named Thomas Venner, rose in insurrection against the government of Charles the Second, proclaimed "King Jesus," attacked the police force, and after concealing themselves for two days in Caen Wood, returned, to encounter the train bands, insanely believing that neither bullet nor steel could harm them. Most of them were slain outright; Venner and sixteen of his followers were made prisoners, tried and executed.

This same Venner had joined in a similar rising about four years before, when Cromwell was at the head of the government. But the plot was discovered by his Secretary, Thurloe, who never spared expense to gain intelligence, and had a spy among the conspirators. Just at the time fixed upon for the contemplated rising, their arms and ammunition were seized, with their standard containing a *Lion*, alluding to lion of the tribe of Judah, with this motto:—"Who will rouse him up?" The chief of the conspirators were put in prison, where they remained till the death of the Protector.

In Carlyle's *Life of Cromwell*, there is preserved a speech which he delivered to the Parliament in 1654, in which there is a reference

to the Fifth-monarchy men. Oliver speaking the profession of spirituality among them, cast a notion, that we all honor "that Jesus Christ will have a time to set up his reign in our hearts—by subduing those corruptions and lusts and evils that are there; which now reign more over the world than I hope in due time they shall do. And when more fulness of the Spirit poured forth to subdue iniquity, and bring everlasting righteousness, then will the approval of that glory be."

The alleged connection of some Fifth-monarchy men with a trifling insurrection near Leeds, in the autumn of 1663, was made a pretext for "An Act to prevent and suppress seditious conventicles." This act, insolently assuming that all religious assemblies of nonconformists were seditious, enacted that if five or more persons besides the household were present at "any assembly, conventicle or meeting, under color or pretext of any exercise of religion, in other manner than is allowed by liturgy or practice of the Church of England, then every person so present should, upon demand before two justices of the peace, or the chief magistrate of a corporate town, be liable to certain fines, imprisonment, or transportation, for a first, second or third offence. "Under this abominable statute," says Knight, in *Popular History of England*, Puritan ministers who had been ejected from their benefices, and their admiring followers, were thrown into prison. Baxter has related, in his plain and forcible manner, how this law interfered with ordinary affairs of life amongst serious people: "It was a great strait that people were especially that dwelt near any busy officer or malicious enemy (as who doth not?). Many durst not pray in their families, if above five persons came in to dine with them. In a gentleman's house, it is ordinary for more than fifty of visitors, neighbors, messengers, or one sort or other to be most or many days at dinner with them; and then many durst not go to pray, and some durst scarce crave a blessing on the meat, or give God thanks for it. Great lawyers said, if you come on a visit or business, though you be present at prayer or sermon, it is a breach of the law, because you meet not under pretence of a religious exercise. But what that tried them said, such words are but words when the justices come to judge you. And here the fanatics called Quakers did greatly relieve the sober people for a time; for they were so resolute, and gloried in their constancy and sufferings, that they assembled openly (at Bull and Mouth near Aldersgate), and were dragged away daily to the common jail; yet desisted not; but the rest came the next day nevertheless; so that the jail at Newgate was filled with them. Abundance of them were in prison, and yet they continued their assemblies still."

We can forgive Baxter the ebullition of judice which led him to call the Quakers fanatics, in view of the noble testimony he bears of their faithfulness to their religious principles.

(To be continued.)

WHILE children are young, they may perhaps lean to the parent who spoils them; I have never yet seen an instance of young sons, where the parents differed, who did afterwards discover a much stronger affection for the one, who had reasonably restrained them; before the other, whose blind indulgence had at once diminished her importance to their own reverence.—*Selected.*

* Experience showed that the word of King Charles was a broken reed, on which little dependence could be placed.

FOR "THE FRIEND."

Bermuda Letters.—No. 2.

HAMILTON, Bermuda, Third Mo. 1891.

On the topographical map of the bed of the Atlantic Ocean, the scale is necessarily a small one, and the islands appear as minute points, with slender perpendicular bases reaching down to the bottom for support, and reminding one of the remark said to have been made by a person who being unduly pressed to admit that a certain island was a very good country, said 'Yes, but one had to be careful about going out after night for fear of stepping off of it.' Thus the islands appear minute in comparison with the continents, but seem substantial when approached from the sea, and as the waters hide the wonderful columnus on which the islands repose no sense of instability is experienced.

The passengers on the steamer were a pleasant company and placed us under obligations for many kind attentions and manifestations of interest, but the climax was reached one morning by a refined and fine looking man placing one hand on my knee and pointing with the other to my wife, and saying, "Excuse me, but I must tell you that the Quaker costume is one of the loveliest sights in the world to me," with more not now remembered, excepting that his grandfather and grandmother were Friends in Nantucket.

We were favored with a comfortable voyage, having the winds for the most part behind us and consequently our ship had only a gentle roll, and a graceful dipping and rising on the ocean waves, not inconvenient for passengers of average sailing abilities; and on the morning of the 8th, the Bermudas were before us, not as I supposed a low lying gentle sloping landscape, but as prominent rocks standing out of the sea in the distance.

The general direction of the islands is east and west, but steamers from the north are unable to pass directly to Hamilton in the central part because of the outlying reefs, but must go to the extreme eastern portion before reaching a safe channel, and this is so narrow that it is only travelled by daylight.

The morning being almost cloudless, and the breeze mild and balmy, the bright sunshine brought out the blue color of the waters with most charming effect, and showed to great advantage the cedar covered shores, and grassy hills set off with the white, and white roofed houses,—a peculiar and interesting feature of Bermuda landscapes.

At the western end, the islands turn to the north, and then sweep round eastwardly for a few miles enclosing with a promontory of land near the centre, the harbor of Hamilton, Port Royal Bay, the Great Sound and Grassy Bay.

We skirted the north shore till our course took us northwestwardly over to Grassy Bay, the usual anchorage of the islands. Here is the great Dockyard of England's Bermuda Naval Station, where lay great war vessels gayly dressed in flags and streamers from rail to masthead, with dipping ensigns saluting our steamer as we passed along on our route to Hamilton harbor.

We could ill spare the time for the morning meal and the needful preparations for disembarking from such a lovely sail as this glorious day and scenery afforded us; but about half-past eight our voyage was at an end, and we were at our dock. The ship draws too much water to fasten directly to the wharf or water wall, but is anchored stem and stern some 40 feet, more or less, from it, and most of the pas-

sengers awaited the slow process of hoisting out two spars from the shore, and the building of a bridge thereon by cross ties and planks; but those of us who were booked for the Princess Hotel, were passed down the outside of the steamer to a smaller steamer, the "Triton," and in a few minutes landed at our hotel, a short half mile below, built on the rocks at the edge of the harbor.

Shortly after reaching our pleasant quarters, our friends Jonathan E. Rhoads and wife called upon us, and we realized that though strangers in a strange land, we were not without life-long friends conveniently at hand.

Our first surprise in Bermuda was its rocky nature and rugged, uneven surface, without plain or flat or field of any size to be seen, so far as we have yet observed: very unlike Barbadoes, which is also of coral growth; none of the elevations exceed 260 feet above the sea, but the general effect is very pleasing as we ride along the excellent roadways—now through rocky cuts, now gently descending or ascending by easy grades, and view on every side the hillsides set off with cedar trees and semi-tropical trees and bushes and pretty mansions on slope and summit.

Our first driver was intelligent and skilled in entertaining strangers, in showing the objects likely to interest. The Pride of India of course was pointed out, but at this season it is nothing to be proud of above its fellow trees, as its branches are bare, scrawny and without graceful lines of contour, but we understand its glory lies in its mature foliage.

The great India Rubber tree in a private yard or garden, is carefully shown to strangers, with its far reaching branches standing almost horizontally in every direction from near the root, requiring a mechanical force to sustain from breakage which probably only the roots of an India rubber tree can supply. The "five sisters" or five royal palm trees adorn the grounds at another place, and palmettoes and all manner of species of palms abound in more or less profusion everywhere, and even high shooting bamboos in one place are to be seen by the roadside.

"What hast thou that thou hast not received," however applies to most of those objects of interest in Bermuda, as they have been brought to her soil and have been contented with her climate; but she has adopted children fully at home in her latitudes, as geraniums crown her walls, roses bloom 12 months in the year; she uses the oleander bushes for hedges by the mile, and has specimens of it on her commons that our gardens at home can seldom equal.

The buildings are pointed out as we ride through the town, and their uses, history and associations or occupants named; but as it would require 50 Hamiltons with the remaining populations of the whole Bermudian Dominiions to equal one Philadelphia or New York, and there are no signs of excessive wealth to be seen, though not deficient in those of competence, thrift, and all that is needed for comfort, the buildings are not upon the scale of great cities.

The pleasant weather of the 8th continued all the week with surprising steadiness of the thermometer: the minimums of 24 hours recorded at Gibb's Hill Light Station being 64 for three days, 62 for two days, and 66 for one day, with 62 to 70 for the noon temperatures,—which figures with moderate breezes, left little to be desired for climate. Cold weather as we call it here, however, set in on the 15th,—with 54 for a minimum and 60 for a maximum, and a

northwest wind prevailing—bearable it is true, but not so balmy as we desire when seeking Southern climes. We learn that the Twelfth Month of last year and First of this were delightful weather, but the Second Month, and first week of this month, cool and rainy.

Last week the steamer Halifax, from Boston, with a large excursion party of the Grocers' Association en route for Jamaica, dropped anchor in Grassy Bay, and the passengers, 180 in number, landed for a short visit to these islands, and, with a great Cricket Match going on between a Philadelphian team of cricketers and the military officers, matters were active and satisfactory to hotel keepers, liverymen and all lovers of excitement of the kind.

The harbor affords those of our party who are fond of boating, and are able for it, much pleasure and interest as we row around its shores, and islands, and nooks, and coves, and we delight to watch the little fish whirling about in the transparent waters, and the shell-fish and star-fish fast anchored on the rocky bottom, refusing to move either for cane or oar. The star-fish are puny little things, and the waters hardly as prolific of animal or vegetable life as we expected to find, but the little we see is full of interest and quite the match of our store of knowledge of Natural History.

A Grammar School held its annual sports on the 13th, and as where children go for exhibition is a good place to see the parents, we went to "Tucker's Field" to get an insight into Bermudian progress in "Physical culture," and an eyesight of the Bermudian families. The playground was staked and roped off in an admirable location, a soft sodded field surrounded with cedar trees which shaded the numerous spectators, or, as the Gazette states, the large and distinguished gathering" by whose presence the "boys were honored."

The Bermudians are a good countenanced people of full average physical stature, and apparent vigor. The men mostly sunburned and perhaps somewhat ruddy, and many heavily bearded—the women are tanned but hale, and neither show the fresh rosy complexions of English people or healthy Americans. Somewhere I have read the women claim their complexions are due to their Island home being the same for them as for one always at sea. The soldiers, of whom there are not a few, however look young and rosy, but perhaps their sojourn is not long enough to salt down their complexions.

The smaller boys for the most part were well formed and apparently vigorous, and so were some of the larger ones, and very good countenances were the rule. The girls were not embraced in the exercises, but were in the onlookers, and were an interesting and good-looking class. The Superintendent of the school informed that their physical culture training at the school was not yet perfected—only an hour in the week being given to drill, but with cricket playing every day—but he hoped soon to have better and more systematic arrangements, and to be able to show better work. The older boys showed the need for these improvements, as their military drill and cricket work had not given them that harmonious development which modern school training will effect. We did not arrive at the commencement of the sports, or stay till the close.

Contests in athletic sports are undesirable, as there is a temptation for violent exertion and consequent injury; but if moderation can be maintained, athletic training is a helpful train-

ing for the body, which in turn reacts advantageously upon the brain, assisting it to bear the unavoidable strain of the high-pressure age we are living in.

One morning I essayed to visit the fish market, which consists of a few fishing-boats at the harbor wall; but beyond a very few fish with pretty red spots, there was little to be seen in that line, and I turned from them to the Parliament House near by, and visited the Legislative Council chamber, which is a handsome room, with carved wainscoting and doors, and twelve comfortable chairs around a central table for the members of Council and the Executive officers of the Government, who sit with them.

This is a little kingdom, and conducted with corresponding ceremony.

The janitor, speaking of the chair in which the governor sat when he gave the opening address to Parliament from the "throne," drew my attention to a high-backed, comfortable-looking cloth-covered chair—on the throne—which was a plain platform, two steps from the level of the floor. I realized my simplicity on intimating I did not see sufficient chairs in the room to seat the Assembly, when it attended, by hearing that the members all stood on such occasions. Handsome full length portraits of young George III and his queen, Charlotte, hung on the side of the room, the frame ornamented on top, as the janitor pointed out to me, by the carving of the rose, the thistle and the shamrock beneath the crown. The government-room adjoining the chamber, contains a piece of cabinet-work of native cedar, which, though only a washstand, when the cover was lifted, was very beautiful and ornamental.

To an American the titles of Englishmen, with their "excellencies," their "worships," their "honourables," and their what not else for prefixes, and with their suffixes too numerous to mention, seem strange appendixes of their names; but Americans must be careful of criticising, for, omitting the absurd titles of officers of our secret beneficial societies, there is a growing tendency towards using titles of various kinds; and as for the letters the college men and college women of the various professions are now appending to their names, there is a probability the alphabet may soon be exhausted in supplying them.

"The Haste to Be Rich."

"The power that wealth gives is not a power to be happy, but a power to obtain certain articles which are supposed to contribute to happiness. To a certain extent it is true that these do so contribute; but it is equally true that very many of them delude the purchaser, and minister only to his care and sorrow. The splendid establishment, grand houses in city and country, troops of attendants, rich banquets, gay equipage, princely yachts, are very dazzling as a sight to the poor, but they who have these things soon tire of them. There is no permanent ministry of pleasure in them, because the soul's content must have a more solid and spiritual foundation than material wealth can purchase. So far as wealth preserves from the distressing circumstances of poverty, it may be said to minister to happiness, for it then removes a provocation to discontent; and, moreover, so far as wealth enables a grand soul to help the unfortunate or advance the higher interests of mankind, it may be said to minister to happiness; but these are the only two conditions of such a ministry. In the first one,

all who have riches can participate; but in the second, it is only the grand soul that can enjoy the result, and that grand soul would have been happy without the wealth. How different is the truth of this analysis from the common idea that wealth has in itself a magic power to make a man happy.

Now, when we look at the other side of the picture, and see how many circumstances calculated to produce unhappiness, wealth introduces, we have to discount largely the little benefit which we have found in its possession. From without are jealousies and envies in various forms, with their accompanying sneers, slanders, and impugnings of motive; also the incessant applications from cranks and loafers, as well as from the worthy, for donations; the prying curiosity of the public and reporters into the minutiae of private life; the ill-disguised expectancy of heartless heirs; the dangerous, though unreasonable enmity of the ignorant rabble; the settled attitude of the shopkeeper and the employé for plunder, and the perilous conspicuity in time of public disorder. From within are the daily cares of managing the large estate, involving examination of investments, the testing of character in subordinates, the watching of markets, the intricacies of bargains and covenants, and the personal drudgery of details. Then, there is the constant conviction, unless the conscience is seared, that this style of life is not what a human soul was made for, that it utterly fails to answer the great end of being; that it is an entanglement in magnificent trifles, and a waste of time and talents. Then, again, there is the fear of losses, anxiety with regard to speculations, absorption in thought marring social intercourse with its pleasures and benefits, and the foreboding that the riches will one day all be gone. To these evils, experienced consciously and painfully by the man of great wealth, is to be added an evil to which, alas! he is indifferent, but which is, perhaps, in the end the greatest evil of all.—He is lifted up out of all sympathy with his fellow man. He cannot understand the wants of the poor; nor can he, through such an experience as the many have, and the sympathy thus created, have his soul expand and strengthen. The benefit of the common humanity is largely lost to him, and he does not grow, but shrivels. Surely this is not the road to happiness, and the eagerness for wealth on the part of men is a fearful mistaking of the way.

We have considered the possession of riches in its best form. We have not used as a factor in the case what is found so generally in man, the readiness to use wealth wickedly to minister to base passions, to injure personal enemies, to make corners and control markets, to purchase votes in legislatures, and to pervert judgment. We purposely omitted to use this in our argument, for we wished to speak of riches in their necessary sequences, and not in what the evil heart of man puts into them. We might have added, however, in this list of necessary sequences (the exceptions are so few), that the wealth is piled up by the father for the ruin of the children, who, free from all incentive to work, give themselves up to selfish enjoyments that destroy both body and soul.

What is the inevitable result to himself? His eye cannot be taken off the distant goal, or he will lose his bearings and inevitably fail, for the distance of the goal multiplies the conditions and sequences that enter into the race. Hence his whole being must be absorbed in the one thing. Mental improvement and social culture

must be denied. In such a process the mind must necessarily shrink, and the disposition become blunted. The man dwarfs as the money maker grows. The healthy enjoyment of intellectual exercise, the increase of general knowledge, the pleasures of observation in nature and art, the genial fellowship of enlightened men, and the mellowness of attrition with the world's varieties, are all impossible when the gold-hunger is entered on. The germs of broadness, benevolence and sympathy, which were in the soul at the start, are all smothered, for, if allowed to grow, they would seriously interfere with the arrival at El Dorado. It is for this reason that a man, as he gains riches, becomes close and miserly. He has constructed a fortress of selfishness in which he is impregnable. The few conspicuous exceptions to this rule by no means invalidate it. That some men have successfully resisted this law of tendency is to their honor, but still the law remains."—Howard Crosby, *The Forum*.

1842, First Month 24th, Second-day.—At our Spring Quarterly Meeting at Poole, in the year 1823, my mouth was first opened in public ministry, with these words only: "How great thy goodness which Thou hast laid up for them that fear Thee,—for them that hope in Thy mercy!" The sweet calm that overspread my spirit, after the utterance of them, no language can describe. Such a tendering sense of the Lord's mercy as effectually cast out for the time all reasoning, continued with me through the day and for some time afterwards. Years of discipline and baptisms of spirit, known to none but myself, preceded the surrender. To me natural feelings such a thing seemed impossible; but at length, after enduring for a long season and in different ways the chastening rod, the Lord was pleased to show me that which impossible with men is possible with God, and to give me such a sense of his love and such a portion of sweet peace in the performance of his will, as I have never dared to deny in the many seasons of proving and temptation that have since been experienced.

For some time after this the offerings of like kind were not frequent, and usually a text of Scripture only; but, as the desire was kept alive to be subject to the Lord's forming hand, openings were gradually enlarged; and, in the year 1825, Friends at Poole and Southampton Monthly Meeting thought it right to express their unity by a record on their books. It was not my lot to have much human help at that period; not many near whose stations in the church were likely to lead them to extend either council or encouragement; and such was the difficulty I felt in speaking anything of my own exercises, that even my affectionate sister, who cared for me as almost maternal, was but little acquainted with them. Some of this excessive delicacy (as we love to call it,) might be, I believe, the result of pride and of secret unwillingness to be as a fool for Christ's sake; and probably did, at times, deprive me of the judicious advice of those more experienced; but I am ready to think it is, on the whole, safer than seeking after much communication.

The Lord is very tender and compassionate towards those whom He is pleased to lead in the path of Gospel obedience. If the eye be directed to Him in the watchful desire to know his will, He will not fail to apply both his directing and supporting hand; nevertheless, we have ever esteemed it an especial privilege to those who are called to speak in public, to be

he care and counsel of their friends extended to them. Before this trial of my own faith, I was permitted to see the danger of those who exercise a gift in the ministry, looking too much for the expression of unity or commendation; and now the Lord was pleased to show me that such a course would be eminently unsafe for me. Throughout the whole course of my small experience, I have ever found it needful to be very guarded in this matter. The unity of those who have judgment, and whose office it peculiarly is to extend help to the poor minister, in whatever way they may see it to be needful, has always been very precious to me; and here have been seasons when the judicious, well-timed expression of it has been indescribably helpful to a mind peculiarly open to the assaults of unbelief, and, at seasons, sorely buffeted of Satan. So that I cannot help earnestly desiring our dear Friends in the station of elder may be found discharging the important trust committed to them, whether in the way of encouragement or of counsel. The feeling may seem to themselves so small as to be scarcely worth the expression; but "a word spoken in due season, how good is it!" Their burden and exercise is of vast importance to the vital welfare of the body.—*Memoirs of Maria Fox.*

THE SNOW BIRD.

BY AUGUSTA MOORE.

SELECTED.

Where doth the snow-bird sleep?
The stormy winter's night comes on apace,
Thick falls the snow—knows it a sheltered place
Where it can snugly creep,
And, safe and warm, its dusty pinions fold?
Where doth He hide his snow-birds from the cold?
All day the dark-winged flock
About my window, hopping, chirping, come
Asking of Tinylu a seed, a crumb
From his abundant stock.
The yellow, pampered captive from the Isles
Where summer with perpetual verdure smiles,
Welcomes these wanderers through the winter's storm,
And fain would share with them his shelter warm.
With small, faint song,
With twitter, and with low and pleasant hum,
Hungry and bold, nimble and brave, they come,
Swept with the snow along.
They frolic in the snow,—
They dance with the white flakes,
And every small foot makes
In the pure covering its tiny track;
While stars and spangles deck each little back,—
They frolic in the snow
That falls so thickly round
O'er all the frozen ground;
But do the gay ones know
Where they this freezing night may hide away,
And all securely until morning stay?
Close to the glass they creep,
In at the panes they peep,
Holding strange Masonry with Tinylu;
And their enticing ways,
And all their antic plays,
Are full in the lone captive's charmed view.
They see the shadows fall,
And to each other call,
And Tinylu replies and tries to go
Out to the hardy brood,
With whom he shares his food,
The little dusky elves that haunt the snow,
Eagerly, but in vain
He smites the window pane—
Oh! foolish little bird, where would thou fly?
Thy nest is safe and warm,
Nought shall my Birdie harm,
But out in the cold snow he soon would die.
Where do the snow-birds sleep?
Where doth He safely keep
His hardy, happy, little winter sprites?
I know their haunts by day—
But see—they haste way—
Where does He shelter them these stormy nights?
—Our Dumb Animals.

FOR "THE FRIEND."

EARTH'S TRIALS ARE COMPARATIVELY TRANSIENT.

Where now the anxious heart, the troubled head,
In the low hovel or escutcheoned halls;
That round their homes a gloomy influence shed,
'Mid Pompeii's courts or Herculaneum's walls?
Where now the thousands who with martial tread
Crossed the wild Alps, pursued their stormy way;
Or from the flames of burning Moscow fled,
Saw their last sunset on that fearful day?
The famished soldier by his crippled steed,
Around beholds a boundless waste of snow;
In each sad face his certain fate can read,
As from his side his sorrowing comrades go.
The anxious crowds that throng the vessel's deck,
See the dull smoke from smoldering flames ascend,
Awful but short their woes, for soon the wreck
Confirms their fears, and all their sufferings end.
See the lone prisoner where stern justice's hands
Have fixed the seal that marks his certain fate;
O'erwhelmed by fear the trembling culprit stands
Conscious of guilt, that guilt to expiate.
The earthquake's awful fulminating force,
The fierce tornado, the loud thunder's roll,
Strike terror and amazement in their course,
As trembling nature reels from pole to pole.
Though these dread woes may justly wake our fears,
They are but trifles in the mighty sum,
That to the truly awakened soul appears
On the close confines of the world to come.
They are but transient, quickly pass us by,
We feel their rigor as they move along;
A moment suffer, heave the burning sigh,
Sink and are lost amid the general throng.
All pass time's borders to another state
To learn the secret of their certain doom;
The rich, the poor, the humble and the great,
Beyond the boundaries of the silent tomb;
And "bide the audit" which we there shall know,
What then that is and must forever be;
Of joy eternal, or eternal woe,
Through endless ages of futurity.
And even here while passing through the storm
There is a refuge where the soul can rest,
Serenely peaceful view impending harm,
Calm as an infant on its parent's breast.

C. S. COPE.

WEST CHESTER, Third Mo. 21st, 1891.

FOR "THE FRIEND."

Some Considerations on Gospel Ministry in the Society of Friends.

The writer has long been deeply impressed with the importance of maintaining our testimony on this subject, and desires therefore to remind his friends of the high profession we make in relation to it. It is not enough that we admit sound doctrine in the terms in which it is expressed, but that we should, beyond all other things, be found in the practice of it. In order to bring the subject to view I design to make a few quotations from the works of some of the most valuable writers in our Society; not that authority for the doctrine or the practice rests upon their testimony—but for the reason that they have expressed our principles with a clearness that cannot fail, I think, to reach the understanding of those who may read them. It must be obvious that in a meeting gathered for worship under our profession—where those assembled are engaged to wait upon the Lord—if vocal exercises are entered upon that have been brought to meeting, suggested to the mind by passing events or conversation on some subject, or on the character of some individual, or which may be suggested by location or by a morning Scripture reading, but which have not been required by the Head of the Church, such communications must appear to those who are qualified to try and to taste words, as out of the right order, and must cause an interruption to the proper exercise of those who are rightly concerned in such meetings, and cannot be justly regarded as Gospel ministry.

Interesting discourse may be thus introduced and the doctrine advanced may not contradict any branch of our testimony, and yet may be wholly out of harmony with the proper exercise of a meeting, and cannot have the unity of that One Spirit by which all the true members of the Church are baptized into one body, and all made to drink of that one Spirit.

In carrying out this concern the writer desires to call attention to the following passages taken from the writings of Wm. Penn, which may be followed by extracts from the writings of other Friends on the same subject.

"And first, as to you my beloved and much honored brethren in Christ, who are in the exercise of the ministry; O, feel life in your ministry! let life be your commission, your well-spring and treasury on all such occasions; else you well know, there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God: and it must be a ministry in and from life, that enlivens any people to God. We have seen the fruit of all other ministry, by the few that are turned from the evil of their ways. It is not our parts, or memory, or the repetition of former openings, in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best: there is another soundness, that is soundest of all, viz: Christ the power of God. He is the key of David, that opens and none shuts, and shuts, and none can open; as the oil to the lamp, and the soul to the body, so is that to the best of words: which made Christ to say, My words, they are Spirit and they are life; that is, they are from life, and therefore they make you alive that receive them. If the disciples, who had lived with Jesus, were to stay at Jerusalem, until they received it, much more must we wait to receive before we minister, if we will turn people from darkness to light, and from Satan's power to God.

"I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like minded, that you may ever wait reverently, for the coming and opening of the Word of life, and attend upon it in your ministry and service, that you may serve God in his spirit. And be it little or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it, verily, ever so little is too much, because to no profit.

"For it is the Spirit of the Lord immediately, or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take Him along with us in our services, so far we are profitable and no further. For if it be the Lord that must work all things in us for our salvation, much more is it the Lord that must work in us for the conversion of others. If therefore it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent, when He does not."

"Wherefore, brethren, let us be careful neither to out-go our Guide, nor yet to loiter behind Him; since he that makes haste, may miss his way, and he that stays behind, lose his guide. For even those who have received the word of the Lord, had need to wait for wisdom, that they may see how to divide the word aright: which plainly implieth, that it is possible for one who has received the word of the Lord, to miss in the dividing and application of it, which must come from an impatience of spirit, and a self-working, which makes an unsound and dangerous mix-

ture, and will hardly beget a right-minded living people to God.

"I am earnest in this above all other considerations, as to public brethren; well knowing how much it concerns the present and future state and preservation of the Church of Christ Jesus, that has been gathered and built up by a living and powerful ministry, that the ministry be held, preserved, and continued in the manifestations, motions and supplies of the same life and power, from time to time.

"And wherever it is observed, that any do minister more from gifts and parts, than life and power, though they have an enlightened and doctrinal understanding, let them in time be advised and admonished for their preservation; because insensibly such will come to depend upon a self-sufficiency, to forsake Christ the living fountain, and hew out unto themselves cisterns that will hold no living water. By degrees, such will come to draw others from waiting upon the gift of God in themselves, and to feel it in others, in order to their strength and refreshment, to wait upon them, and to turn from God to man again, and so make shipwreck of the faith once delivered to the saints, and of a good conscience towards God; which are only kept by that Divine gift of life, that begat the one, and awakened and sanctified the other in the beginning.

"Nor is it enough, that we have known the Divine gift, and in it have reached to the spirits in prison, and been the instruments of the convincing of others of the way of God, if we keep not as low and poor in ourselves, and as depending upon the Lord, as ever: since no memory, no repetitions of former openings, revelations or enjoyments, will bring a soul to God, or afford bread to the hungry, or water to the thirsty, unless life go with what we say, and that must be waited for.

"O that we may have no other fountain, treasure or dependence! That none may presume at any rate to act of themselves for God, because they have long acted from God; that we may not supply want of waiting with our own wisdom, or think that we may take less care and more liberty in speaking than formerly; and that where we do not feel the Lord, by his power, to open us and enlarge us, whatever be the expectation of the people, or has been our customary supply and character, we may not exceed or fill up the time with our own.

"I hope we shall ever remember, who it was that said, 'Of yourselves ye can do nothing; our sufficiency is in Him. And if we are not to speak our own words, nor take thought what we should say to men in our defence when exposed for our testimony, surely we ought to speak none of our own words, nor take thought what we shall say in our testimony and ministry, in the name of our Lord, to the souls of the people; for then of all times, and of all other occasions, should it be fulfilled in us, 'for it is not you that speak, but the Spirit of my Father that speaketh in you.'

"And indeed, the ministry of the Spirit must and does keep its analogy and agreement with the birth of the Spirit; that as no man can inherit the kingdom of God, unless he be born of the Spirit, so no ministry can beget a soul to God, but that which is from the Spirit: for this, as I said before, the disciples waited before they went forth; and in this, our elder brethren, and messengers of God in our day, waited, visited, and reached to us; and having begun in the Spirit, let none ever hope or seek to be made perfect in the flesh; for what is the flesh to the

Spirit, or the chaff to the wheat? If we keep in the Spirit, we shall keep in the unity of it, which is the ground of true fellowship. For by drinking into that one Spirit, we are made one people to God, and by it we are continued in the unity of the faith, and the bond of peace."

FOR "THE FRIEND."

I have at times felt that there is a tendency of late in some members of our Society towards a spirit of fault-finding; which I think is wrong, for such a spirit alienates us one from another. I do think that we all ought to cultivate a kind and forgiving disposition. When our blessed Lord was personally on earth he was asked if we should forgive a brother seven times seven, and He said, yes, seventy times seven! Oh, let us be more careful of our words, and not offend any one, but let our conversation be freighted with Divine love. My heart's desire and prayer to God is that we may put on the whole armor of God and run with patience the race set before us, looking unto Jesus the author and finisher of the saints' faith: and if we pay strict attention to the light within our own breasts there will be a growth in grace and in the knowledge of God. But oh, how far short some of us come from living up to this light. The spirit indeed is willing but the flesh is weak, and we must remember that he that soweth to the flesh will of the flesh reap corruption, but he that soweth to the spirit will of the spirit reap life everlasting. I believe there is a work for each one of us to do: there is no standing still; we are either going backward or forward. Then let us improve the talents which God has given us, in the right way and do all we can to promote the cause of truth and righteousness in the earth: if we do this then will our light so shine that others seeing our good works will glorify our Father which is in Heaven.

W. T.

SPRINGVILLE, Iowa, Third Mo. 21st, 1891.

"Her great carefulness not to go in advance of her Guide, was a marked feature of her religious character. 'Most fully and cordially,' she writes, 'do I believe that a secret fervent travail and exercise of spirit, for the best welfare of the flock, will avail more than many words, much reading and teaching, even of a religious nature, unless such is strictly under the authority, and constraining and restricting influence of the unerring Spirit of Truth. I hope I am a full believer in the all-powerful and convicting influence of the Grace of God; and therefore I believe it is right for us, when we feel the inward travail of soul for others, to be willing to bear it silently, until He who knows best what his children stand in need of, sees fit to unseal the stopped lips, and bid those who have been as it were dumb, to speak.'—Extract from the Memorial of Hannah A. Warner.

Natural History, Science, etc.

Exuviae of Snakes.—The Proceedings of the Academy of Natural Sciences of Philadelphia, record some observations on the casting of the skin by snakes. The skin parted at the jaws, and the animal crawled out, leaving the skin, as is always the case, inside out. The operation did not occupy more than a minute.

Fossil Remains in the Clays about Philadelphia.—Lewis Woolman has devoted considerable time to the examination of the underlying clays obtained from various localities about the city of Philadelphia, such as Ninth and Market,

Ninth and Race, Eleventh and Cherry, Rees Street wharf on the Delaware. The blue clay, which forms the old estuary bed of the Delaware contains diatoms of both salt and fresh water forms, and sponge spicules. The inference drawn from these observations is, that the former and wider estuary of Delaware Bay covered the site of Philadelphia, with its saline water, and that its life forms were mainly marine; but that it was subject to considerable invasion of fresh water from the river and neighboring streams; and thus fresh water forms became associated with marine species.

Ticks.—Professor Joseph Leidy reported to the Academy of Natural Sciences, that during a visit last summer to Beach Haven, N. J., he found ticks more frequent than usual. Three of these, which had fastened themselves on a pet dog, detached themselves when filled with blood, and were found to be more than 10 times the size and weight of the ticks which had been unfed. They were placed in a box with some moist sand and moss. They sought slight hollows in the sand, from which they did not afterwards move. Here they commenced laying their eggs, a process which gradually went on until each tick had extruded a mass nearly as large as itself. The parent ticks became much contracted, and all shriveled up and died.

Fish Parasites.—At Beach Haven, last summer, a sunfish weighing about 200 lbs., was taken without resistance by one of the life boats, which proved to be remarkably infected with parasites. Along the root of some of the fins, clusters of a parasite were hanging, from five to seven inches long, the heads and neck of which were buried in the flesh of the fish. Three other species were attached to the fish—one in the gills, and the others near the tail. A species of fluke-worm was found, in the intestines, and the liver was pervaded with another species of worm packed in it like a bundle of tangled cotton cord. The larger worms were probably several feet in length. The diseased condition of the poor sunfish may account for its torpid condition.

Perfumes.—The finer scents are derived from the odors of flowers, which are purchased by the perfumers in the shape of pomades. In making these, the jonquils, tuberose, or other scent-producing flowers are brought into contact with pure and inodorous lard, which absorbs the odor. The main supply is at present derived from flower farmers of Southern France.

A Bridge Built by Red Ants.—A cook was much amazed to find his pastry-shelves attacked by ants. By careful watching it was discovered that they came twice a day in search of food at about seven in the morning and four in the afternoon. A circle of molasses was placed around the pies for their protection.

At 6.50 o'clock, a line of ants was seen slowly making their way in the direction of the pies. They were the medium red ant, regarded as one of the most intelligent species of the genus, whose scientific name is *Formica ruginosa*. The leading ant and captain of the others held a council, and proceeded to inspect the circle of molasses. Then all the army made their way to a hole in the wall, where the plastering was loose. Here they set about carrying pieces of plaster to the places in the molasses where the material was narrowest. To and fro they went until in about five hours they had thereon a bridge across. They then formed themselves

in line, and marched over—and soon every ant was eating pie.—*Chicago Tribune.*

After Orchids.—Charles Andre gives an account of his experiences when on a botanical expedition by the shores of the river Amboan, which, though interesting to read when safe at home, gives a good idea of the unexpected dangers often incurred by botanical collectors.

Andre was in search of *Calogyne asperata*, and happened to be in a Dyak hut when the natives were sorting rice, preparatory to sowing it. In the evening a noisy procession entered the hut, and the females who were among them laid with much ceremony large bouquets and garlands of the longed-for orchid on and around the stores of rice. Such was the quantity of the blooms that the perfume was so powerful as to drive the explorer out of the house to spend the night in his boat. He afterward heard that seed-time as well as harvest is an important season to the natives, who are dependent on their crops, and that he witnessed rejoicings caused by the abundance that year of the *Calogyne asperata* blooms, which were believed to herald an equally fertile harvest. When, some time after, Andre returned to the spot with (among other treasures,) a load of the all-important orchid, he found himself the subject of passionate grief and hatred, and that his only chance of safety was in a generous distribution of money and tobacco and a speedy flight. He had, in the opinion of the Dyaks, committed an act of sacrilege in gathering plants sacred to them and whose lives they believed were in some way connected with their own.—*Garden and Forest.*

Items.

Progress of Temperance.—In the last of his "Monday Lectures" in Boston this season, Joseph Cook spoke largely on the subject of temperance, and gave some facts that were cheering. Among others was the fact that scientific instruction on the evils of alcohol is now given in the schools of thirty-three States. He also declared that of his knowledge, great progress had recently been made in foreign countries in condemnation of narcotics and stimulants. A still more astonishing and comforting statement is that made by Caine, a member of the English Parliament, who has just returned from the East, and who said in London lately that over 10,000 liquor shops had been closed in India alone. The agitation is not without good results.

False Doctrine.—"Every one who is baptized, [in water] whether a man or woman, is a son of God," said a preacher at the midday Lenten services at St. Paul's church, in Philadelphia. It is a somewhat singular fact that in the six passages in the New Testament, in which the phrase rendered "sons of God" occurs, there is not the faintest allusion to baptism. The sonship could not have been begotten of baptism, or there would not have been such absolute silence in regard to the effectual means used in the great change by which the children of the evil one became the sons of God. Or how could Paul say in his letter to the Corinthians, "I thank God that I baptized none of you," if it were possible that he could be rightly construed as saying, "I thank God that I made none of you the sons of God." The theory limps dreadfully.—*The Presbyterian.*

New Jersey Methodist Conference.—At the Annual Conference of the New Jersey Methodist ministers, the following resolutions (among others) were adopted:—

"Resolved 3. That, since our church brands all license as a sin, we hold that the proper attitude of Christians toward the whole license system is one of uncompromising opposition.

"4. That while we do not advise the taking of partisan politics into the pulpit, yet on this most important of all political issues, we call upon our

ministers to pronounce most emphatically against any party, that, in its platform or legislative acts, provides by license or otherwise for the continuance of the drink traffic and affords no protection against its ravages.

"Resolved 5. That we emphatically declare ourselves in favor of that political party, of whatever name or title, that will incorporate in its party platform the principle of Prohibition of the liquor traffic; and that we will not cast our votes for any man, however solemn his pledges to aid the cause of temperance, who will permit himself to be a candidate for office in a party whose platform favors liquor interests by license or other methods of regulation; but that here and now we solemnly record our votes for Prohibition pure and simple."

Gloucester.—The town of Gloucester, nearly opposite Philadelphia, has long been noted as a place of dissipation. Saloons, gambling houses and race-courses have attracted to it large numbers of the lowest classes of people. Hitherto all efforts to check these evils have been unsuccessful, but a more systematic and determined effort has lately been commenced, which seems likely to be attended with some success. It is announced in the papers, that those controlling the race-course have decided to close it for the present, and that the gambling houses have closed their doors.

CONSCIOUSNESS of our insufficiency should drive us to the Fountain of all strength and power. It should meek and humble us, and give new life to our prayers.

TRUE religion is seated in the heart: that is the centre from which all the lines of right practice must diverge.

THE FRIEND.

FOURTH MONTH 18, 1891.

The Devil's Mission of Amusement, is the somewhat startling title of a strong protest against the attempt to attract people into the Church by providing some form of amusement for those who are not sufficiently anxious for the salvation of their souls, to be drawn by higher motives. The author is Archibald C. Brown, for many years a minister in London.

In speaking of the gradual, but rapid change which has taken place in this respect, he says: "From 'speaking out,' as the Puritans did, the Church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them, under the plea of 'reaching the masses and getting the ear of the people.' The devil has seldom done a cleverer thing than hinting to the [professing] Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks."

A. C. Brown contends that providing amusement for the people is nowhere spoken of in Holy Scripture, as one of the functions of the Church; that it is in direct antagonism to the teaching and life of Christ and all his apostles; and that it utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts.

The doctrine of Christ was one of outspoken antagonism to the world:—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world;—therefore the world hateth you."

"When many of his disciples went back, because of the searching nature of his preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, 'We must keep up the gatherings anyway: so run after those friends, Peter, and tell them we will have a different style of service to-morrow. Something very short and attractive; with little, if any, preaching. To-day was a service for God, but to-morrow we will have a pleasant evening for the people.'"

The teaching of the Apostles is similar to that of their Master:—"Be not conformed to this world; but be ye transformed," is the word of command to the Romans. "Come out from among them, and be ye separated, and touch no unclean thing," is the call to the Corinthians. James declares, that "the friendship of the world is enmity with God." John says, "If any man love the world, the love of the Father is not in him."

The triumphs of the early Church were largely won through the faithful obedience of those whom the Lord commissioned to declare the truths of the Gospel to the people—his Divine power accompanying their labors—as it is recorded, "The Lord added daily to the Church, such as should be saved." "The hand of the Lord was with 'the men of Cyrene, who so spake to the Grecians, that a great number believed and turned to the Lord.'"

We have read this suggestive little pamphlet with much interest. So far as we know, the Society of Friends, at least in its more conservative branches, is pretty clear of the evils denounced in it. Yet we may profitably heed the cautions it contains, and be on our guard against a tendency which is manifesting itself, to excuse our younger members from those restraints, and testimonies which were required of their fathers by the Spirit of Christ. Full submission to the Lord's will is an essential requisite to the attainment of peace, or to much growth in the life of religion. Where any teachers arise, who endeavor to persuade the visited children of the Lord, that it is no longer needful to walk in the narrow path of self-denial, and that they may indulge themselves with greater liberties than the Truth formerly permitted, such teachers should be turned from as seducers from the right way.

SUMMARY OF EVENTS.

UNITED STATES.—On the evening of First-day, the 12th instant, in Chicago, a fire broke out in a stable, which it destroyed. The flames spread to a Dime Museum and a theatre, which were in full blast at the time, and the audiences were panic stricken but no lives were lost, only two persons being injured in the rush to escape. Worse was averted by the heroism of a policeman, named Sheeby, who held the frightened people under control at the point of a revolver. The total loss is estimated at more than three-quarters of a million dollars. During the progress of the fire a sidewalk collapsed, and two persons were injured, one, a woman, perhaps mortally. A boy is also believed to have perished by the fall of a wall of a furniture factory. All the monkeys in the museum were burned alive.

Among the patents issued by the Patent Office on the 7th instant, were 17 to G. F. Simonds, of Fitchburg, Mass. This is the largest number granted to one man in a single day for many years, but the case is also interesting because the inventor has, it is claimed, successfully solved the problem of applying the principle of ball bearings to the heaviest machinery. Hitherto it has only been possible to use these bearings on bicycles and very light machinery.

Phineas T. Barnum, the great showman, died at his home, in Bridgeport, Connecticut, on the evening of the 7th instant. He was in the 81st year of his age.

Reports from a number of counties in Southern Indiana show that peaches, plums and pears have not been injured by the frost, and give promise of an abundant yield.

Governor Burke, of North Dakota, in speaking of the crop outlooks in that State, says: "The indications are the best for seven years, and I believe the wheat crop in North Dakota this year will be the largest ever known there."

The total number of deaths in New York city for the week ending at noon on the 11th inst., was 1216, as against 1100 for the preceding week; 83 of these were due to bronchitis, as against 60 last week, and 299 to pneumonia, as against 224. The total mortality for the 24 hours ending at noon on the 11th, was 174, including 22 cases where the grip was the contributing cause; 108 persons died from the grip in conjunction with other maladies, as against 40 last week.

It is figured that on the shipment of \$1,000,000 worth of gold coin in an Atlantic voyage, "there is loss by rubbing something between \$1000 and \$2000."

Mary T. Burton, postmistress, was elected Police Judge at Jamestown, Cloud County, Kansas, and Jessie McCormick, at Burr Oaks, Jewell County. Both are strong Prohibitionists. M. T. Burton is the wife of a prominent politician, who died from the effects of strong drink. She is especially bitter against the traffic in liquors.

In the Senate of Pennsylvania on the 8th instant, the Meek bill providing for the granting of liquor licenses on the basis of population was passed—27 to 15.

The number of deaths in this city last week was 435, being 25 less than last week, and 29 more than the corresponding week last year. Of this number, 50 died of pneumonia; 43 of consumption; 32 of diseases of the heart; 20 of typhoid fever; 17 of apoplexy; 15 of diseases of the kidneys and bladder; 14 of inflammation of the brain; 14 of influenza; 11 of old age; 11 of cancer; 11 of bronchitis; 11 of inflammation of the stomach and bowels; 11 of croup; 10 of convulsions and 10 of paralysis.

Markets, &c.—U. S. 4½'s, 102½; 4's, 122½; currency 6's, 111 a 122.

COTTON was steady but quiet, 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$25.00 a \$25.50; spring bran, as to quality, \$24.00 a \$24.50.

FLOUR.—Western and Pennsylvania super, \$3.40 a \$3.90; Western and Pennsylvania extras, \$4.00 a \$4.25; No. 2 winter family, \$4.40 a \$4.60; Pennsylvania, roller process, \$4.65 a \$5.00; Western winter, clear, \$4.65 a \$5.00; Western winter, straight, \$5.00 a \$5.25; winter patent, \$5.25 a \$5.55; Minnesota, clear, \$4.50 a \$5.00; Minnesota, straight, \$5.00 a \$5.40; Minnesota patent, \$5.50 a \$5.85; do. do., favorite brands, \$6.00 a \$6.10. Rye flour is in light supply and firm, at \$4.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.14 a \$1.14½.

No. 2 mixed corn, 76 a 77 cts.

No. 2 white oats, 61½ a 62½ cts.

BEEF CATTLE.—Extra, 5½ a 6 cts.; good, 5½ a 5¾ cts.; medium, 5 a 5½ cts.; fair, 4½ a 4¾ cts.; common, 4¼ a 4½ cts.; culls, 3½ a 4½ cts.; fat cows, 2¾ a 4 cts.

SHEEP AND LAMBS.—Extra, 6½ a 6¾ cts.; good, 6 a 6¼ cts.; medium, 5½ a 5¾ cts.; common, 5 a 5½ cts.; culls, 4¼ a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Good Western, 7½ cts.

FOREIGN.—In the House of Commons, on the 10th instant, Wm. Henry Smith, first Lord of the Treasury, announced the names of a large number of gentlemen who have been appointed by the Queen members of the Royal Labor Commission, which will inquire into the relations existing between capital and labor, and the cause of strikes, and the best means of preventing them. Among these are the Marquis of Hartington, Earl of Derby, Sir Michael Hicks-Benich, John A. Gorst, and A. J. Mundell—altogether capital has 14 and labor 13 representatives.

John Burns, the prominent labor leader of England, contributes by cable to the New York World of the 12th instant, an extended review of the Commission and its work. He says that his opinion of the Commission does not inspire him with hopes of anything important being achieved by it. Irish labor is practically misrepresented on the Commission, the trades unionists are not fairly represented, and, he says, in conclusion, "I think it is shameful that women laborers are not represented on the Commission. Women have come to stay in labor organizations in England, where women employes already number one million more than men, and this studied ostracism, despite their earnest entreaty to be represented, will be remembered against the Tory government when women

secure the political franchise which must ultimately come to them."

The New York Herald's London correspondent, in his despatches of the 11th instant, says: "A vigorous attempt is being made to bring Mr. Gladstone to book regarding his alleged interview with Irish-American extremists in 1886. Parnell's accusation is that he took counsel with dynamiters and others prior to the introduction of the Home Rule bill, to which Gladstone gives a round and general denial. This treacherous attack on Gladstone is much condemned by the entire liberal party, as well as by the Irish members generally, including some of Parnell's own supporters. It tends further to shut out all chance of reconciliation between Parnell and the English Liberals. Attempts to restore harmony break down in every direction, the bitterness between the Parnellites and the anti-Parnellites having greatly increased during the past week."

The correspondent of the New York Times, at London, says: "It is difficult to see how Europe's strained international relations can maintain their present tension for many more weeks without a rupture coming somewhere. No doubt a watched pot boils slowly, and the longevity of sick men is proverbial, but, even with all the experience of the past 15 years of peace, with their successive war alarms turning out one after another to be premature, close observers grow more nervous now, week after week, as spring advances. There is now no doubt whatever that Russia has added seven battalions to her army of observation on the Russo-Austrian frontier within the past ten days, and that in Berlin military circles the belief is general that the year cannot end without fighting."

"The element of doubt in the situation is that political students see irresolution in the French Cabinet. The Ministers all have their moments of excited confidence in the equipment, spirit and fighting quality of their huge army; then, again, when bitter recollections of 1870 and 1871 come up, they find this confidence quivering into apprehension. Terrible as that experience was, everybody knows that defeat now would involve something very much worse."

"Nobody any longer thinks it worth while, in either Paris or St. Petersburg, to dissemble the plans of the two great powers lying to the east and west of Germany. They make no secret of their intention to fall upon her simultaneously, when the time comes, and tear her limb from limb. The Czar has got entirely over his former prejudice against an alliance with the republic. All that nonsense was swept away by Bismarck's colossal tumble, and it had previously been much diminished by M. Carnot's conservative behavior."

A despatch from Paris, dated the 8th inst., says that Edmond Dehault de Pressense, the well-known French Protestant pastor and writer, died to-day. He was born in that city in 1824, and in 1871 was elected to the National Assembly. He was the author of a large number of religious works.

A despatch from Oran says that an enormous reservoir of water, 120 feet below the surface, has been discovered at El-Golea, a small caravan station in the midst of the Sahara desert. The reservoir was discovered while a number of workmen were engaged in sinking a well at El-Golea. The shaft sunk already gives forty gallons of good, clear water per minute, and it is expected that this amount can readily be increased should it be found that a larger quantity is necessary. The discovery is of the highest importance, and will undoubtedly tend to develop the caravan trade of El-Golea, which is one of the stopping-places in the Sahara desert of caravans which travel across that region. This is the first time that water has been found at so great a depth in the Sahara.

Tigers, it is said, are "dying out" in India. Sir Samuel Baker, during a recent expedition in the central provinces, only killed six.

The National Museum of Brazil has come into possession of an enormous arolite, weighing 11,800 lbs.

Advices from Iquique via Galveston, Fourth Month 8th, report the capture of Arica and Tacna by the Chilean insurgents. The Department of Tacna is in the hands of the Congress party, who control all Northern Chili as far south as Copiapo. There was no fighting, the Government forces fleeing towards the Bolivian frontier.

WANTED.—Number 3 of "The Tract Repository," published in 1877 by D. Heston.

Any one having a copy to spare will greatly oblige by sending to "W. H.," care of John S. Stokes, 116 North Fourth St., Philadelphia.

Would gladly copy and return.

NOTICES.

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents) in the second story of the central part of the Arch Street Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and the Select Meeting, the present week.

Our friend H. H. Bonwill, again appeals to the benevolently disposed for clothing and other articles, money, for distribution among the needy in distant places. Those who are free to assist her, are requested to send what they have to spare at an early date to her at Henry Laing's Store, No. 30 N. Third St., Philadelphia; as she desires to ship the goods early in the Fifth Month.

WESTTOWN BOARDING SCHOOL.—The Committee in charge meet in Philadelphia on Seventh-day, 18th inst., at 2.30 P. M. WM. EVANS, Clerk.
Fourth Mo. 1891.

The Annual Meeting of "The Temperance Association of Friends of Philadelphia Yearly Meeting," will be held in the Twelfth St. Meeting-house, on Fourth-day the 22nd inst., at 8 o'clock P. M. Reports of the year's work will be presented, and addresses by interested Friends may be expected.

All are invited to attend.

J. SNOWDON RHODES, Secretary.

The Annual Meeting of the Association of Friends of Philadelphia and its vicinity for the relief of Colored Freedmen, will be held on Second-day evening, Fourth Mo. 20th, at Twelfth St. Meeting-house, at 8 o'clock. Friends generally are invited to attend.

WM. H. HAINES, Secretary.

REDUCED RATES TO PHILA. YEARLY MEETING.—Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroads, at the rate of one and one-third lowest first class fare; except that no such ticket will be issued at a less rate than 25 cents, viz: Pennsylvania Railroad (main line) as far west as Pittsburgh; Philadelphia and Erie Railroad Division, Northern Central Railway, United Railroads of New Jersey Division, West Jersey Railroad, Baltimore and Potomac Railroad Company, or Philadelphia, Wilmington and Baltimore Railroad Company, on any day from Fourth Month 13th to 25th, inclusive, and make the return coupon good until Fourth Month 28th, 1891, inclusive.

The Baltimore & Ohio, and Philad'a & Reading R. Companies have also kindly offered Friends the same rate and for the same dates as above specified.

Application should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents—one of which must be delivered to the agent whenever a ticket is obtained. The orders inform the Ticket Agent at whatever station they are presented on the above railroads, that the bearer is entitled to a ticket to Philadelphia, and return, at the above rates. If a Friend in each neighborhood would ascertain the number likely to be needed and obtain them and distribute among the Friends, would make less work for those having the care of them. When they are to be forwarded by mail a 1-cent stamp should be sent to pay the postage.

These orders are ready, and Friends will please obtain them as early as they conveniently can.

MARRIED, at Friends' Meeting-house, Sixth and Noble Streets on Third-day, Third Month 31st, 1891, EDWARD A. MOORE, of Phila., to LYDIA E. COLE, daughter of Nathan Cope.

—, at Friends Meeting-house, Winona, Colu-biana County, Ohio, on the 27th of Third Month, 1891, JOSEPH HALL, of Harrisville, Ohio, to OLIVE, daughter of John and Hannah P. Oliphant, of former place.

DIED, on the 7th of Third Month, at his home in Quaker City, Ohio, JEPHTHA S. WEBSTER, a member of Stillwater Monthly Meeting of Friends.

—, on the 14th of Third Month, near Spencetown, Ohio, SARAH WEBSTER HALL, aged 64 years, a member of Stillwater Monthly Meeting of Friends.

THE FRIEND.

A Religious and Literary Journal.

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John Conran.

(Continued from page 298.)

After we were married we attended the Half-year's Meeting in Dublin; and in the Seventh Month I engaged in a family visit in Ballyhagen, and had the company of two valuable elders. The meeting at Ballyhagen I thought a very low time, and once or twice I felt as if I should be altogether a castaway from that Divine grace which had visited me; yet, through the arising of Divine Life in my heart, I was mercifully enabled to go forth in a testimony to God's goodness, acquainting them how discouraging the prospect was to me at first, to visit a people that was peeled and scattered amongst the people with whom they dwelt—that I remembered the vision which the holy apostle formerly had of the sheet which was let down from heaven, knit at the four corners, which I compared to their meeting which had been gathered by the wisdom and power of God, and knit and enclosed by the hedge of his holy discipline; but that I saw it was filled with unclean beasts and the creeping things of the earth—that I was very unwilling to proceed, and refused to go as long as I dare; still the marvellous loving-kindness of Divine mercy continued to call, saying, "Arise, Peter, slay and eat"—slay those things with the sword of my Spirit, or there is no eating for those servants who do not obey the command of their Lord! We had three sittings with near a hundred who were not in unity, wherein my service opened beyond my expectation, having to feel great poverty and weakness, yet experienced Divine mercy extended to be unto me mouth and wisdom, tongue and utterance, to show this class the great loss they have sustained by going out of the garden enclosed, and thereby losing the heavenly fellowship of Christ's blessed Spirit who called those (by his Spirit), that had their spiritual dwellings in this enclosure, his sister and spouse, &c. In our proceeding through the families, the first five of the Quarterly Meeting Queries were generally read and answered, which brought forth some suitable and close remarks, and I thought was of considerable service.

In this year of my marriage I had thought to get leave to stay at home and attend all the meetings as they fell in course, which I think we always did when health permitted, for my dear wife was as zealously concerned, if not more

so than I was; [but] I felt an engagement on my mind to visit the families of Friends in Lurgan and Moyallen Meetings, and afterwards those of Coothill and Oldcastle Meetings, which I proceeded in, accompanied by my friend, James Christy. I thought this visit was favored with a degree of openness towards some young people, but it appeared there was not much help to be expected from their elders, who were too much engaged in their worldly concerns. At Oldcastle there was more order and regularity preserved; meetings are kept up, and the testimonies supported; nevertheless, there appears to be too much of sitting down at ease, and not enough of making use of the time and talent to the praise of Him who gave it.

[It appears that Rebecca Jones visited Ireland in the ensuing year, no mention is made of her services in that nation by John Conran, but among his memoranda a remarkable farewell testimony is noted which she bore in a meeting at Dublin, in these words, viz: "The Master said to me, 'Thou came poor among this people—thou hast sat amongst them in much poverty—be content to leave them in much poverty—I have taken the crown from off their heads—let them wear dust and ashes my appointed time, then shall my light break forth as brightness, and I will be to them a crown of glory and a diadem of beauty.'"]

The 1st of First Month, 1786, I set out under concern to pay a religious visit [again] to the families of Friends in Ballyhagen Meeting: the weather was very severe with frost and snow most of the time, but as I apprehended I saw no other time open to proceed in it, I went forward, and had as before besides the sittings in the families, several meetings with about 180 persons not in membership. I found the life of religion to be low,—the form, which many rest in, too much neglected by others,—the plain language not kept to,—and a very general deficiency of attending Week-day meetings, and First-day meetings by some; the sittings in the families were exercising, and the spring of the ministry low, yet at times we were favored with the arising of Life when least expected—the lost sheep were sought after, and a renewed call and visitation extended to them, inviting them to the Father's house, where there is bread enough and to spare; but if they still continued to resist and rebel against the gracious invitations of Divine Mercy, that others would be called in, and fill their places at the Lord's table.

In the Eighth Month I paid a religious visit to the families of Friends in Charlemont Meeting, under feelings of dear and heart-tendering love for them, and having been helped to perform the same, returned home with longings desires for their growth and establishment in the love of God through Christ Jesus.

In 1788, I felt the drawings of [Gospel] love in my mind to visit the families of Friends of Carlow Monthly Meeting, and was accompanied therein by my friend Richard Shackleton.

In the meeting for discipline of the National Meeting in the Fifth Month this year, I felt a

secret requiring in my mind to consent to my dear wife going to the ensuing Yearly Meeting in London, to which I readily yielded, and it was very much to her satisfaction. She was there afterwards several times, when I accompanied her, always I may say to my edification and comfort; being at times, on these occasions, made sensible that the Lord was still with Zion, and that the shout of a King was heard in her, which helped to confirm me in the faith in which I had believed—blessed be his holy name!

[No memoranda occur during the next seventeen years, in which interval he lost his beloved and only daughter.]

Ninth Month 6th, 1805.—I left home under a concern which had attended my mind, to visit Friends in Munster province, and some parts of Leinster, and arrived in Waterford on the 14th. Next day I attended the fore and afternoon meetings there, under great discouragement and bodily weakness, having with much difficulty reached the city; but was enabled through Divine favor to answer the service required of me in both meetings, to my own peace and solid satisfaction. [After performing the service required of him in those provinces, he says,] In this visit I had to pass through many baptizing exercises, the state of the church being very low in sundry places; the cares of this world, and the eager pursuit after the lawful things of it, have, I fear, blinded the eyes of many, so that they make excuses that they cannot accept the invitations which have been so frequently held out by the servants, saying, "Behold all things are ready!" In some of these mortifying labors, wherein the creaturely part was humbled, I had peace. When I got to Moutmellick, on the 12th of Tenth Month, I expected to have gone by Rathangau to Dublin, and home; but there I felt a fresh exercise on my mind drawing me to attend the Quarterly Meeting at Waterford, and after two days weighing it I gave up to the requiring, believing it was from the Lord; and in that meeting, [especially] in the meetings of discipline and select meeting, I felt my mind much engaged in the service of them, which afforded me peace, and I left that city with a comfortable hope that I had been in my place there.

In passing through the county of Wexford my covering was deep poverty, except at Enniscorthy where I felt some openness, principally to strangers, to whom my spirit was drawn in much love, which I believe proceeded from Him who is love, to salute them and invite them to come and partake of the dainties of his table. As I travelled on, my mind sometimes looked towards home, but I could not feel any thing but a deep baptizing exercise of trouble, which at those times sukk my spirits greatly; I endeavored to support myself under these conflicts with the impression, that I had not lightly undertaken this journey, having had it on my mind about fourteen months or more, and I went on it in the faith and full belief it was necessary I should not hold back any longer.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 298.)

It is evident enough from what has appeared in the preceding numbers of these Notes, that at the time of the rise of our Society, the English mind in a general way was not sufficiently enlightened to see that the toleration of religious differences among the people was a righteous and expedient principle. Before going on to speak of the growth of right feeling on this subject, in the period after the restoration, it may be advisable to consider what were the special causes that awakened such an unprecedented storm of abuse and hardship towards the peaceable Quakers.

We think these may largely be found in the spiritual nature of the doctrines taught by these new reformers. Frederick Storrs Turner points out that in the long contest with Rome, "the verbal inspiration and infallibility of the Bible became the foundation truth of Protestantism. Calvin held and taught that 'the Scriptures have come from heaven as directly as if God had been heard giving utterance to them.'

In the interval between Calvin and Fox there had been time enough for this Protestant reliance on the written Word; to become matter of education and habit, to express itself in catechisms and creeds, to infix itself deeply in the hearts of believers, until it seemed to them the very foundation of their faith, apart from which true godliness was inconceivable. The tremendous struggle of three generations with the whole might of the Papacy confirmed the Protestants in their belief that upon this foundation alone they were secure and invincible. How many Christian souls had lived and died in this faith! How many great preachers and writers had toiled for it! How many holy martyrs had given their bodies to the flames for it! For it what great wars had been waged, what long agonies endured! Now at length, after thirty years of internecine strife, half Europe had won the right to hold and teach the Christian faith upon this basis, and who can wonder that among the Protestant nations it seemed the deadliest heresy to doubt it for a moment? To the Protestant the Bible had become a miraculous book, not to be criticised, but to be revered, the supreme authority, the one infallible foundation."

In contrast with this view, Geo. Fox and his associates regarded the inward, immediate revelation of the Spirit as the foundation of Christian faith. Robert Barclay in his Apology, shows that it is to this revelation that all professors of Christianity are ultimately forced to come. The Papists, he says, "place their foundation in the judgment of the Church and tradition. If we press them to say, why they believe as the Church doth? Their answer is, Because the Church is always led by the infallible Spirit. So here the leading of the Spirit is the utmost foundation. Again, if we ask them, Why we ought to trust tradition? They answer, Because these traditions were delivered us by the doctors and fathers of the Church; which doctors and fathers by the revelation of the Holy Ghost, commanded the Church to observe them. Here again all ends in the revelation of the Spirit.

"And for the Protestants and Socinians—ask them, Why they trust in the Scriptures, and take them to be their rule? Their answer is, Because we have in them the mind of God delivered unto us by those to whom these things were inwardly, immediately, and objectively revealed by the Spirit of God; and not because

this or that man wrote them, but because the Spirit of God dictated them."

George Fox says in his Journal, "I was [sent] to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God, and to the truth in the heart, which came by Jesus; that by this grace they might be taught, which would bring them salvation." "The Holy Scriptures were very precious to me; for I was in that spirit by which they were given forth."

It may readily be supposed that in such a bigoted age, the assertion that the Scriptures were only a *secondary* rule of faith and manners, and that the Spirit from which they emanated must still be regarded as the *primary* rule; must have startled many of the professors of that day and led them to accuse Friends of undervaluing the sacred writings. The controversial writings of that period show that this was the case.

The strong testimony which was born by our early Friends against the superstitious veneration with which the steeple-houses (as G. Fox generally calls the places of worship of the established church) were regarded, must have seemed irreverent to some of the blinded worshippers who frequented them. And the priests were doubtless greatly offended at their denunciation of all hiring ministry. A few extracts from Fox's Journal will illustrate these points. He says: "Both priests and people used to call their temples or churches, dreadful places, holy ground, and the temples of God. But the Lord shewed me clearly, that He did not dwell in these temples which men had commanded and set up, but in people's hearts."

Again, "As I went towards Nottingham, I espied the great steeple-house; and the Lord said unto me, 'Thou must go cry against yonder great idol, and against the worshippers therein.' The priest took for his text these words of Peter, 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts.' He told the people, this was the Scriptures, by which they were to try all doctrines, religions and opinions. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, 'Oh! no; it is not the Scriptures;' and told them it was the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions and judgments were to be tried; for it led into all truth, and so gave the knowledge of all truth. The Jews had the Scriptures, yet resisted the Holy Ghost, and rejected Christ the bright morning star.' As I spoke thus among them, the officers came, took me away, and put me into a nasty prison."

This was in 1648 or '49, and appears to have been his first experience of what he afterwards often met with. He does not state on what charge he was imprisoned, but it is probable that it was for interrupting the preacher. He very often found it required of him to visit steeple-houses and preach to the people there assembled, but his usual course was to wait until the regular preacher had finished before he addressed them. Yet he records another exception to this practice, which is so characteristic that we will quote it. On this occasion the priest took for his text the words, "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk, without money and without

price." Then was I moved of the Lord God say to him, "Come down, thou deceiver; d thou bid people come freely, and take of the water of life freely, and yet thou takest £300 a year of them for preaching the Scriptures to them? Mayst thou not blush for shame? I am not Christ say to his ministers, whom He sent to preach, 'Freely ye have received, freely give.' The priest, like a man amazed, hasted away. After he had left his flock, I had as much time as I could desire to speak to the people. I directed them from darkness to the light, and the grace of God that would teach them, and bring them salvation."

George Fox's second imprisonment was at Derby, in 1650, and in the mittimus, he was accused of uttering divers blasphemous opinions contrary to a late Act of Parliament.

The Act referred to was probably the one passed in 1648, by the Long Parliament, in which the Presbyterian influence was predominant. It was called an "Ordinance for the suppression of blasphemies and heresies," and Grey says of it, it had long been held at bay by Vane and Cromwell. Any man—ran this terrible statute—denying the doctrine of the Trinity of the Divinity of Christ, or that the books of Scripture are "the Word of God," or the resurrection of the body, or a future day of judgment, and refusing on trial to abjure his heresy, "shall suffer the pain of death." Another list of errors was given, the penalty for which was imprisonment.

(To be continued.)

FOR "THE FRIEND."

It was pleasant to me to notice some editorial remarks, in a recent number of THE FRIEND relating to the changes which are being gradually introduced in our schools; and in THE FRIEND of Third Month 28th, I was much interested in the quotations from the *Christian Worker*, and editorial comments upon the same. Yet I felt that it was dismissed with less criticism than the graveness and importance of the subject demands. While argument, or criticism for the sake of victory are better omitted, much is involved in the ground taken by the *Christian Worker* that I feel it best to state the case briefly as it appears to me.

The *Christian Worker* alludes to the Philadelphia stand point, and admits it to be the same ground on which our Society stood thirty years ago. This being the case, those who continue to adhere to its principles and observe its testimonies are the successors of the early Friends and the *Christian Worker* says, that scarcely anything characteristic of the Friend is to be seen in our colleges at the present time. Why should those who plead for a disregard of the practices of Friends which obtained for more than a hundred years, desire to be classed as Friends? They have a right to embrace other doctrines and practices, but is it honest to claim to be Friends? Either Geo. Fox and his co-laborers were in error, or the "Worker" and such as unite with it in disregarding the testimonies of Friends are wrong. No candid person can read the deeply interesting account of the conviction of George Fox, Wm. Penn, Robert Barclay and others, without feeling that they did not follow cunningly devised fables, but were deeply in earnest as they became more and more imbued with the spiritual character of Christianity, suffering imprisonment and death rather than relinquish the testimonies which the *Christian Worker* classes as antiquated forms and ways, and says they are gone forever.

If, as I believe, Christ, by his Spirit in their hearts, led our early Friends out of the forms and fashions of the world, and caused them to become peculiar in dress, language, &c., will He lead us, their successors, back into the same forms which they, at the cost of such sufferings, forsook? When Friends come to believe silent meetings a real hindrance to advancement in the Truth, and the revival, seussational, excitement ground an improvement, they are setting aside our fundamental principles. How often men teach and preach error, but the still small voice in the heart never yet led any into evil, but as waited for and obeyed will guide into all truth.

When, in 1832, John Wilbur, during his religious labors in England, said he felt that there was a spirit at work in our religious Society that, if not withstood, would land the Society on the same ground from which it took its departure nearly two hundred years before, he was spoken against as giving a false alarm. Has not the sequel proved that his apprehensions were well founded, and that the future of the Society of Friends, as now existing, was shown him in the visions of Light?

JOHN W. FOSTER.

WESTERLY, R. I., Third Mo. 31st, 1891.

FOR "THE FRIEND."

Fourth Query.

"Are Friends careful to discourage the unnecessary distillation and use of spirituous liquors and the frequenting of taverns, etc."

As long as any one among us can remember, this part of the query has always been answered in the Women's Monthly Meeting unquestioningly in the affirmative; and God has seemed indeed to wink at our ignorance in years past; but now, in the light of this present age, are we not called upon as Friends, who otherwise endeavor to maintain such a very high standard, to do away altogether with the unnecessary use of wines and liquors.

Webster defines "unnecessary" as "not necessary: not required by the circumstances of the case, useless, needless." Therefore the women of our Yearly Meeting are appealed to most earnestly, to unite in banishing wines and liquors from all purposes of cooking and in every way by which it could be considered as a mere luxury;—and to do this not for their own sakes merely, but for generations following. Can we indeed truthfully say any longer, that we are "careful to discourage" the danger which is now surrounding us on every side, unless we have "the consciousness of perfectly clean hands?"

M. C. W.

GERMANTOWN.

Obedience to Parents.—We need not scruple to affirm, because every day is more entirely establishing the fact, that the habit of disobedience to all constituted authorities, which is so widespread, and which will at no distant period, unless God of his mercy interfere, not only loosen the bonds of society, but as with an iron hand break them into ten thousand fragments, has been born, and bred, and nurtured within our domestic walls, and at our firesides. Yes, it is the self-willed, disobedient child, never from earliest infancy subjected upon principle to a steady obedience to the parent's word and command, who becomes in after life the violent opponent of all the constituted authorities of man, and not unfrequently the rebellious subject of God.—*Selected.*

FOR "THE FRIEND."

Bermuda Letters.—No. 3.

BERMUDA, Third Mo. 30th, 1891.

In early life I had an older brother of mental powers and character which interested many friends and endeared him to those who knew him best; but he was of slender frame and weak physique, and his earthly life closed in brightness for the life to come, in 1850, when he was nearly 17 years of age.

In the long illness which preceded his decease, Bermuda potatoes were a favorite article of food with him, and those potatoes are my earliest associations of Bermuda; and I seldom think of the Islands without thinking of this production of them. Doubtless the potatoes are much the same as forty years ago, and perhaps the cooks of to-day can prepare them as well as an affectionate mother and loving sister prepared them for my brother; but I never see Bermuda potatoes now that seem as nice as those did then; nor do I care to dispel whatever enchantment the distance of time lends to their memory.

The Bermuda potatoes on our table are small and poor, not nearly so good as our own early potatoes of the same size are when they come; but it is early yet for potatoes even here, although a few barrels are shipping to New York, costing about six dollars and a-half per barrel here. The "Bermuda Almanack" informs that the export of potatoes for the first six months of 1890, were 35,714 bbls.—principally in the Fourth and Fifth Months—valued at about \$7 per barrel for the early shipments, to \$4 for the later ones. This quantity exceeded the average of 17 years—but the exports of 1882 were over 40,000 barrels. A merchant informs me that Bermuda cannot afford to eat her own potatoes, but imports for home consumption and for seed,—the price of Nova Scotia potatoes being less than half that of the native.

Onions are a more important crop in amount than the potatoes; the export for the same time last year being 275,750 boxes or bushels, valued at about 400,000 dollars. The soil is very productive, and must be skilfully tilled;—for the total exports of staple vegetables were over 600,000 dollars in 1890;—and when we consider that the total land of the colony, excluding some small islands, is only ten thousand and nineteen acres one rood and sixteen perches—rather small for a Dakota or California wheat farm—and that of the total acreage less than 2300 acres are under tillage, according to the census of 1881, part of which is planted in lilies, and considerable produce must be consumed, we may conclude that the yield per acre approximates that of our best garden culture.

The agriculture amounts, in practice, to extensive gardening, as the patches cultivated rarely exceed an acre or two. I do not remember one so large as five acres in any of our rides, as only the little bottoms or sheltered places are worked. Occasionally the soil is deep, some five or six feet, of a rich mold; but this is only in pockets,—as the average soil scarcely exceeds that many inches in depth, and the crests of the hills are barely covered at all.

A few fruits are produced, though we see but little beyond the banana and loquat—the former of which are good in quality; and the dense patches cultivated in many places add largely to the tropical features of the colony.

The loquat is something between an apricot and a plum, and is a tolerable fruit too good to be condemned ordinarily, and not quite good

enough to be highly praised, except when at its perfection of ripeness.

The lily fields of Bermuda are the most interesting of all the cultivated portions, and at this writing are just coming into flower. They are pretty as a deep green plant, with a lighter green bud drooping gracefully; and when allowed to flower in full, will doubtless be a display of beauty and purity by the acre, seldom seen elsewhere. The buds are cut and packed in boxes, with pasteboard compartments, 64 spaces in each, one space for each bud, as eggs are carried: the bud going downwards into the cell and the stem lying horizontally on the top of the partition, with wet moss spread over, before nailing on the lid.

We saw several hundred boxes packing for the steamer, by a grower, and were told the price was \$2.50 per box, or \$2.65 delivered in New York, which would make a large return per acre if all were sold—as one patch we viewed would yield 4,000 boxes per acre. Considerable time, however, is required for perfecting the plants from the start; the crops of bulbs do not seem to be marketed beyond a small proportion; and after this date, the sales will be few, and the only market will be for bulbs in the autumn. Over-production is the great lever of markets; but to the suggestion to a Bermudian that perhaps a lower price would increase the sale, the answer was that he thought there would be no increase in the orders;—which may be true in the lily market, but does not hold as a principle in commerce in general.

Flowers and plants bloom perennially in profusion, variety and beauty, that only a "J. W." can do justice in describing.

Through gifts and purchases the pitcher in our room bloomed out in such glory with lilies, white and crimson, and the rarer shell-flower, and bird-of-paradise flower, that we took it down one evening to our dinner-table for the enjoyment of the guests, and received in return many thanks for the sharing.

A kind-hearted elderly guest of our hotel, who looks after all the delicate ones of this large family, and has included my wife among her charges, secured an invitation to take us with her to visit a Bermudian family of note residing near by. We were met half way down the pathway leading up to the house, as we were viewing the many flowers which adorned its border, by one of the five graceful and accomplished daughters, who, with their hospitable father, compose the family—the mother being deceased, and three brothers, if we understand correctly, having homes elsewhere. Arrived at the house, we first were seated on benches under the trees, to enjoy the beautiful prospect of land and water, spread out below, beyond and around, wherever the eye was turned; and then we went through the garden, and were shown flowers and fruits, not innumerable, but many in number; were given cherries of corrugated sides to eat, with the remark, that the taste for them was an acquired one, but which we acquired at once; also a pawpaw was pulled, to be taken home and carefully dissected, for its curious contents; and, on approval of its taste, to be eaten; and then with a nosegay of floral specimens, we left the garden for the house, the host coming out to welcome us and escort us within, where tea and cake were offered, as is the custom of Bermuda. The room was quaint in style, being ceiled to the hipped roof, having no story above. The floor was without carpet or rug, but faultlessly clean, and the walls were hung with bric-a-brac, and the furniture elegant.

The family take great interest in yachting, and we saw several pieces of silver-ware and silver cups which were trophies for their winning boat in the yacht races they had sailed in.

Tourists to Bermuda generally leave their cards and register their names at the Government House, which is the governor's residence, and in due time receive an invitation to the governor's "At home's," which are given on Seventh-day afternoons during the season.

Not being people of fashion or much given to parties, we did not register, but a mother and son who sit at our table had done so, and received their invitation for the reception of the 28th; but the son becoming unexpectedly sick on that day, the mother surprised me by asking me to accompany her as an escort, and after consideration, I felt satisfied to go with her.

The entrance to the governor's grounds is worthy of the chief place of the colony. A driveway cut through the solid coral rock, some 30 feet high on either side, the borders set with lilies and other plants, and the high walls glowing with the gorgeous crimson flower of the tropical vine—the bouganvili.

The governor is a man of somewhere in the sixties, apparently aged a little beyond his years by his service as a soldier, having been in the Crimea and the siege of Sebastopol, and wounded at Inkerman, and since then in South-African wars; rather spare in build, and about medium height. At the moment of our arrival, he was at the foot of the piazza steps, shaking hands with the comers, smiling pleasantly, but letting the comers do most of the talking.

I got but little beyond the salutation, as my companion had the precedence, and was able to occupy the few moments occurring before those behind us were entitled to our places.

It must become irksome to an old general, after the first hundred or two of strangers have shaken his hand and poured out their chattings; and there is a sympathy due to public men on these occasions.

We passed from the governor to the piazza, and after enjoying the lovely view it commanded of land and sea, sat down to a little table for the afternoon tea, drawing our supplies from the large dining-room adjoining, where were two tables set, one with decanters and small glasses, for those who used stimulants, and the other with silver teapots, beautiful little teacups, and fine pastry, sandwiches and cake.

After strolling through the tennis grounds, where visitors who were not partakers of the refreshments were mostly congregated, we walked to the new Government House now building on an adjoining bluff—a fine building, but, regretted by all because out of proportion to the resources of the Colony for maintenance.

These Islands are "gems of the seas," gauged by our northern latitudes, and more equable in temperature than any portions of the United States of which I have knowledge; and I would hold no controversy with any who claim that the climate is delightful—for, although I prefer the West Indies in the winter months—yet, considering the traveller's accommodations and other matters, Bermuda is probably more satisfactory for tourists and invalids.

Those of my schoolmates who in their boyhood read "Two Years Before the Mast," will probably remember the lines:—

"If the Bermudas let you pass,
You must beware of Hatteras."

A couplet which, though bearing heaviest on Hatteras, is not altogether complimentary to

Bermuda; and we can testify to the weather being subject to variations.

Our room is situated on the southeast corner of the hotel, with a view of the corresponding quarters of the sky, the aspect of which one day encouraged us three times to venture out for rowings and a ride, but when we reached the front door at the opposite end of the house, a cheerful and lively shower encouraged us to go back to our pleasant room.

Our landlord watches his barometer, and on the 18th it began falling, and continued to do so for several days, during which nothing desirable by way of assurance of fine weather could be had from our landlord, and it became a subject of pleasant remark that something must be done to get up that barometer. The barometer did change on the 23rd, but on the morning of the 22nd a gale was blowing which strengthened as the day went on, kept increasing all the evening, became a storm by midnight, and culminated about 3.30 A. M. of the 23d, with a velocity of 60 miles an hour—a terrific thunder-storm, with bright lightning, and a downpour which shut out the medium light of the lighthouse entirely, though but a very few miles distant, and reduced its fullest flash to the merest point of light. It was nice for those that could enjoy it, to realize what a storm at sea is, without being at sea at the same time; but the rooms of our hotel that held sleepers much of that night, were not on the windward side.

The Islands are without springs or running streams of fresh water—dependence being had upon the contents of rain-water cisterns, one of which is required by statute to be built with every house; and where an extra supply is needed, the soil is scraped off the top of a little hill, the rock is whitewashed, and a gutter is molded up to carry the rainfall to an adjacent cistern.

To those not accustomed to depending upon the skies for water, the supply seems precarious; but as I viewed the morning after the storm, the cargo of fresh water which my row-boat had taken in, my ideas of what rains will do for cisterns, were expanded:—the record for the 21st to the 23rd, inclusive, was nearly five inches. Droughts, however, occur at times;—and economy in use becomes imperative,—and the hotel resorts to a condensing apparatus as a reserve.

(To be concluded.)

The Great Fire of London.—September 3rd, 1666. The fire continued all this night (if I may call that night, which was as light as day for ten miles round us) after a dreadful manner, when conspiring with a fierce eastern wind in a very dry season. I went on foot to Bankside in Southwark, and saw the whole south part of the city burning from Cheapside to the Thames, and along Cornhill, Tower-street, Fenchurch-street, Gracious-street, and so along to Bainsford's Castle, and was now taking hold of St. Paul's Church.

The conflagration was so universal and the people so astonished, that from the beginning (I know not by what despondency or fate) they hardly stirred to quench it, so that there was nothing heard or seen but crying and lamentation, and running about like distracted creatures.

Oh! the miserable and calamitous spectacle! such as happily the world has not seen the like since the foundation of it, nor be outdone till the universal conflagration. All the sky was of

a fiery aspect like the top of a burning oven, the light being seen about forty miles round about it for many nights.

The poor inhabitants were dispersed about St. George's fields, and Moorfields, as far as Higate, and several miles in circle, some under tents, some under miserable huts and hovels, many without rag or necessary utensil, bed on board, who from delicateness, riches and easy accommodations in stately and well furnished houses, were reduced to extremest misery and poverty.—From "*The Fells of Swarthmoor Hall*."

FOR "THE FRIEND."

CHRYSANTHEMUMS.

When withered leaves are falling down
And Autumn winds are sighing,
When early frosts have nipped the buds,
And Summer flowers are dying,
When woodland trees, their glorious hues
Donned for the fall are losing;
And countless birds upon the wing,
A warmer home are choosing,
I greet with joy yon beauteous plants,
Whose blossoms bright and cheery
Add brightness to autumnal days
When all outside looks dreary.
They bloom when fairer ones have gone,
Which graced the Summer weather
When skies were blue, and soft winds sighed,
And young birds sang together.
These Autumn flowers remind of friends
When life seemed full of sorrow
Whose kindly smile shone forth 'mid gloom
And cheered the cloudy morrow.
Whilst fairer ones, more deeply prized,
Our happy Spring-time cheering,
Who brightened up our Summer hours,
Fled on life's frosts appearing,
And, whilst I muse the thought will come
Of one our household treasure,
Which like you cheered the winter's gloom,
Filling the home with pleasure.
And when the Spring's first flowrets came
Our hearts with grief were riven,
For he was snatched in early prime
To bloom for aye in heaven.

F. M. S.

FOR "THE FRIEND."

SOME IDEAS

That ran through my head and off the point of my pencil during a sleepless night on the plains.
Steaming o'er the boundless prairie,
Late the Indian hunter's home,
Where the deer and antelope
In their native pastures roam;
Where, in perfect freedom ranging
On their limitless domain,
And through every season's changing,
Feed the grazers of the plain.
These may view with consternation
Ancient haunts, ancestral graves,
As the tide of emigration
Westward rolls its frontier waves.
Lo! the crowd that's now around me,
Safely slumbering in this car,
Differing nations, tongues and people,
Here to seek new homes from far;
Hear the engine's strong pulsation
As the lengthening trains they draw
Of living freight from every nation,
O'er the plains of Omaha.
Sons from Penn's o'er-crowded valley,
Daughters from New England pour,
'Round their native standard rally
On Juan de Freca's shore.
Where so late the Indian wigwam
Now the Anglo-Saxon shed,
And the farm-horse turns the furrow
On the path the bison led.
Thus o'er pagan plains advancing,
Is the Christian flag unfurled,
Till the Gospel of salvation,
Clasps its girdle round the world.
Rolling on by every station,
Nothing can its progress stay,
Till its glory fills each nation,
As the waters fill the sea.

C. S. COPE.

WEST CHESTER, Pa., Third Mo. 30th, 1891.

SELECTED.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"Oh, mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise
And let us feel the light of Thee!
—John G. Whittier, in "St. Gregory's Guest."

FOR "THE FRIEND."

Quaker Strongholds.

A third edition of this valuable little work has just been issued in England at the low price of one shilling. The gifted author has introduced a preface with the object of meeting the criticism made by some, that she had omitted from the earlier editions any reference to a certain fundamental doctrine of Christianity. She states that in her view the scope of her object in the preparation of the original work did not "involve any need for a full exposition of our Christian faith * * * which we hold in common with the whole Christian Church." She gives a clear statement of the views of our early Friends as to the universality of the saving light of Christ, and as to their belief that the heathen who have not the outward knowledge are nevertheless saved, if they are faithful to the light they have. She also refers to the unhesitating confidence of early Friends in the justice and mercy of God, and their belief in the doctrine of future rewards and punishments, and expresses the view that the most Divine religion is that which refuses to believe that God requires from any, that which He has not put in their power to obtain.

The following quotations will better illustrate the author's views than any further attempt to condense them into fewer words. X.

"It is perhaps not surprising that our habitual abstinence from the attempt to define the undefinable and to formulate for transmission to others those mysteries before which the deepest human wisdom most deeply feels its own insufficiency, should have been much and often misunderstood."

"Quakerism, as I understand it, is largely a protest against the attempt to reduce spiritual life to a technical process—a matter of rules and definitions to be confidently applied and transmitted by human agents, and separable from the growth of the Divine seed in the heart. We feel this growth to be mainly beyond human ken—a hidden birth proceeding from a source unfathomable by the human mind."

"To know in our own experience that eternal life is indeed freely opened to us—that it is possible for us to be redeemed and healed and made one in Christ, as He is one with the Father—to know that for our sakes the Son of God did lay down his life, becoming obedient unto death, even the death upon the cross, that we through Him might have life—to know in our own hearts what it is to be brought under the humbling, redeeming, purifying power of the cross of Christ—all this is enough and more than enough to fill our lips with praise and our hearts with thanksgiving, and to set us free for-

ever from the desire for explanations of the unspeakable."

"If therefore we do not always either freely, or confidently define, our belief as to the nature and work of our Lord Jesus Christ, it is not for want of absolute and adoring trust in Him as the Lamb of God that taketh away the sins of the world; but because the mystery is greater and the trust deeper—fuller, broader, more powerful—than words can utter: because we dare not limit or define in terms of the intellect that which can be understood only by the child-like heart; because as we 'look upon Him whom we have pierced,' but who has loved us with an everlasting love, and given himself for us, that the love of the Father to us sinners might be livingly revealed to us—as we look upon Him, the only language possible to us is the language of penitence, of praise of love and of adoration."

FOR "THE FRIEND."

Unity in Christ.

Those who bow before the throne of grace and seek to obtain mercy, having known the extension of the sceptre, and received remission of their sins through faith in the Redeemer—such are early taught of God to love one another, and to extend to their fellow-man a measure of that mercy and love of which they themselves, though so unworthy, have partaken,—this forgiving spirit, which is essentially the Spirit of Christ, is enjoined by our Saviour:—"When ye stand praying, forgive."—"If ye do not forgive men their trespasses, neither will your Heavenly Father forgive you your trespasses."

Oh! how the soul of our Holy Redeemer was poured forth on that memorable night of his betrayal, when he prayed earnestly on behalf of his disciples, "that they may be one, as We are."—"Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one:"—and that this devout prayer might be accomplished, He bequeathed to his Church the glory with which God the Father had glorified the Son—(even that heavenly anointing of the Holy Spirit!

And, as we have received the Spirit, and been baptized by the Spirit, into one body, and live and walk in the Spirit, shall we not earnestly strive "to keep the unity of the Spirit in the bond of peace." And how conducive to this unity is it, for us to remember our former darkness and ignorance, till the glorious light of the Gospel of Truth shone in our hearts, making manifest those feelings with which the Spirit of God holds controversy, and subduing our hearts to Himself by a sceptre of love. And if we love Him that begot us again to a lively hope, we must of necessity love others who are so begotten of Him: for this is the great commandment of God, "that we should believe on the Name of his Son Jesus Christ, and love one another, as He (Christ) gave us commandment."—1 John iii: 23. It is by this love that we are known as his disciples.

This love is one of the tokens by which our hearts are assured "that we have passed from death unto life." (1 John iii: 14.) "This is my commandment, that ye love one another, as I have loved you." (John xv: 12.) "Ye are my Friends if ye do whatsoever I command you." (v. 14.)

Believing all these things, what cause of mourning and lamentation should it be to us, who were a peculiar people called out from the world, by a power not our own, and carried

safely through the hot fires of persecution, into the life, liberty and love of the Gospel of Christ?—that we who own no man as master but Him alone who calls us Friends, so long as we are dwelling in simple obedience to the manifestations of his Divine will, how sorrowful it is that the lustre is dimmed, and that we no more uphold to the world the badge of unity, which once was the adornment of this people. It is only as we come out of self, and seek not our own glory, but that of the Lord alone, and as we draw nigh to the source of all wisdom and knowledge, that we can possibly have sweet unity with Him our Holy Head, and one with another. Let us then seek one another's welfare, wash each others' feet, seek as under-shepherds (in the spirit of the Great Shepherd and Bishop of our souls,) those who go astray, and pray earnestly for their recovery. Brothers often err through ignorance, in all sincerity; and the apparent divergencies of opinion and practice often loom up much larger than their real dimensions. And let us ever remember that though we may at times differ in judgment, yet, as we dwell in the love of Christ, we shall dwell in power, and being livingly concerned, though unhappy dissensions and differences have divided us, as we humble ourselves before God, and seek the Truth alone, there shall we find unity. As the anointed messengers go forth baptizing in the name and power of the Lord Jesus, that they being received in that faith of which Christ is the author, their ministrations tend to bring into the unity of the faith, that God alone may be exalted, and have all the praise. And though the gift of miracles by outward healing may not often be dispensed in this age, the command spiritually remains in force, to heal the sick, and cleanse the lepers. And if there is joy in heaven over one sinner that repenteth, surely there is joy also where brethren in the same faith are reconciled and united one to the other; for it is said, "they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; * * * and David my servant shall be king over them; and they shall have one shepherd; they also shall walk in my judgments, and observe my statutes and do them."

W. W. B.

THERE is a sense in which imaginary trials and obstacles are harder to dissipate than real or material difficulties. It is on our mental impressions that all our rational actions are based, whether that impression be true or false. A real mountain can be cut away or tunneled. The engineer's business is to remove the mountain as a barrier; and, when that is done, the fact is apparent to every traveller to whose progress it has been an obstacle. But imaginary mountains are not so easily removed. The pick and shovel of ideal demonstration, or argument, may succeed in their work to-day, only to find the mountain restored to its old position to-morrow. We deride such imaginary difficulties in children, instead of undertaking to engineer them out of mind. Yet we permit imaginary troubles to adults, saying, "It is just a notion he has," and then expect it to be of no permanent importance. But such imaginings are in effect more real than realities, and must be regarded as a reality to him who is possessed by them. In the tale of a French writer, an old man who in early life was frightened, says, that he is afraid of the night, and continues:—"I admit I should never have confessed this

before arriving at my present age. When a man is eighty-two years old, it is permitted him to be afraid of imaginary dangers. And in the face of real ones, I have never recoiled." This state of things is as true of childhood and of middle age as of old age. It is easier to face real dangers, than dangers that are or may be only imaginary. And the reason is, that the unseen face of an unseen danger, cannot be faced—because it is not there. In a true sense, the imaginary trouble is real, and must be respected as a reality.—*Selected.*

The Commonplace.

Our lives are full of the commonplace; and yet there is not an act so trivial, so slight, that it may not be glorified by the imagination, by the reason, into something transcending human thought and knowledge.

The falling of an apple suggested to the mind of Newton the great law of gravitation that binds the universe together.

What is more commonplace than washing the dirty face of a child? but thus Cowper embalms that act in immortal verse:

"The fragrant waters on my cheek bestowed
By thy own hand, till fresh they shone and glowed."

"Don't you get tired of cooking?" asked a white-handed lady of a mother who did her own work?

"No: for I know that when demands will be made on the minds and bodies of my sons, in their college studies, or in their professional work, I have put into their blood the materials skilfully compounded that will make good, sound, strong brain tissue, good wholesome muscle; that they won't have dyspepsia or heartburn. Thus by the law of the correlation of forces, my labor of heart and brain and muscle is transmuted in them into fine thinking, into professional achievement, into possibility of success, into freedom from physical discomfort. Is there nothing in that to stimulate and encourage faithful continuance in well-doing in the pantry and the kitchen?"

It is very tedious work taking children through the alphabet, the multiplication table, the rules of syntax, the school routine in which so many thousand teachers are now engaged; but when one reflects that she may be smoothing the rugged way up the hill of learning for the steps of a Henry, a Greeley, a Beecher, a Bancroft, her task becomes noble and far-reaching in its results.

The earth is a mere mote in the galaxy of worlds, yet on the earth was enacted the great drama of the incarnation, the last act of which we have yet to see. The earth is the centre of the universe; every place where God dwells is the centre of the universe; and reasoning from the great to the less, every act of each one of us, takes hold on eternity, and there is no commonplace.

These heights we cannot always live upon, but we may now and then climb up to them and refresh our souls with the vistas opening from them, and gain strength and courage to keep on the even tenor of our way, faithful in the few things, till we are made rulers over many things.—*Christian Advocate.*

Natural History, Science, etc.

Protection Against Cold Feet.—The Laplanders, in winter, wear a kind of boot or shoe made of reindeer skin, with the hair on the outside. These they fill with a kind of sedge-grass (*Carex vesicaria*), and wrap their bare feet in this ma-

terial, using no stockings. This sedge-grass has the property of absorbing perspiration and keeping the feet dry—and is a very effective defence against the cold.

Hunting Seal.—In hunting the Bladder-nose seal, among the ice-floes off the East Coast of Greenland, the boats make no effort to conceal themselves, but approach the floes in plain sight. Anything like attempting to stalk the seal, or hide under shelter of the ice, seems to arouse the suspicions of the animals, which then plunge into the water and are lost to sight. If they are taken at all by surprise, they disappear at once. When within rifle-shot, the shooter aims at the head, so as to kill the animal at once—for if only wounded, he begins to flop about and frightens all the others in the neighborhood. But it often happens that when he is killed, the others remain unconcerned, and may be shot one after another.

Mosquitoes in Greenland.—I woke one morning to see the whole tent full of mosquitoes. I put on my clothes with all speed, and rushed out into the open air to escape my tormenters. But this was but transferring myself from "the frying-pan to the fire." Whole clouds of these blood-thirsty insects swooped down on my face and hands. But at breakfast was our greatest trial, for when one cannot get a scrap of food into one's mouth except it be wrapped in a mantle of mosquitoes, things are come to a pretty pass indeed. We fled to the highest point of rock which was at hand, where a brisker wind was blowing, and where we hoped to be able to eat our breakfast in peace. We ran from one rock to another, hung our handkerchiefs before our faces, pulled down our caps over our necks and ears, struck out and beat the air like lunatics, but all in vain. Wherever we stood, wherever we walked or ran, we carried with us, as the sun his planets, each our own little world of satellites, until at last in our despair we gave ourselves over to our tormentors—and falling prostrate where we stood, we devoured food and mosquitoes with all possible despatch. Then we launched our boats and fled out to sea.—*Nansen's "Across Greenland."*

Cold Water.—We saw in front of us a dark stripe or band in the snow. To our indescribable joy we discovered that it was water, glorious running water. We soon had our cup out, and drank and drank, and drank again, and revelled in it as only those can who have waded the whole day long through deep, wet snow, without a drop of any kind to wet their lips. I scarcely think there is a greater enjoyment in life than plenty of good cold water when one is ready to perish of thirst. If it is ice-water, as it was here, one drinks till the numbness of one's teeth and forehead bids one stop; then one rests a bit and drinks again, slowly and solemnly drawing the water in so that one may not have to stop too soon.—*Nansen's "Across Greenland."*

A Domestic Fur Trade.—A quiet industry which engages the services of a large number of persons throughout Eastern Pennsylvania, is the destruction of the small fur-bearing animals found in this and neighboring counties, and the preparation of their skins for the market. Included in the list are muskrats, minks, skunks, foxes, opossums, etc. Reading, York, Lebanon, and several other places have become centres of this fur trade. This year has been an exceptionally good one for the hunters of the small animals, and more have been killed during the past winter than for a number of years. There

has been a larger demand, also, for the skins and consequently better prices have been realized. In this section of the State, \$1.25 to \$1.50 was paid for skunk skins; 15 to 20 cents for muskrats; 25 cents to \$1 for minks; 75 cents to \$1.25 for foxes, and 10 to 15 cents for opossums. It is estimated that in Reading alone during the past few months, no less than 20,000 to 25,000 skins were bought up, packed, and shipped away. While some go to the large cities of this country, the major part of the fur skins are sent abroad and consigned to the great fur firms in Leipzig, Berlin and London. Here they are tanned and finished into fine furs and sent the world over, many reaching this country again in a finely finished state. A very large portion go to Russia and other cold countries in the northern latitudes. There is especially large demand for the furs of red fox from Russia; and the German dealers, through their agents in this country, buy up all they can get for that purpose. In their finished state that country, they command a high price, and are worn by the wealthiest classes; while there is an active demand for all other furs.—*Cor. Public Ledger.*

Arctic Experience.—The long series of expeditions towards a perhaps inaccessible North Pole, have indirectly benefitted science by the establishment of some important facts, viz: that alcohol has no power to counteract the effects of a low temperature, and that perennial frosts paralyze the energies of men whose pluck seems to be stimulated by a moderately hard winter. For the last three thousand years, the chronicles of our race abounds with the records of victories gained by Northland nations over their neighbors, and the stars of empire have long progressed in a northwesterly rather than a westerly direction; but the vigor-stimulating influence of hard frosts seems to reach its maximum in the neighborhood of the 55th parallel in Europe, and considerably further south on our side of the Atlantic. In the neighborhood of the Poles, the best tribes of the human race get stunted mentally and morally as well as physically—a fact strikingly proved by the present condition of the Iceland Scandinavians—the descendants of a brawny and dauntless horde of Norman adventurers. Even now the northward current of our own colonists begin to recoil from the ice-fields of the Canadian border, and the "constitutional nomads" of the lower Mississippi Valley prefer to seek their homes in the limits of their own States.

Items.

Tract Association.—At a recent meeting of the Tract Association of Friends of Philadelphia which Managers were appointed to conduct operations for the ensuing year, some women were added. Heretofore the Board of Managers consisted exclusively of men.

Colored Institute Association.—The annual meeting of this body was held in Philadelphia on the 30th of Third Month. Nearly 300 pupils are enrolled on its list of scholars, and so favorable is the reputation of the institution for the efficient instructors and general management, that there are large numbers applying, who cannot be received. A large proportion of the graduates are employed as teachers among people of African descent especially in the Southern States. An examination was made two years ago, which showed that at that time there were nearly 1000 of its former scholars who were or had been engaged in teaching.

The Industrial department which had been organized within a few years was working satisfactorily; and was attended by about 250 persons who were being taught carpentering, bricklaying,

ering, shoemaking, printing, cooking, dressmaking, &c. Many of these persons were not connected with the literary department, so that in all probability nearly 500 colored persons had partaken of the benefits conferred by this institution during the past year.

Meetings for Worship in Glasgow.—A correspondent of *The Presbyterian* relates his adventures in Glasgow in attempting to attend church services. At the first place a draught of cold air descended upon the heads of the party which induced them to go elsewhere. They found, according to Scotch custom, the door locked, so that they had to find an official to open the way of exit.

At the next place of worship at which they tried, the door was locked against them, because the hour of admission was past. As they were returning to their hotel, they met a young woman going to her meeting, which began at a later hour. They followed her. Here the preacher claimed the indulgence of his congregation, for not having prepared a sermon, stating that a few days before he had attended a wedding, and had stood near an open window and thereby contracted a severe cold and neuralgia pains which had unfitted him to perform his usual pulpit preparations.

"The preacher, however, improved the occasion to give an extemporaneous lecture on this circumstance. Said he, in substance, 'Let me give you a few simple warnings from this subject.' 1. 'Never stand in a draught.' We looked at each other and felt that we should like to stand up and say, 'Why, that sermon of yours must be meant for us. We are here to-day in precise obedience to the law you have just laid down.' 2. 'Never keep anybody else standing in a draught.' And here the preacher gave some wholesome reproof to those persons who call upon a housekeeper, and who will not go inside the doorway, but keep the lady of the house standing at the door on a cold winter morning, and who insist that 'it's not worth while to come in, they have not a minute to stay,' and who, wrapped securely themselves, forget that their host is shivering in the doorway with no wrappings at all, and, perhaps, sowing the seed of consumption and death. This was a point well taken, and worthy of all acceptance. And then, in the third place, the preacher reminded his hearers of the sense of gratitude he felt as he compared his lot with that of the coalheavers and day laborers who often contract colds and suffer pains too, but cannot lie off from work. 'And,' said the preacher with pathetic tenderness, 'I have learned in these few days of sickness to be more sympathetic and pitiful toward those hard working men and women who have aches and pains and yet dare not nurse themselves into health again, but must go on and on in the same old drudgery for bread and butter,' and he urged his hearers, finally, to be thankful for their very day mercies of health, and home, and friends. It was not a finished and prepared sermon, but we came away somehow benefitted, thinking that perhaps the obstacles were put in our way that morning just to get this homely lesson of gratitude for common mercies impressed upon us."

Custom — Fashion — Temptations.—Custom can never alter the immutable nature of right; fashion can never justify any practice which is improper in itself; and to dress indecently is as great an offence against purity and modesty, when it is the fashion, as when it is obsolete.—There should be a line of demarcation somewhere. In the article of dress and appearance, Christian mothers should make a stand. They should not be so unreasonable as to expect that a young girl will of herself have courage to oppose the united temptations of fashion without the secret prevalence of corruption within; and authority should be called in where admonition fails.—*Selected.*

To carefully guard against small errors, is perhaps one of the best safeguards against being betrayed into great ones.

THE FRIEND.

FOURTH MONTH 25, 1891.

Philadelphia Yearly Meeting commenced with the Meeting of Ministers and Elders, held on Seventh-day, the 18th of Fourth Month. At this there were present, Mary Elizabeth Beck, from London; Stephen Cartland, from Massachusetts; Harvey H. Haight, from Canada; Esther Fowler and companions, from Ohio, and Rufus King, from North Carolina. M. E. Beck stated that she had been furnished with certificates from her Friends at home, and that, if it were desired, she would present these at a future sitting. A Friend remarked, that he thought it was proper that she should give the meeting the information she had furnished, but that he saw no reason for departing from the usual custom of the meeting for the past thirty or forty years, [not to take official notice of such documents,] which he thought had been founded on cogent reasons. This view was acquiesced in by the meeting, and the subject passed from. Of the other ministers present, none offered their credentials.

Samuel Morris returned the minute granted him two years before, setting him at liberty to pay a religious visit in Europe. He informed the meeting that he had attended London Yearly Meeting in 1889 and 1890; had been at most of its Quarterly Meetings, and a large number of other meetings, including nearly all in Scotland; had been at Dublin Yearly Meeting in 1890, and at most of the meetings in Ireland; had visited the small bodies professing with Friends in Norway, Denmark, Germany, and South of France, and had gone into most of the families of these continental meetings. He and his companion had everywhere been treated with kindness, and the way freely opened for their religious services.

His modest account was very satisfactory to Friends generally, who gladly welcomed the return among us of these beloved brethren.

Towards the close of the meeting, T. P. Cope stated that the result of his observations during their visit had been to confirm him in the belief that if ever the Society of Friends exercised in the world the influence for good which it was designed to exercise, it would only be by its adherence to our original principles and testimonies.

There were no long communications in this meeting; but a large number of brethren and sisters gave expression to lively concerns in a few words. The first Query, and the answers to it, were read and considered; and the meeting closed with a general feeling of comfort and satisfaction, and a belief that we had been graciously blessed by the Head of the Church.

The Yearly Meeting for business commenced on Second-day (Fourth Mo. 20). Much of the sitting was occupied by the reading of the minutes.

The minutes of the Meeting for Sufferings for the past year, which showed that in several cases there had arisen a need for the bearing of a testimony to the Truth, or for pleading with those in authority. The Memorial to Congress against an increase of the navy and military fortifications, which was contained in their minutes a year ago, had been personally presented to the President by a committee, who had also interviewed some of the Senators. Copies of it had been furnished to the members of Congress, and about 600 copies had been sent to us

many of the religious newspapers of the United States. Although no visible fruits were apparent as the result of these efforts, yet it was believed there was a service for the cause of peace and righteousness in thus bearing a renewed testimony against military operations.

The springing up of trouble among the Sioux Indians in the Northwest, had led to the preparation of a Memorial to the Government, advising the exercise of patience, forbearance and justice in dealing with these difficulties. One remarkable statement in this memorial was, that in the 110 years of the existence of the United States as a nation (from 1776 to 1886), \$696,000,000 have been expended in Indian wars and the attendant expenses. A committee of the Meeting for Sufferings had had interviews on this subject with the President and other officers of the Government.

An act which had been introduced into the Legislature of New Jersey to prevent the licensing of horse-racing and its attendant gambling in that State, had called forth a short but forcible protest, which was presented by a committee to the committee of the Legislature to whom the bill had been referred, and was also sent by mail to the different members of the Legislature. So numerous and earnest were the protests from the good citizens of New Jersey, that the bill was not reported back to the Legislature—and so perished. This result was the more satisfactory, in view of the statement (probably correct,)—that a large amount of money, more than \$100,000, had been raised by those interested in the measure, to effect its enactment into a law.

During the year, the Meeting for Sufferings had examined and authorized the publication of the fifth volume of the Series of Biographical Sketches, known amongst us as *Piety Promoted*. This volume contains 170 narratives, arranged in the order of time, commencing with Isaac Shoemaker, who died in 1779, and ending with Joseph Scattergood, who finished his course in 1890. This valuable book has met with much acceptance.

Under a concern which arose that the faith of none of our members in the principles of the Christian religion might be undermined by the circulation among them of writings calculated to produce this effect, a minute of caution had been sent to subordinate meetings.

During the year, three appropriations had been made out of the funds in the hands of the Charlestown Trustees, to assist in building or repairing meeting-houses—one of \$45 for a house at Marlboro', Ohio; of \$150, for a house at Stuart, Iowa; and of \$500 for a house at Earlham, Iowa.

The subject referred by last Yearly Meeting to the Meeting for Sufferings—of the condition of those meetings where the houses are jointly occupied by Friends and those who separated from them in 1827, had claimed the care of a committee, who had visited all such meetings; but the way did not open to take any further action in these cases at the present time.

A memorial for our late beloved Friend, Joseph Scattergood, had been examined, and directed to be laid before the Yearly Meeting.

The Meeting for Sufferings had believed it would be right to embrace the opening presented by the general interest excited by the recent difficulties with the Sioux Indians, to issue an Address to our fellow citizens, on the general condition and treatment of the Indians. The reading of this document was referred to a future sitting.

The Report of the Book Committee showed that during the year ending Third Month 31st, 1891, 4,350 volumes and 2,625 pamphlets had been taken from the Book Store. These had been distributed among our own members and in various parts of the United States, Canada, South America, Europe, and Japan.

The Trustees of the Legacy of Charles Willets, had pursued the same plan followed in former years, of distributing among the colored people in the Southern States and Liberia, the monthly periodical, called *The African Friend*. Several testimonials had been received of the high appreciation felt for its instructive and valuable contents.

The Trustees of the Charleston Estate presented a statement of their accounts for a few years past, showing that the funds in their possession had been diminished about \$3,400 since 2nd of Tenth Mo., 1886. They had on hand on the 16th of First Mo., 1891, in cash, \$1,320. 95, and in investments, \$10,000. During the interval since the former report, aid had been extended to 17 meetings, amounting in the aggregate to \$5,425; of this, there had been sent to meetings in the compass of North Carolina Yearly Meeting, ... \$2,825.
In Baltimore, ... 400.
Ohio, ... 400.
Western, ... 900.
Iowa, ... 900.

The effort to sell the property in Charleston had failed owing to legal difficulties growing out of the fact that part of the premises had been used as a burying ground, and they had leased the lot for 99 years, reserving the right to re-occupy so much as would be needful, if it should be deemed best at any time to rebuild the meeting-house that formerly stood there.

Much unity and satisfaction was expressed with the proceedings of the Meeting for Sufferings, and a lively concern was felt that our members might so come under the power and operation of the Spirit of Christ as to be fitted individually to be representatives of the principles and testimonies of the Society.

The Report of the Westtown Committee was read and a committee appointed to nominate successors to them.

A committee was also appointed to examine the Treasurer's account.

This sitting was a comfortable one, in which at times a holy quiet spread over the assembly; and its business was conducted with harmony and dignity.

We hope to give some account of the further proceedings of the Yearly Meeting in our next number.

Our Saviour compared the Kingdom of Heaven to a goodly pearl, to obtain which a man sold all that he had and purchased it.

It still remains to be true, that the inestimable pearl of salvation is only to be obtained by the surrender of ourselves, all that we are and all that we have, into the Divine Hand. The terms of discipleship laid down by the Redeemer remain unchanged, that we must deny ourselves, take up our daily cross and follow Jesus.

SUMMARY OF EVENTS.

UNITED STATES.—The Presidential party on their trip to the Southern and Western States, have met with a warm welcome in Knoxville, Chattanooga, Atlanta, Birmingham, Little Rock, Memphis and Galveston, from the people, without distinction of political parties.

The Treasury Department has decided that each individual piece of chinaware imported into the United States must be marked with the name of the country of origin.

On the 20th instant, wheat was sold in the N. York Produce Exchange, for \$1.25 per bushel. With the exception of the abnormal prices which ruled during the famous Hutchinson corner in 1888, this is the highest price at which wheat has sold in years. Chas. D. Freeman enjoys the distinction of having been the first to pay a dollar and a quarter for wheat. The excitement in the grain market was intense. The sales were 22,800,000 bushels, or more than the entire visible supply of the country, which is 22,538,637 bushels, against 26,147,431 bushels in 1890. These were the transactions at the Produce Exchange alone, and do not represent the dealings in the still greater market of Chicago.

The Washington correspondent of the *Public Ledger* on the 21st instant says:—The falling off in custom receipts, and the large expenditures authorized by Congress, are causing the Treasury officials to direct their attention to the emergency which will confront the Department next Ninth Mo., when the 4½ per cent. bonds become redeemable. There are still outstanding of these bonds, \$53,000,000, and the day of maturity is Ninth Mo. 1st. It is feared that this sum cannot be materially reduced by the use of surplus, as has been done in past years, for the reason that the indications are there will be no surplus to apply in this way.

An Eldora (Neb.) man claims to have a machine that will make binding-twine out of common prairie grass or oat straw.

Ontario, Oregon, has been shipping fruit trees to India.

Since the first of the year over 600,000 timber trees have been set out in San Diego County, Cal.

The vote in the annual conferences of the Methodist Episcopal Church on the question of admitting women as delegates to the General Conference has progressed far enough to show that the women have little or no chance of winning.

Some time ago *The Western Christian Advocate* said: "It is a fearful ordeal to secure a three-fourths vote. We must have 7,500, the opposition can defeat us with 2,501." The total vote of those conferences that have already voted is 1,699 for and 2,127 against the proposition. Therefore it would seem that the opposition needs but 374 votes out of the total of 6,174 that are yet to be cast in order to defeat the measure.

A despatch from Ottawa says that it is understood that the smuggling of Chinese from Canadian to American territory is at present a subject of diplomatic correspondence between the imperial and the United States Governments.

Deaths in this city last week numbered 474, 39 more than during the previous week, and 42 more than during the corresponding period last year. Of the foregoing 255 were males and 219 females: 52 died of pneumonia; 51 of consumption; 31 of diseases of the heart; 30 of convulsions; 25 of inflammation of the brain; 22 of typhoid fever; 19 of old age; 17 of marasmus; 16 of apoplexy; 12 of bronchitis; 10 of influenza; 10 of diseases of the kidneys, and 10 of diphtheria.

Markets, &c.—U. S. 4½'s, 102½; 4's, 122½; currency 6's, 122 a 123.

COTTON sold slowly, on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$25.00 a \$26.00; spring bran, as to quality, \$24.00 a \$24.50.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$4.10; Western and Pennsylvania extras, \$4.15 a \$4.35; No. 2 winter family, \$4.50 a \$4.75; Pennsylvania, roller process, \$4.90 a \$5.40; Western winter, clear, \$5.00 a \$5.25; Western winter, straight, \$5.25 a \$5.50; winter patent, \$5.50 a \$5.85; Minnesota, clear, \$4.90 a \$5.25; Minnesota, straight, \$5.25 a \$5.60; Minnesota patent, \$5.75 a \$6.25; do. do., favorite brands, \$6.40 a \$6.50. Rye flour is scarce and firm, at \$4.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.21 a \$1.23.

No. 2 mixed corn, 82½ a 84 cts.

No. 2 white oats, 65½ a 66 cts.

BEEF CATTLE.—Extra, 6½ cts.; good, 6½ a 6½ cts.; medium, 5½ a 6 cts.; fair, 5½ a 5½ cts.; common, 5 a 5½ cts.; fat cows, 3 a 4½ cts.

SHEEP AND LAMBS were fairly active and prices closed firm. Wool sheep, 5 a 6½ cts.; clipped sheep, 4 a 5½ cts.; wool lambs, 5½ a 7½ cts.; clipped lambs, 4½ a 6½ cts.; spring lambs, \$4 a \$6 per head.

HOGS.—Good Western, 7½ cts.

FOREIGN.—During the week two bills, one of great importance, the Land Purchase measure, and another of less importance, the Public House First-day Closing bill, both the Ministry's own, came before the House of Parliament. To the first John Morley, representing the Liberal party, offered an important amendment

which on division was overwhelmingly defeated. Parnell and his followers voting against it, this being the first notable occasion when the forces of Gladstone and of Parnell, who were lately such close, strong and determined allies, stood opposed to each other on an Irish measure of the first importance. With regard to the second bill the Nationalists were again on opposite sides. Parnell took his old position of leadership, antagonize the measure, but at the conclusion of his speech, Healy arose and said:

"Mr. Parnell has undertaken to speak for Cork, rise to assure this House that neither on this nor any other public question does he truly represent the city. If he wants to test the truth of my words, let him keep the promise he made to his constituents. This remark refers to Parnell's offer to resign his seat in the House and contest his district with Healy."

In view of the pending by-elections, Gladstone has written a letter to the Mid-Oxford candidate of the Liberal party. He says that the measures which have been introduced in Parliament by the Liberals have shown that the urgency of the Irish question has made them inattentive to the interests of Great Britain, but the course of events has brought home to him the fact that Ireland practically stops the way. A majority of the Irish members, with the decided support of Irish opinion, have shown a determination to pursue the course which has won for them the confidence of the country.

The draft of the new commercial treaty between Spain and the United States, looking toward partial reciprocity of trade with Cuba, was concluded on the 17th inst. It is understood that the treaty fixes very low duties on flour and other articles imported from the United States into the Antilles. General John Foster, the special American envoy, who has negotiated the new treaty, left Madrid for home on the 18th.

Land values in Berlin are said to have increased per cent. in the last ten years.

The reply of Secretary Blaine received attention in the Italian Chamber of Deputies on the 16th. Questions in regard to it were raised by various members. Premier Rudini, in replying, expressed himself as being confident of the ultimate settlement of the whole matter in a manner favorable to the rights of Italy and those of all civilized Governments, all of whom were one with Italy on the points at issue. If it were proved to be impossible to obtain a favorable solution of the problem grave complications would arise, but he would deem it a matter of profound regret that the people of the United States, so advanced in civilization, should show themselves far removed from the principles of right and justice, universally proclaimed and scrupulously observed in Europe.

The returns of the census in India, just completed, "show the population of the Indian Empire to be 285,000,000, being an increase of fully 30,000,000 since the last census, taken in 1881."

The ground on which Yakutsk, Siberia, is built, is said to be perpetually frozen to a depth of 612 feet.

The Premier of New South Wales, Sir Henry Parkes, announced on the 17th inst., that the Government would introduce a bill providing for the enfranchisement of women.

Recent despatches received in Paris from Chili state that a desperate battle, resulting in a victory for the Chilean insurgent forces has been fought at Copiapo, San Francisco de Silva, as it is also known), the capital of the Province of Atacama, on the river Copiapo, miles from the sea. Only meagre details of the battle are given in the dispatches mentioned, which say the insurgents, after a long and determined struggle, defeated, with heavy loss, a force of 3,000 of President Balmaceda's troops.

Cuba, it is said, seems likely to supplant Bermuda as the truck garden for this country. "Her potatoes and onions have already taken precedence over those of Bermuda, and now her tomatoes are taking prize." This market gardening in Cuba is largely directed from New York.

MARRIED, at Friends' Meeting-house in Hadfield, New Jersey, on the 19th of Third Month, 1891, JAMES McLAUGHLIN, of Norwich, Ontario, Canada, to LYDIA E. BALDERSTON, of the former place.

DIED, at his residence, near Palmyra, Warren County, Iowa, on the 30th of Third Month, 1891, JONATHAN WRIGHT, in the 68th year of his age, a member of the North Branch Monthly Meeting of Friends. He was a man of great piety and a happy and we believe he is enjoying everlasting happiness.

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John Conran.

(Continued from page 305.)

I travelled home the 5th of the Eleventh Month from the above journey, and found my dear wife in a very low way and poor state of health, and her disorder increasing rapidly. She continued to sink until the 4th of Twelfth Month, when she quietly departed, and I trust, has obtained a mansion in her heavenly Father's house, which I believe she faithfully labored for from the age of about fifteen years. At that early age, I have heard, she showed marks of Divine visitation, and giving up to the heavenly vision, she was enabled thereby to order her conversation in such a circumspect manner, as to be a good example to the youth who were cotemporary with her; her presence among them kept down all levity without using any austere remonstrances, or giving such advice as seemed to claim superiority over them. She [thus in the morning of life] preached the cross to the beloved youth, by daily taking of it up, and praised her Lord and Master, as being worthy of being obeyed, by obeying Him. Her company was sought by her elders, who saw in her that wisdom was not confined to gray hairs, nor an unspotted life to old age; for she manifested, that by an early and faithful dedication to the operation of the Divine grace in her heart, both might be shown forth, in a conversation evidently coupled with the fear and love of God, to the comfort and consolation of many Friends who were her intimates. The first time I saw her, which was at a funeral at Dublin, her appearance to me was that of a disciple of Christ. I was then under the discipline of the cross, having been united to the Lord's church and family about two years.

[After we were married] she proved to me a faithful and exercised companion in many tribulations, the worst of which was from false brethren; and being a woman of an excellent and discerning spirit, was made useful to me in advice and counsel, having the qualification and being in the station of an elder in the church; which gift she exercised in this Quarterly Meeting oftentimes in great weakness and fear, being not only modest in exercising her talent, but also diffident, preferring others to herself. Poverty was very often the covering of her spirit, but it

had a blessing with it, for she was of much use, and had great place herewith, so that her removal is deeply regretted by the few who are well concerned in this quarter. I may say she was faithful in her attendance of meetings, both at home and the Yearly and Half-Year's Meetings in Dublin, where her value was acknowledged by her sisters sometimes choosing her as clerk. She was four times at the Yearly Meeting in London; the first time she acted as assistant-clerk, which made her acquainted with many valuable Friends in that nation, whose friendship and sympathy she obtained.

The last Monthly Meeting she attended was in company with three Friends from England, who were travelling in Truth's service, when I was from home, one of whom, I was told, in the Women's Meeting, bore testimony that there was one present whose day's work was over—that He who had been her morning light would become her evening song—that there was a mansion prepared for her, and that her rest would be glorious. When her sickness in the beginning did not appear very alarming, she, on waking from sleep once told me she expected to die of that sickness, and that she had had a secret intimation of it in that sleep. From that time she turned her thoughts heavenward, and was very frequent in supplication that the Lord would look upon her in mercy. She at one time expressed her unqualified belief in the Divine nature of Jesus Christ, through whom she expected remission of sins. She said the principles of Friends were the principles of Truth, that she always believed in them, and was willing to lay down her life for the testimony of Jesus. After she had been silent for many hours, and I scarcely expected she would speak again, I heard her saying in a low voice, "Who is this great enemy that surrounds me? (meaning death, I believe,) Christ will overcome him." She called up her maid-servants and gave them excellent advice to the tendering of their hearts, desiring them to make truth and honesty their guide; she prayed fervently for me and her son, who was present, advised him to be affectionate and dutiful to me, and that when I looked on him I should remember her. She desired to be remembered to sundry Friends, and said that she loved every one. Thus was this beloved partner taken from me, after living in sweet fellowship upwards of twenty-two years. Many times I was bowed in humble thankfulness to the great and good Giver of this first of earthly blessings I had received at his merciful hands. I sensibly feel the loss I have of her sweet society, but this is in degree compensated for by the lively hope I have, that it is her everlasting gain. As I stood at the grave my spirit felt clothed with such serenity and stillness, that my sorrow ceased and resignation took up the place of it; and though there was not any public testimony borne, yet the sweet peace that was felt was more encouraging than words. Her remains were interred in Friends' burying-ground, at Lisburn, the 6th of Twelfth Month, 1805, aged fifty years and eight months.

From S. Grubb to John Conran, on occasion of the death of his wife.

ANNER MILLS, Twelfth Month 11th, 1805.

My dear Cousin,—I am obliged and consoled by thy letter of the 7th inst. It is a great favor to feel an anchor to the soul under such circumstances as thine, and it seems a beatitude of the Divine Being to sustain when He sees meet to deprive us of our dearest ties. I have found Him near to me at such junctures, and have traced it in many instances, but like other beams of sunshine, it withdraws after a season, and then we feel our stripped state, which would be insupportable, but for the recollection that the everlasting Arm had been underneath. Thou wilt, my dear cousin, have frequent necessity to take this retrospect, and to supplicate for a continuance of sustaining help; for the endearingness of her whom thou hast been deprived of will often break in upon thy solitary mind; thou wilt miss her as Lady Rachel Russell said of her husband, "sleeping, waking, walking, at meals," and in divers other ways; so that all will seem insipid without her. I had no doubt she would die the death of the righteous, and that her latter end would be like theirs. I believe she was a nursing mother to many. I wish thy desire for us, who must follow, may be brought into effect; I have many and well-grounded fears for myself, it often seems as if nothing but a miraculous interference could rescue me from the accuser of the brethren. I trust thou feels peaceful in the winding up of thy service in this province; it must have consoled thy dear wife that thou yielded obedience to that requiring; I thought thou seemed preserved in a humble state of mind, may it be the covering of thy spirit to the end of time!

I am thy sincere friend,

S. GRUBB.

Tenth Month 8th, 1807.—I left home for the Quarterly Meeting at Waterford.

11th.—First-day morning meeting was a very low season to me; the state of the Jewish church, in the time of Nicodemus, was opened before me, who, though a master in Israel, and a ruler among the Jews, appeared to know nothing of the spiritual doctrine of regeneration, though perhaps well instructed in the questions and traditions of his church; this may be the state of too many amongst us, who have heard by the ear, and their fathers have declared to them the truths of the Gospel, yet if they do not experience the new birth in themselves, and hear and obey the voice of Christ, they are standing on the same foundation this ruler was, and cannot clearly comprehend the meaning and intent of this doctrine no more than he could.

29th.—Monthly Meeting, a low time to me; I sat in silence in the first meeting, and had one observation to make, on a case before the meeting, whether Friends should receive a written acknowledgment from a person who had taken an oath, which he condemned as inconsistent with our discipline, and against the spirit of the Gospel—a Friend thought it was not full enough:

I remarked, that when the prodigal remembered his father's house, his father went forth to meet him and brought him in; I felt tenderness to cover my mind, and was fearful the band which united him to the Society would snap if strained much tighter.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 306.)

Before his trial at Derby, George Fox had been put on peril of his life on a charge of blasphemy before a Court held at Lancaster in 1652. Hearing that a warrant had been granted against him, though he was not apprehended by it, he says: "I appeared at the Sessions; where there appeared against me about 40 priests. These had chosen one Marshal, a priest of Lancaster, to be their orator; and had provided witnesses who had sworn beforehand that I had spoken blasphemy. When the justices were sat they heard all that they could say; but the witnesses were so confounded that they discovered themselves to be false witnesses.

"There were there in Court several who had been at the meeting, where the witnesses swore I spoke those blasphemous words which the priests accused me of; and these being men of integrity and reputation in the country, did declare and affirm in Court, that the oath which the witnesses had taken against me was altogether false; and that no such words as they had sworn against me were spoken by me at that meeting. Indeed, most of the serious men of that side of the country, then at the sessions, had been at that meeting and had heard me. This was taken notice of by Colonel West, who being a justice of the peace, was then upon the bench; and having long been weak in body, blessed the Lord and said, the Lord had healed him that day; adding that he never saw so many sober people and good faces together in all his life. Then, turning himself to me, he said in the open sessions: 'George, if thou hast anything to say to the people, thou may'st freely declare it.'" I was moved of the Lord to speak, and that which I was moved to declare was this: "That the Holy Scriptures were given forth by the Spirit of God; and all people must first come to the Spirit of God in themselves, by which they might know God and Christ, of whom the prophets and apostles learnt: and by the same Spirit know the Holy Scriptures; for as the Spirit of God was in them that gave forth the Scriptures, so the same Spirit must be in all them that come to understand the Scriptures."

"One of the priests said that the spirit and the letter were inseparable. I replied, then every one that hath the letter hath the spirit; and they might buy the spirit with the letter of the Scriptures. The priests being confounded and put to silence, rushed out in a rage against the justices, because they could not have their bloody ends upon me."

George Fox does not mention what were the blasphemous words charged against him on this occasion—but it is probable that it was a perversion of some of his remarks concerning the relative position of the Spirit and the Scriptures—which was a fruitful source of misunderstanding among his bigoted opponents in those days. An act of Parliament denounced as blasphemy and heresy the denial of the proposition that the Scriptures are the "Word of God"—doubtless meaning thereby to assert the inspiration of the Holy Scriptures. Friends be-

lieved in this inspiration, but they refused to give them the appellation "The word of God," which in the Bible is applied to Christ himself—hence they were exposed to the false charge of undervaluing the Bible.

In like manner their spiritual views of the nature of religion and their rejection of outward rites and ceremonies were so wrested by their adversaries as to give to the world the impression that they had little reverence for religion itself. It must have shocked some of those who had been taught to look upon their places of worship as holy temples, to hear them described as "steeple houses," "mass houses," "mere brick and mortar;" and some of these were so blinded that they were slow to receive the sound scriptural doctrine; that the temple of the Lord is the heart of man, and that his church is composed of his true followers and is not an outward building. But the startling manner in which these things were pressed upon their attention was probably needful to awaken the people from their blind confidence in the teachers who had led them astray.

In proclaiming the free nature of Gospel ministry, that it is open to all whom the Lord calls and qualifies, and that the whole system of tithes is foreign to the ministry of Christ, Friends necessarily drew upon them the ill will of those whose business (on which they depended for a livelihood) was so unceremoniously assailed. Edward Burrough addressed an epistle to the "Priests," who preached for bread, and charges them with being "most of all guilty of that great persecution, and unjust suffering and imprisonment, through tyranny laid upon the Lord's servants, for you stir up and intercede the power of the Beast thereunto, upon which you sit."

This may seem to a modern reader strong language. But it is not sustained by the terms in which a celebrated historian, Buckle, speaks of the action of the Bishops who refused to read publicly the declaration of James the Second in favor of suspending the test acts and other penal measures against dissenters and Catholics:

Id., p. 363. "The bishops had willingly combined with James, while he assisted them in persecuting men who worshipped God in a manner different from themselves. So long as this compact held good, they were indifferent as to matters which they considered to be of minor importance. They looked on in silence while the king was amassing the materials with which he hoped to turn a free government into an absolute monarchy. They saw Jeffreys and Kirke torturing their fellow-subjects; they saw the gaols crowded with prisoners, and the scaffolds streaming with blood. They were well pleased that some of the best and ablest men in the kingdom should be barbarously persecuted; that Baxter should be thrown into prison, and that Howe should be forced into exile. They cruelties with composure the most revolting cruelties, because the victims of them were the opponents of the English Church. Although the minds of men were filled with terror and with loathing, the bishops made no complaint. They preserved their loyalty unimpaired and insisted on the necessity of humble submission to the Lord's anointed. But the moment James proposed to protect against persecution those who were hostile to the Church; the moment he announced his intention of breaking down that monopoly of offices and of honors which the bishops had long secured for their own party;—the moment this took place, the hierarchy became alive to the dangers with

which the country was threatened from the violence of so arbitrary a prince. How could they tolerate a prince who would not allow them to persecute their enemies? How could they support a sovereign who sought to favor those who differed from the national church?"

In another part of his writings, E. Burrough tells the priests—"You have hardened your hearts and made your foreheads as brass against the word of the Lord, and you have become a fountain of all this wickedness against the meek and strengtheners of the hand of ungodly men, the heads and rulers you have strengthened their cruelty, &c."

It is not to be wondered at, that our early Friends came to look upon the priests of the day as worse than the common run of men whom they led astray; or that George Fox should speak of them as "Baal's priests."

E. Burrough gives a striking summary of the hard usage to which Friends were subjected those days—growing out of the intolerant spirit which prevailed:

"What beatings and stonings and bruising and other abuses, in towns and highways at steeple-houses; it's hard to be expressed, a large to be declared: Some have been wounded nigh unto death, others bruised till blood gushed out, and others cast down in the dust and punched with feet and trodden upon, many have been in danger of their lives; some have been knocked down with staves, and their clothes rent, and their hair torn off their heads, and some have been pursued after, with throwing stones and dirt at them; and many have tumbled and lugged, and hurried up and down, in cruel manner, to the danger of life and oppression of the creature; and others have been whipped and lashed, and put into cruel torment of their bodies by engines framed purpose to torment the bodies of the lawless, Chester and Carlisle may witness; and others I have seen haled before rulers and false judges, slandered to the taking away of life, if the Lord had not prevented more than the mercy of men; and having been unmercifully and unjustly sent to prison, there have they suffered cruelties from the gaolers or their servants, beatings, or punishings, or threatenings, or words, and casting into dungeons, and gross abuses shamefully acted upon them; and other prisoners have made a prey upon them, by taking away their clothes and meat, and beating them and abusing them divers ways; and murderers have had more privilege of freed in prisons and in trials than those who are innocent; and these things thus acted contrary to their own law have passed without reproof from many in authority."

(To be continued.)

A Divine Bidding.—I am more and more convinced, that if we are right, we are not of our own disposal, and that even the most plausible inclinations are not in general to be followed, without they are accompanied with so little sense of Divine bidding to render them profitable and safe. The protecting providence of the Father of mercies is, indeed, repeatedly manifested to those whose care is cast up to Him, and whose blindness is that which is peculiar to his messenger.—*Selected.*

I crave above all things, purity of heart; and an increase in those "unseen" heavenly graces which are much more professed than possessed by those who bear the name of Christ.—*James Emlen.*

FOR "THE FRIEND."

Bermuda Letters.—No. 4.

BERMUDA, Fourth Mo. 14th, 1891.

We are booked for our return on the 16th, and will conclude the letters from this place.

Bermuda affords a wide field for description, but the ground has been so well covered in books and newspaper correspondence, and tourists' route advertisements, that but little is left to communicate that can be called new or original.

An exhibition of fruits, flowers, produce, and specimens of art work and industries, was held on the 31st ultimo and the 1st of this month, in the afternoons, the admissions respectively being a shilling and a sixpence.

The display, compared with American exhibitions, was small, but was interesting to strangers as well as residents; and was under the patronage, as it is called, of the governor and principal men of the Colony, as is the case in most all Bermudian entertainments. The donkey show was a pretty one, as they and their carts were dressed in a remarkable manner with colored paper trimmings, flowers of bright colors and the pure white lilies, in great abundance. Some of the wheels were almost covered with floral windings, and one driver had surrounded himself in his seat with a bed of lilies.

The tall colonel of the Guards was inspector of the donkeys and their adornments, and the disproportion of his size and bearing to that of the donkeys, was striking; but with the assistance of several feminine aid-de-camps, he was carefully inspecting the exhibit and awarding the prizes. The flowers, of course, were beautiful, and the fruits and other products were interesting. The main interest, however, lay in seeing the Bermudian people, who were out in full force, of all classes, on both shilling and sixpence days. The women dress in trim and neat attire, and though not of fresh complexion as a rule, are of handsome features, and their pretty dialect of precise terms and pleasing tones, is entertaining and enjoyable to American ears.

A great day for all Bermuda is the day for the annual races, when pretty much of the population, transient and resident, go to see a few horses run in races. It seemed a strange reason for closing the Custom-House and stores, but they were closed, and the town had a deserted appearance on the third of Seventh Mo., when the races were held.

The Colony is now busy shipping produce, and especially onions, and an extra steamer has been put on for the produce—and by every road the onions are coming to Hamilton on donkey drays; and in every field, as we ride around, the onions are being pulled and packed for market.

At this writing, all the lily fields are in flower in a profusion which it seems a pity the world at large cannot enjoy. The lily is rather strong in perfume for small and close rooms, but in the open air the fragrance as we pass the fields is delicate and delightful. The market for buds is over, and the flowers are wasting, though acres in extent.

With lily fields and their fragrance, and the pretty scenery revealed at every turn, varied by sea and sounds and harbors, according to route selected, the drives in Bermuda, when the weather is pleasant, are truly charming.

The roads are hard and smooth, having for the most part the coral rock for a roadbed, which, when kept in order, is easy riding, but

when allowed to wear in hollows, gives a motion to the rider which tires, although there is but little jolting or jerking. As the Islands consist of innumerable little hills, the roads are curved and carried through them in a winding course, and reveal the strata of the cuttings as we pass along. The first impression of these cuttings is of sedimentary deposits which have been thrown out of level by volcanic disturbance, but my books inform, that the whole of Bermuda is merely sand-hills of the coral shells, ground by the action of the waves and blown into the hills, as we see them—the vegetable matter having accumulated afterwards. The sand, or powdered shell-hills, became for the most part hardened into soft limestone; though we observe in places the rock is readily scooped out under the harder surface, for use as sand for building and road-making purposes.

The limestone is generally quarried by cutting out with long-handled chisels and saws, blocks of about six feet square, sometimes 25 feet deep, in length, according to the face of the quarry. These blocks are thrown down by undermining, and then cut into regular building sizes as wanted—pieces a foot square and an inch thick being used as tile for roofing. The stone hardens with age, but being porous, is always coated with cement for outside surfaces, and then whitewashed. The whitewash is durable, and the white walls and roofs, as before mentioned, are a prominent feature of the landscapes.

Graves are cut in the coral rock, generally wide enough for several coffins to lie side by side, and deep enough for several tiers, earth being thrown in at each interment; and the whole arched over with the usual stone and cement covering, and whitewashed. One grave, whose roof had fallen in, we were told was 150 years old. The contents had almost entirely disappeared.

Numerous caves exist on the Islands, the principal ones being named Walsingham, Joyce, and Tucker's. In these the underlying sand has been washed or dissolved out, and the percolations of rain-water through the top have produced stalactites and stalagmites, as usual in such cases. Water fills the bottom of the caves and reflects the stalactites; and in Tucker's cave the visitors float around in a boat to inspect the beauties of the sides and roof. The "devil's hole," as it is called, has probably been a small cave whose roof has fallen in, and the owner has built a wall around it to convert it into a shilling-catcher, and placed some curious fish, called Groupers, also a few Angel-fish and a turtle or so in the pool. The Groupers are a large, voracious fish, whose mouths turn downwards as if in bad humor all the time—and by some people they are considered hideous looking. The Angel-fish are beautiful in color, and apparently a three-tailed rather than a winged fish. Whoever gave them their name was probably highly pitched in imagination. A curious feature of this hole is, that the water within it follows the level of the sea half a mile or a mile distant, and not that of the sound a few yards from it in the opposite direction.

What is called the Admiral's Cave is mainly an excavation in a bluff on the admiral's grounds, with an entrance both by land and water, and is as interesting to visit as the other caves.

In our rides we frequently observe families of Portuguese, and learn there is a considerable number of them in the community, and that they raise much of the produce and are more reliable as servants in matter of constancy than

the colored people. The reputation of the latter class is, that they are independent, and when they have saved a little money, will leave employment on trivial accounts, seeking it again only when funds are exhausted.

Universal courtesy is the rule of the Bermudas; every one speaking politely in passing; and one Bermudian told us to-day, he was glad "to have Friends come to Bermuda, as it made the place more lively." The remark amused us somewhat, as nearly all the Friends who have preceded us, to our knowledge, have been of quiet demeanor; but we interpreted his compliment to mean that it added variety to the visitors.

Bermuda owes much of its importance in the estimation of the world, to the fact of its being a naval and military station of England, fortified at every point with a magazine for powder and military stores in general, and a dockyard of unusual capacity.

The annual disbursements for the two or three thousand men, troops and sailors, reach a million and a half dollars and add considerably to the merchandizing of the Islands. There being many naval and military officers at all times on the station, they become an important element in social circles. The bearing of these educated men is modest and taking; they are generally in citizen's dress and without parade or ostentation, and appear approachable and genial; but it is a painful feeling that all this talent should be absorbed in the arts of war, and that the whole population of the Islands and the force on the station should, like many of our own nation, apparently have no thought of the incompatibility of warlike measures not only with the glorious evangel of the Gospel, but with what should be the civilization of the age we live in.

The climate of late has been all that could be desired, and will raise the reputation of Bermuda on this account, with some of those who have lately been disappointed in their plans by the rains and the high winds.

The dangers of storms on the seas were brought to view on the 11th, by the arrival of the hull of a schooner which had been dismantled piecemeal by recent storms, and had drifted helplessly for nine days, and at length, by jury-masts and a favorable wind, made the Bermudas, and by distress signals had secured a tug to go out and bring her in.

The sober side of life has also been brought to view during our sojourn at our hotel, in the case of two brothers who came here far gone in consumption; the disease being said to be the result of defective nutrition, hereditary in the family rather than of lung disease. One of these brothers passed away one night, and his remains were shipped to his home; but the survivor remains in Bermuda—his own judgment and the opinion cabled by his family, being that he could be more comfortable here than in the cold climate of his home.

The boating excursions to be had by row-boats, sailboats, and steamboats, at Bermuda, are of great variety and full of interest and entertainment. In "fairy land," as it is called, the mangroves on the borders of the waters are an attractive feature and the cruises by sail among the islands, and by steamboats on the ferry routes to the different points, pass many a pleasant hour for the leisure and pleasure seeking sojourner. The best of all excursions is the one over the reefs when the weather is calm enough to admit of seeing the beauty and marvels below the surface of the waters. Large

parties from Hamilton go by sailboat or charter a tender for the day, and anchor on the reefs, and cruise round in row-boats over the coral sands and growing coral patches. Smaller parties hire a row-boat and have it towed by the steamer to Boaz Island, and row out on the reef from that point. A water glass, or simple box with a glass bottom, is used for looking through the water, as the rippled surface is thereby avoided, and, seen through the glass, all is clear.

As previously mentioned, the Bermudas, as represented on the topographical maps of the sea, are simply a pencil of rock reaching up from the bottom. In actual dimensions this pencil of rock is about 25 miles long by 15 wide, the greater part of the top being covered with water too shallow for navigation across it excepting for boats of little draught.

Boating over these shallow waters, the visitor leans over the side of the boat, and looking through the water-glass, enjoys with a pleasure amounting to excitement, the powdered shell bottom and the coral patches which rises above them, sometimes quite to the surface. These patches are not extensive or close together, and the coral specimens they yield are not particularly handsome; but the edges of the patches, with their curious formation and growth, seen through the clear blue water, are of great beauty and worthy of a pen of the best descriptive power.

Before leaving home, I asked my geological friend, "L. W.," whether these coral builders began at the bottom of the sea or had a rock formation to start upon. He said he did not know, but supposed the latter was the case.—This I find is the opinion of the books, and it is stated that these islands are the most northern of all coral formations. How low in the water they began their work is not stated, but they would work under a pressure of more than a thousand pounds to the square inch, if they worked from the bottom. Maury says the lime they appropriate for their skeletons comes from the great rivers of the Continents, and is brought to them by the currents of the sea.

The great reef over which we flew in our boat, is supposed to be an old Bermuda,—because excavations on the land have shown layers of soil with remains of cedar trees below the present water-line. An elevation of the reef or retirement of the waters, of 40 or 50 ft. in height or depth, would multiply the dry land of the Bermudas twenty fold.

That mighty changes of land and sea have taken place in geologic periods, there can be no doubt; but how they have occurred, is not so well established, as we are now told that much of the dry laying of continental areas, which has generally been attributed by geologists to the rise of the land out of the sea, was due in fact to the recession of the oceanic waters. If the Bermudian Reef has been above the waters and the land did not sink, the waters must have piled up over them. Observations of facts or effects are useful occupations for the human mind, but devising of theories for causes is a less certain work, because what is satisfactory to one generation of the learned, is not always accepted by a later one. We are now told "that the surface of the ocean is not a general or uniform level, equally distant from the centre of the earth, but that it is affected by continental attraction;" and "that in mid-ocean, the surface is nearest to the centre of the earth by some 3,000 feet, than it is on continental borders."

It is somewhat trying to be continually unearning what we have been taught and told;

but there is probably much that has never been learned, and perhaps never will be learned by mortals, about earth, air, and water—and their storms, tides and currents.

A literary writer, although a very unsafe one as a religious teacher in general, puts in the mouth of one of his characters or friends, the beautiful thought that the history of all things here below might be expressed by a "note of interrogation;" and the history of all things hereafter by a "note of admiration."—In the book of Genesis we are briefly told the history of the Creation of the material world—the wonders of which man may win many laurels in investigating; but without reaching a solution of its mysteries.

The book of the Revelations of the exile on the Isle of Patmos, is, for the most part, a sealed book to mortal comprehension, but in the awfully solemn scene therein recorded, when the four-and-twenty elders cast their golden crowns before the Throne, at the sound of the "Holy, Holy, Holy!" they gave the reason for these creations of their Maker: "For Thou, Lord, hast created all things, and for Thy pleasure, they are and were created."

The Praise of Men.—Human applause is not a Christian principle of action; nay, it is so adverse to Christianity, that our Saviour himself assigns it as a powerful cause of men's not believing, or at least not confessing, because they loved the praise of men.—Selected.

SELECTED.

FACE TO FACE WITH TROUBLE.

You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say.
And at night you wake to wonder
What the next day's news will bring;
Your pillow is brushed by phantom care
With a grim and ghastly wing.

You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There's a note you cannot pay;
Your brave right hand is feeble;
Your sight is growing blind;
Perhaps a friend is cold and stern,
Who was ever warm and kind.

You are face to face with trouble;
No wonder you cannot sleep;
But stay, and think of the promise,
The Lord will safely keep,
And lead you out of the thicket,
And into the pasture land;
You have only to walk straight onward,
Holding the dear Lord's hand.

Face to face with trouble;
And did you forget to look,
As the good old father taught you,
For help to the dear old Book?
You have heard the tempter whisper,
And you've had no heart to pray,
And God was dropped from your scheme of life,
O! for many a weary day!

Then face to face with trouble;
It is thus He calls you back
From the land of dearth and famine
To the land that has no lack.
You would not hear in the sunshine;
You hear in the midnight gloom;
Behold, his tapers kindle
Like stars in the quiet room.

O! face to face with trouble,
Friend, I have often stood;
To learn that pain hath sweetness,
To know that God is good.
Arise and meet the daylight;
Be strong to do your best!
With an honest heart, and a childlike faith
That God will do the rest.

—Margaret E. Sangster.

SELECTED.

AMEN.

BY F. C. BROWNING.

I cannot say,
Beneath the pressure of life's care to-day,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I cannot feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves, and say since it is so,
Thy will be done.

I cannot speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
When He is Love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below,
Sometime, somewhere.

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.

I may not try
To keep the hot tears back; but hush that sigh
"It might have been;"
And try to still
Each rising murmur, and to God's sweet will
Respond, Amen!

[The Indian Rights Association, calls the attention of the public to the following article taken from *The Pioneer*, published at Deadwood South Dakota.]

Murder of Few Tails.

Whether a higher civilization sharpens people's ideas of justice, may be questioned. The Italian assassins at New Orleans passed unscathed the ordeal of trial according to the forms and strict rules of a high civilization, only to meet with punishment at the hands of men who for the time being wilfully trampled upon all the most cherished teachings of our boasted land ruled by law. Few Tails, a kindly-hearted and peaceable old man, while travelling peacefully along a public highway, whose only offense was that his skin was copper-hued, instead of white, was shot to death, riddled, in fact, by bullets, by a band of concealed assassins, scarcer than bloodthirsty and merciless than the Italian banditti; his poor old wife, wounded and bleeding, driven in the very midst of winter, into the inhospitable, gloomy and almost impenetrable Bad Lands, where for days she wandered, tortured by the ever present agony of the never healing wounds, starvation gnawing at her vitals, her throat parched and lips swollen and cracked by the fierce thirst, until blind, fainting and delirious, she staggered into the camp of the Six cavalry, seventy miles from the scene of the assassination; and as yet no step has been taken to bring the perpetrators to justice. There was a grim and savage, if not a picturesque and pathetic justice in the offer of that gallant

brainy Indian, Young-Man-of-Whose-Horses-They-Are-Afraid, who, when General Miles demanded of him the surrender of Many-Horse-and-Leaves-His-Woman, the former charged with the killing of Lient. Casey, and the latter with the killing of herder Miller, replied, "No, I will not surrender them; but if you will bring the white men who killed Few Tails, I will bring the Indians who killed the white soldier and the herder; and right out here in front of your tepee, I will have my young men shoot the Indians, and you have your soldiers shoot the white men, and then we will be done with the whole business; they were all bad men." In this instance, again, the savage idea of justice went straight to the mark.

THE FEW TAILS KILLING.

Considerable has been said of late by editors throughout the country in regard to the killing of the friendly Indian, Few Tails, while travelling with a pass across Meade County. The government has been at work on the case and is satisfied the slayer should be brought to justice. The question of jurisdiction first arose, but that was settled by the authorities deciding that, although the Indian was a government ward, he was killed in a territory over which our State officers had sole jurisdiction, and therefore the authorities of Meade County should investigate, and punish the offenders if found guilty.

When Lieutenant Casey was killed the entire country demanded the surrender of his murderer and his speedy trial. The Indians surrendered him, and he is now in the guard-house at Fort Meade, and in the charge of the military. As soon as the Indians learned of the murder of Few Tails, they demanded his murderer. But, evidently, there is one law for the white man and another for the Indian, for the slayer has not yet been arrested.

The local United States authorities, and also those in Washington, have demanded that the officers of Meade County arrest the participants in this crime and try them. But up to date those officers have refused—or failed—to do it. Their excuse is that it will cost the county too much money, and be too great a burden upon their taxpayers. This comes with exceedingly bad grace from officers sworn to uphold the laws and see to their proper enforcement. In a case so flagrant as this, expense should be the last thing considered. If there has been a wrong done, it is the supreme duty of the sworn officers to fully ferret out the guilty parties and bring them before the courts to answer. Let the officers of Meade County "hew to the line, let the chips fall where they may." If the parties arrested are innocent, no hardship will be visited upon them. If they are guilty they will only receive their just deserts.

But to say the whole thing in a few lines: If the same principles of law govern the Indian and white man; if we expect an Indian to be punished for murdering one of our friends; if we really desire to inspire the Indian with confidence in us, and do away with all opportunity for such outbreaks as occurred in this State last winter, we insist that all such heinous crimes against the red man as was perpetrated on Alkali creek, in Meade County, should be promptly inquired into, and the perpetrators severely punished—white men though they be.

A MAN is not made, spiritually or intellectually, by the number of sermons he hears, or the number of pages he reads. If you would be heard or read effectively, stop and let other men think.—*Selected.*

FOR "THE FRIEND."

What are the Needs of the Society of Friends on true Christian progress and Gospel Ministry.

Full spiritual development can only be experienced where there is a mind set free from all party feeling, loving the truth for its own sake, and acknowledging it wherever it is found; as it generally springs forth out of obscure places, not many mighty, not many noble are called. God chose the foolish and weak things of the world, that He might put to shame the wise and strong, that no flesh should glory before God. The true light that enlighteneth every man, if rightly used, leads from faith to faith, to a complete acceptance of all that Christ has wrought for us *without us*; for the natural man comprehendeth not the things of the Spirit of God, for they are foolishness unto him and he cannot know them because they are spiritually judged. Wisdom giveth life to them that have it, in this pure light and wisdom is life, and an increase of knowledge and wisdom is known in the Seed's life, even as Jesus grew in wisdom and knowledge and favor with God and man.

Thus our high priest went through a long and practical preparation for his ministry; and how many are the references to his withdrawing from the multitude, all night in prayer to God, his dependence upon God, "I can of mine own self do nothing," "as I hear I speak," I do always the things that are pleasing in his sight; here is his manhood illustrated with exemplary beauty, "leaving us an example that we should follow his steps." In his prayer for his disciples He expressed the real oneness in true Christian fellowship, "they are not of the world even as I am not of the world; sanctify them in thy truth—as thou didst send me into the world, even so did I send them into the world—neither for these only do I pray, but for them also that believe on me through their word that they may all be *one* even as thou, Father, art in me and I in thee, that they also may be one in us—that they may be one even as we are one, I in them and thou in me, that they may be perfected into one." This is the most explicit illustration of the essential oneness not only of the living ministers of Christ, but of the whole brotherhood. Now as Christ is the Head of the living Church, the head being one, so his voice is but one, his doctrine but one; and as there is but the one spirit, so it must unavoidably lead all toward the same practices in proportion to the measure dispensed to us of that one and the same spirit, in which the different gifts are used without distinction. Although there are a diversity of gifts, yet the ministration is by the same Lord, and He definitely declares, "my sheep hear my voice;" when He puts forth his own sheep He goeth before them, and the sheep follow Him, for they know his voice, and a stranger will they not follow, but will flee from him." What inward certainty of experimental knowledge is here pointed out! If we do not embrace this to the setting up of a pure standard, either we do not wholly yield in living obedience, or the Gospel has lost its sufficiency. But we must come up "through the flaming sword of God unto the paradise of God, into which George Fox not only entered, but immediately saw into a higher state—a state from which we should not fall—and that all such as were faithful were to come up into it." This is that of being emptied from vessel to vessel, for there is a time for the truth to arise up out of obscurity into light; and a time of triumphant victory over all the secret devices of the enemy. In this state

of single-heartedness, when the truth is loved for its own sake, the true silence is dwelt in; and under all the concerns of life, this living felt presence of the Lord rules. To abide in this silence requires often the hardest work to subdue the fleshly mind and restrain it from wandering. It is not the amount of thoughts that run through the mind even on sacred subjects, that is most important, but it is the control of the mind, to have it stand in the pure life itself, and move when the life moves, even as the wheel within the wheels that went straight forward and turned not when it went. Thus Geo. Fox tells us that he went where the spirit moved, and in every place witnesses were raised responding to his living ministry.

It was under this and by this power Margaret Fell was first pierced through the heart, and cried out, We are all thieves and robbers, (those that pay out their money and those who receive it are alike guilty) we have stolen the sayings of the prophets and apostles, and have made a trade of it, but have not come into the experience of that they testify of.

How have those who claim the name of Friends degenerated in the ministry, in doctrine and practice! for as soon as a defective ministry is allowed to proceed without any open remonstrance by the elders (silence giving consent) how can it be otherwise than that the rising generation under such a ministry will not only imbibe the errors openly taught, but see the variance and defect, and instead of being fed, be starved and often turn away disgusted?

Friends' Journals during the 18th century, often express mourning over the degenerating progress and declensions. The children, when liberty of conscience was gained, quietly enjoyed the purchased inheritance of freedom, doubtless with great veneration for their doctrines and (in measure) their practices; but as generation after generation passes, the foundation weakens and the grand deceiver well knows where first to attack a weakened point; therefore this century has been rich in separations continuing to devastate.

The leadership in these have always been carried by a few strong leading minds, the rest following those most congenial to their own idea without much depth of labor or experience. The shrinking from actual spiritual labor seems to be natural to the whole human family—to work by proxy. The livingly concerned Friends, whose eyes were opened, gave the signal of an approaching enemy who always pleads a liberty—to bring into bondage.

Now a tree is to be known by its fruit: "my soul desireth the ripe fruit," the largest and best fruit takes the longest time to mature, and ripens late in the fall when its quality is known and judged; how many judged the tree in the spring by its leaves and sweet-scented blossoms! how often the wild crabs and other wild fruit even exceeds in sweet-scent in the spring, but it takes the heat to grow, the cool nights to mature and ripen; the experts only know the different varieties by the same name, by its leaves and habit of growth, the different grafts on the same root bring their own kinds of fruit. Observe the signs of the times: the distinct bodies of Friends are now known by their fruit. We were planted altogether a right vine, how have the wild grapes appeared where the leafy covering with its sweet blossoms appeared in the early day of separations, enticing into the extremes honest-hearted Friends that were not experts in the true light. Remember, therefore, from whence thou art fallen and repent and do the

first works, or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent. How far have many of us like Margaret Fell, stolen our forefathers' doctrines and practices? how far have we fallen short of coming up through the flaming sword that turns every way against sin? how far have we shrunk from taking up this inward, daily cross, that crucifies, mortifies nature, and transforms into God's own image? For if we do not know a certain experimental state of walking in the light, we can have no fellowship, neither doth the blood of Christ cleanse us from all sin; nor can we hear his voice; and how can we follow Him where He leads, if we do not see Him or understand how to distinguish between the voice of the Shepherd and of the stranger?

(To be continued.)

Natural History, Science, etc.

Eskimo and the Seal.—The existence of the Greenland Eskimo is dependent on that of the seal—For although they capture fish and wild birds, yet the seal furnishes them with their main supply of meat, as well as blubber for their lamps, and skins for clothing and tents. To kill seals is therefore the chief employment of the able-bodied men. The number of seals is decreasing, owing largely to the great slaughter of them on the floe ice off Newfoundland; and thus the means of subsistence for the Eskimo are gradually decreasing.

There are estimated to be about 10,000 Eskimo on the west shores of Greenland; and these are under the care of the Danish Government, which seems to have the real interests of these people as its main object. Yet they are growing poorer, owing to the decrease in seal, and to the growth of a demand for European luxuries, which exhaust their scanty resources.

There has been an alarming increase in the prevalence of consumption among them. This may arise from the impure atmosphere of their huts, which are densely populated, and from which for the sake of warmth, the external air is excluded. The constant burning in them of train oil lamps, which is the only means of cooking and warming, adds to the unhealthy state of the air. A less abundant supply of seal blubber, and the use of less nourishing kind of food, probably contribute to the prevalence of disease.

Fuel Famine.—The bounty of nature, originally lavished on the coastlands of the Mediterranean, did not include the blessing of extensive coal deposits. In the course of this phenomenally severe winter that deficiency has been sorely felt in many inland districts of Spain and Italy, but especially on the Island of Corsica. The countrymen of Napoleon are as thrifty as Scotch farmers; they lay up food supplies for years in advance and have even contrived to obviate the danger of over-population by discouraging early marriages; but they have been unable to prevent the destruction of their highland forests, and are almost resourceless in protecting themselves from frosts which repeatedly seemed to have equalled the efforts of a full-grown Dakota blizzard.

Importance of Sunshine.—A New York merchant noticed, in the course of years, that each successive bookkeeper gradually lost his health, and finally died of consumption, however vigorous and robust he was on entering his service. At length it occurred to him that the little rear room where the books were kept

opened into a back yard so surrounded by high walls that no sunshine came into it from one year's end to another. An upper room, well lighted, was immediately prepared, and his clerks had uniform good health ever after.—*Good Health.*

Sand Storms.—The respiratory difficulties noticed during the prevalence of the Mediterranean sirocco have induced a German physician to analyze the admixture of an atmosphere clouded by the haze of a southwest storm on the coast of Sicily. The deposits collected by his apparatus proved to consist of finely pulverized sand almost impalpable to the touch, but revealing under the microscope the sharp edges and glassy texture of quartz fragments. Weak lungs are naturally affected by breathing such particles at the rate of a thousand a minute, but the evil seems irremediable, since the sirocco derives its dust clouds from the boundless sand plains of the Western Sahara.

Deluged by Sand.—The sand-laden winds from the Lake Michigan shore have wiped out the town of Singapore, near Saugatuck, Mich. Every house except one has been completely covered up, and the family in this lone house has now been compelled to move into the second floor, the sand having filled the first. "The same cause will eventually drive the people to the roof, as these sand dunes respect neither man nor his abode, and this little old town will become as thoroughly buried as Pompeii.

Lightning Trees.—Both the Romans and Greeks believed in the existence of lightning-proof plants, among which they included the laurel and beech, and, according to Columella, also the myrtle, which in Southern Italy attains a height of twenty feet. Beech trees seem really to enjoy a remarkable immunity from lightning strokes, while white pines often appear to have been singled out among a group of equally exposed and perhaps higher trees. In many upland districts of the Southern Alleghanies, hunters have come across remarkable "lightning trees," as the natives call victims of Jupiter fulgens, that have been struck four or even five different times, as attested by as many lines of spiral strips torn out of the bark from top to root stock.

Over-Education.—It is said that 289 school-children in Germany during the past six years committed suicide. This fact is a sad commentary upon the methods of educational instruction in vogue there, and emphasizes the necessity for some radical change in them. Among the causes assigned for this self-destructing tendency are a "precocious sentiment" and an over-study for examination. The youthful brain was too highly stimulated and the immature powers were too greatly over-taxed. The peril of undue mental stimulus and intellectual cramming of the young during their formative period, brought so touchingly and impressively to our notice, should not pass unheeded in our own land. Our own system of education partakes too much of the high-pressure order. There is a too severe taxing of the undeveloped mind in our high-schools and other institutions of learning. More time should be given to the courses, and the young not be allowed to graduate too early. We may not be able to report actual suicides from school-room over-doing, but entirely too many cases of broken-down constitutions and almost useless lives through this source are upon record. Parents and teachers need to call a halt in this matter of precocious development or of excessive youth-

ful stimulation. Scholarship has its own attraction and uses, but it is purchased at too dear a cost when attained at the sacrifice of life and health.—*Selected.*

Items.

Colored People and Education.—The eagerness of the colored people for education is seen in New Orleans, where the Methodist University for that race, which was intended to accommodate five hundred students, found itself embarrassed at the beginning of the present session by over six hundred applicants for admission. Five hundred and forty-three were actually admitted, and nearly one hundred sent away. Arrangements are being made to erect additional buildings. Bishop Mallalieu is zealous and enthusiastic in the prosecution of this enterprise. Besides the New Orleans University the colored people of that city have three other colleges—one a Baptist, another a Congregationalist and the third supported by the State of Louisiana—all crowded to their utmost limit. This thirst for knowledge and culture is a hopeful sign, and those who minister to it shall in no wise lose their reward.

Family Discipline.—Never let little children say "I won't" and "I will." Warden Brush says that when he is asked what the causes are that have sent most men to prison "he has in late years invariably answered, the want of family discipline. The same high authority says that "the intelligent child, when deceived by its parents in small things, is likely to form evil habits which in its future life will not be easily eradicated." Disobedience, whether the thing commanded be small or great, is the essence of dishonor to parents, crime in the State, and sin against God. The child allowed to disobey, especially by Christian parents, is seldom converted, unless after a course of vice and misery.

The Opium Traffic.—The *British Friend* mentions the holding of conventions in England to protest against this most pernicious traffic, and mentions that Joseph Pease had secured a place for introducing a motion on the subject into the House of Commons, on the 10th inst. It is as follows:—

"That this House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy, and sale of opium in British India, except to supply the legitimate demand for medical purposes, and should at the same time, take measures to arrest the transit of Malwa opium through British territory."

It will be interesting to note what success attends this effort on behalf of righteousness.

The Reduction of Armaments.—The London Meeting for Sufferings has addressed a memorial to the Marquis of Salisbury, the Prime Minister, suggesting that the Queen invite a Congress of the European Powers seriously to consider the question of the early simultaneous reduction of their military and naval establishments. Although no immediate fruits may result from such efforts, yet, believe, that they tend to familiarize the minds of the people with peace ideas, and with the possibility of relief from the present crushing burden of the support of such enormous armies as are not supported in Europe.

THY account of the Quarterly Meeting was truly good. Oh, how we ought to prize such precious opportunities; and yet, so many who might attend voluntarily deprive themselves thereof. My feelings often turn with longing for them, and for their emancipation from hindering things of time. I feel thankful my parents, who zealously attended all meetings, and took their families with them, which is the duty of parents, and often is blessed to the children.—*From Letters of the late Hannah Williams.*

THE Christian life is not a point, but a progress.

THE FRIEND.

FIFTH MONTH 2, 1891.

PHILADELPHIA YEARLY MEETING.

(Continued from page 312.)

The sessions on 3rd and 4th days of the week were principally occupied in considering the answers to the Queries, and the subjects of Education and the use of intoxicating drinks, as referred to in the Reports from the Quarterly Meetings. The Address on the Indians engaged the attention of the meeting on Fifth-day afternoon (the morning being devoted to meetings for worship in three of the houses.) At the closing session on Sixth-day, the Reports of the Indian Committee, and on the Treasurer's account, were read, the Memorial for Joseph Scattergood, a minute embodying some of the exercises that had spread over the meeting in its different sittings—and the usual business connected with the closing of the meeting.

We believe it may be said that there were an unusual number of valuable suggestions brought before us at this, our annual gathering, in the way of admonition, counsel and encouragement, from brethren who were laboring in spirit for the welfare of the Church. One point that was made especially prominent was the necessity of our members coming individually under the government of Christ, and being made living members of his spiritual church, as an essential qualification for usefulness therein. If the tree is made good, if the heart is changed through submission to the work of Divine Grace—the fruit will be good also.

But while this fundamental principle was wisely pressed upon our notice, many particular exhortations were given forth, tending to stir up the pure mind by way of remembrance, and to lead to labor to remove weaknesses and blemishes which were brought to notice. Among these were the cases of sleeping sometimes observed in our meetings, and the kindred evil of a wandering mind on such occasions, both of them evidences that the mind is not sufficiently impressed with a sense of the solemnity of appearing before God, and endeavoring to wait upon and worship Him.

The growth of worldliness occasioned much concern, as shown by the increase of a luxurious style of living; the attendance upon places of diversion, where the surroundings are inimical to serious thoughtfulness; the giving and frequenting of large parties where show and extravagance are often conspicuous, and where the number present is too large to permit of much rational intercourse or social enjoyment; and the indulgence in music, which is very captivating to some persons, who may be easily led to fly to it for relief from those feelings of condemnation which the Lord mercifully awakens in their minds in order to lead them to repentance and a change of life, so that He may redeem them from sin and transgression, and make them partakers in his salvation.

Our Lord and Saviour Jesus Christ laid down the unalterable terms of discipleship with Him, when he said to his followers, "If any man will come after me, let him deny himself, and take up his cross and follow me."

A Friend who was not originally a member of our Society, said that during the war, he was in the Southern army and wore the uniform. Every one who then saw him knew from his dress that he was a warrior. But his eyes be-

came opened to see the iniquity of the system, and when he joined the Society of Friends, he put on their plain style of clothing, and it was an evidence to others that he was opposed to war and held the views of Friends. There may seem but little difference between the form of dress worn by consistent Friends, and sober people of other persuasions, but it would be well for some to consider whether, in neglecting to so dress as to show that they are members, they are not shrinking from making an open profession of allegiance to Christ, and thus falling short of bearing a full testimony to the truth—as it were hiding their light under a bushel.

While there was a mourning over the deficiencies that exist, and an earnest labor for their removal, there was also a revival of faith in the Lord's power to change the hearts of men; and a fresh hope was felt that the day was approaching in which He would more manifestly show his almighty hand, and make his glorious cause to spread in the earth; that He would raise up a generation of servants as He did in the early days of our Society, when many were instructed by Him, endued with power and sent forth to call the people to repentance and amendment of life, and to listen to the teaching of Christ within them, the true Light that lighteth every man that cometh into the world.

Perhaps the drift of the exercise of the meeting during the week may be expressed in these few words—that Friends might become more and more a heavenly-minded people, seeking first the kingdom of God and his righteousness, so that they might be enabled more effectually to promote the cause of true religion.

The Reports from the Quarterly Meetings gave the number of children of school age as 757, and the number of persons who during the year had tasted spirits, wine, cider or other intoxicating liquors, 220.

The Address to our fellow citizens on the Indians, prepared by the Meeting for Sufferings was united with, and our members were requested to read and circulate it. It is an interesting document, giving an historical narrative of the Indian wars that have occurred in the last 20 or more years—chiefly drawn from official documents and written in a calm spirit, free from the excitement and denunciation apt to be excited by the narration of scenes of perfidy, cruelty and injustice. Copies can be obtained gratuitously at the Book Store, 304 Arch street, Philadelphia.

The Report of the Indian Committee represented the School among the Seneca Indians, at Tunesassa, as in a flourishing condition, with many more applications for admissions than there was room to receive. The increased size of the School had increased the cost of its support; and the Yearly Meeting appropriated \$2500 for the use of the Committee, instead of \$2000 granted last year.

The meeting directed the sum of \$2000 to be raised for its use, which, together with \$1500 for the Committee on Education, and \$2500 for the Indian Committee, made the whole sum for the coming year, \$6000.

We believe the general feeling of Friends at the conclusion of the meeting was one of comfort and thankfulness.

SUMMARY OF EVENTS.

UNITED STATES.—In a recent address, Chauncey M. Depew says, in regard to our Indian policy: "The Puritan method was to steal the Indian's land and shoot him if he objected. The Dutch method was to buy Manhattan Island for \$24 and then get the In-

dians to spend the money for drink. We have taken the remnants of the tribes we have not shot and confined them on reservations. Instead of adopting a broad Indian policy, the Government created the Indian Agency. It allowed contractors to rob the Indian on one hand and the Government on the other. It has refused to give them rakes and hoes, and has called them lazy because they wouldn't farm.

"All the Indian had was a gun and a belt around his waist, which he had to pull up a little tighter as he grew hungrier. This has been our Indian policy. We starve him, and when he fights for life we shoot him down. We are 65,000,000, and they are only 250,000. They cannot put a scratch upon our glory, but our treatment of them should burden our conscience forever.

"Ship loads of emigrants come to our shores, many no further advanced in civilization than the North American Indian. We assimilate them, and the second or third generations become good citizens. Let the Indian Bureau be taken out of the over-crowded department of the Government where it is now and be made a bureau of itself. Put a man at the head of this and he will be watched by 65,000,000 people."

The total population of the State of Delaware, as shown by the present census, taken as of Sixth Mo. 1st, 1890, is 168,493. This is an increase over the population of 1880, of 21,885, or 14.93 per cent.

On the 23d ultimo, the Grand Jury in New Orleans, after a short session, during which time quite a number of prominent citizens appeared before them and were questioned as to public opinion concerning the affair on the 14th of Third Month, adjourned.

Several months ago the Louisiana Legislature passed a bill embodying amendments to the Constitution known as the Lottery amendments, which provided for a renewal of the Louisiana State Lottery charter. Governor Nichols vetoed it, and the Secretary of State refused to promulgate the act. Morris & Co. applied for a mandamus compelling him to promulgate the proposed constitutional amendment to be voted on by the people at the next general election. The State Supreme Court on the 27th, rendered a decision in favor of the Lottery Company, Judge Watkins reading the opinion, Chief Justice Bermudez and Associate Justice McEnery concurring. Each read opinions, while Associate Justices Fenner and Breaux read dissenting opinions.

In the first time in 23 years, a license to retail intoxicating liquors was granted in Washington County, Penna., on the 21st of Fourth Month. The "wet" place is Charleroi, a manufacturing town in the eastern part of the county.

A despatch from Chamberlain, South Dakota, says that the presence of thrifty and industrious white settlers is having a beneficial influence over the Indians there, and many of them are putting in fields of grain this season.

It is reported that contracts have been closed for the construction of an extension of the Reading Railroad from Bound Brook to the Arthur Kill, and that the contractors will begin work at once. It is said that the road, which is to cost \$1,500,000, will be in operation within one year.

At Anaheim, Cal., recently, 162 ostriches were sold for \$6000.

The total number of deaths last week in New York was 1208, against 1347 the week previous. The deaths from grip and its complications were 136, pneumonia victims were 272, and there were 101 deaths from contagious diseases. As a precaution against grip, Health Commissioner Griffin, of Brooklyn, has ordered the street railroad companies to stop the running of open cars until the weather becomes more settled.

Deaths in this city last week numbered 468, which is 5 less than during the previous week, and 37 more than during the corresponding period last year. Of the foregoing 241 were males and 227 females: 56 died of pneumonia; 55 of consumption; 35 of diseases of the heart; 30 of typhoid fever; 28 of convulsions; 22 of old age; 19 of inflammation of the brain; 16 of bronchitis; 16 of marasmus; 15 of influenza and 10 of paralysis.

Markets, &c. — U. S. 4½'s, 102½; 4's, 122; currency 6's, 112 a 122.

COTTON.—Spinners bought sparingly on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$24.50 a \$25.50; spring bran, as to quality, \$23.50 a \$24.00.

FLOUR.—Western and Pennsylvania super, \$3.90 a \$4.25; Western and Pennsylvania extras, \$4.25 a \$4.50; No. 2 winter family, \$4.60 a \$4.90; Pennsylvania, roller process, \$5.00 a \$5.40; Western winter, clear, \$5.00 a \$5.25; Western winter, straight, \$5.35 a

\$5.65; winter patent, \$5.65 a \$6.00; Minnesota, clear, \$4.90 a \$5.25; Minnesota, straight, \$5.25 a \$5.75; Minnesota patent, \$5.85 a \$6.25; do. do., favorite brands, \$6.40 a \$6.50. Rye flour was in limited supply and firm, at \$4.90 per barrel for choice Penna.

GRAIN.—No. 2 red wheat, \$1.21 a \$1.22.

No. 2 mixed corn, 80 a 81 cts.

No. 2 white oats, 62 a 62½ cts.

BEEF CATTLE.—Extra, 6½ cts.; good, 6 a 6½ cts.; medium, 5½ a 5¾ cts.; fair, 5½ a 5½ cts.; common, 4¾ a 5 cts.; fat cows, 3 a 4½ cts.

SHEEP AND LAMBS, wool sheep, 5 a 6½ cts.; clipped sheep, 4 a 5½ cts.; wool lambs, 5½ a 7½ cts.; clipped lambs, 4½ a 6½ cts.; spring lambs, \$4 a \$6 per head.

HOGS were in fair request at 7½ cts. for good Western, and 7½ a 7¾ cts. for other grades.

FOREIGN.—In the House of Commons, on the 22d ult., Samuel Evans, Member from Glamorganshire, moved the second reading of the bill enabling the trustees of religious bodies to acquire compulsorily the freehold of places of worship upon paying compensation therefor. The motion was carried by a vote of 218 to 110. The measure being intended to place the dissenters on an equal footing with the Church of England, the division on the motion is tantamount to a defeat of the Government. Several Conservatives voted for the bill. A number of liberal members made speeches, in which they urged that the measure was necessary in order to secure for the dissenter places of worship in districts held by Tory landlords.

Secretary Balfour has written a letter in which he comments at length upon Gladstone's recent criticisms on the Irish Land bill. Balfour says: "While he has been voting on abstract resolutions about self government, rural parishes and registration, the Government has done more to advance the principle of local self-government in every part of the kingdom, to lighten the cost of the education of the working classes, to strengthen the defences of the empire, and to deal with social questions than an administration pledged to Home Rule would be likely to do in a generation. The Government, though not following Mr. Gladstone's example in confining its attention to Ireland, has effected and is effecting more for the material welfare of the country than any of its predecessors."

On the 23rd, the Budget was submitted to the House of Commons by George J. Goschen, Chancellor of the Exchequer, who said that there was an excess of £1,760,000 over the surplus which he suggested in 1890. No less than £900,000 of the surplus arose from the internal revenue duty on alcoholic spirits. There had been an increase in consumption during the year of 18,000,000 gallons of home made spirits. Tobacco had given an increase of £456,000, and beer had given an increase of £375,000. In speaking of the increased revenue from alcohol, he said that the country was drinking itself into affluence, whereupon Sir Wilfrid Lawson shook his head gravely. Goschen added that the increase from alcohol indicated that the masses were earning better wages. He calculated that the increased revenue from tobacco represented 560,000,000 extra pipes.

The influenza epidemic is becoming of an alarmingly more severe type in Yorkshire and Lincolnshire. In many of the villages of these counties every household has been attacked by the disease, and deaths are becoming much more frequent.

At Pontefract, in the West Riding of Yorkshire, there are 400 serious cases. The garrison of the Pontefract has also been attacked, with the result that a large number of the soldiers are on the sick list, and that several deaths have occurred among the military.

At Cleethorpe-with-Thrunscote, a township in Lincolnshire, near Great Grimsby, the epidemic ravages have been so severe that great alarm is felt throughout the place. Out of a population estimated to amount to about 1700, over 200 people are confined to their beds, suffering from influenza.

Field Marshall, Count Von Moltke, died in Berlin, on the 24th ult., of heart failure. He had been considered the greatest General in the world, since the Duke of Wellington's death.

The *Berliner Nachrichten* says the removal of the prohibitory restrictions on American pork has been arranged for as soon as the United States Government issues regulations for the carrying out of the Meat Inspection law. The *Nachrichten* adds that the report that only live swine need be admitted into Germany is inaccurate.

The *Post* says: "Assurance is given in the most authoritative quarters that peace is less than ever endangered, and that the relations of Germany and Russia are now more friendly than for a long time."

An anonymous pamphlet, of which Prince Bismarck

is supposed to be the author, has been published in Dresden. The pamphlet is entitled "The Ruin of Austria," and among other things it suggests that Germany's truest policy is an alliance with Russia and Italy. Prince Bismarck, this publication adds, would unhesitatingly allow Russia to pursue her historically mapped out route to Constantinople through Bulgaria, if that would avert a crisis.

At about 7 o'clock on the morning of the 23rd ult., a tremendous explosion shook the city of Rome to its foundations, spreading terror and dismay on all sides. The people rushed affrighted from their homes into the streets, houses rocked, pictures fell from the walls, thousands of panes of glass were broken everywhere, crockery was shattered, furniture was overturned, chimneys crashed down upon the roofs, and, in some instances, toppled over into the street below. The cupola of the houses of Parliament, immediately after the explosion, shook violently and then collapsed with a crash, which added still further to the feeling of terror. Finally, when something like order had been restored, the real cause of the explosion became known. It was discovered that the immense powder magazine of Pozzo Pantaleo, four kilometres (about two and one-half miles) from Rome, had exploded, and that it had caused enormous damage to the neighboring fort, which was filled with soldiers. Seven lives were lost, forty-eight persons were injured, and 200 persons in the city were slightly hurt. There were 265 tons of powder in the magazine, but none of the new explosive, Balestite, was stored there.

Advice received in Paris from Chili, via Buenos Ayres, on the 27th ult., state that during a battle at Caldera, five torpedoes were discharged at the Chilean Insurgents' war vessels, sinking the monitor Huascar as well as the Blanco Encalada. The despatch adds that President Balmaceda's fleet, after administering this severe lesson to the insurgents, returned to Valparaiso without having sustained any damage.

Further news received from Chili is to the effect that the warship Florence, which, up to the present, has been loyal to President Balmaceda, has now gone over to the insurgents. It is also stated that President Balmaceda is in dread of being poisoned. To such an extent does this feeling prey upon his mind that he will not partake of any food which has not been prepared by his own mother. The latter, consequently, prepares all the President's meals. The way of the transgressor is hard.

Reports from Peru tells of disastrous rain storms and floods. Between Third Month 19 and 22, eleven rain storms swept over Lambayeque, whence a correspondent writes:

The river of the same name in this town increased to enormous proportions, and flooded the country all round for nearly thirty miles. The villages of Jayauca, Olmos, Motupe, Pacora, Tucumo, Mochimi and Morrempe have been inundated, and many houses have fallen down. The churches at Jayauca and Morrope fell down, while Chiclayo and Eten suffered heavily. The crops on the farms round those cities have all been destroyed. Not a single rail of the Chimbote and Suchiman Railroad remains in place on many miles of the embankments.

Heavy rain storms have swept over the north of Peru, where the rain is never expected to fall, and much ruin has been caused.

NOTICES.

WANTED.—A young woman (teacher) desires a position of some kind, from Seventh Month 1st, to Ninth Month 1st. Salary no object.

Address "E" Office of THE FRIEND.

WANTED.—An experienced teacher for Principal in Friends' Boarding School, Hickory Grove, Iowa. To enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa, or Abigail B. Mott, West Branch, Cedar Co., Iowa.

MARRIED, at Friends' Meeting-house, Haddonfield, N. J., Fourth Month 16th, 1891, ALBERT H. VOTAW, of Westtown, Pa., and PHEBE NICHOLSON, of Haddonfield.

DIED, on the 16th of Second Month, 1891, at her residence, near Bangor, Marshall Co., Ind., Clara, wife of J. J. Morris, and daughter of Abram and Beulah E. Wilson, of Springdale, Cedar Co., Ind., in the twenty-fourth year of her age, a member of West Branch Monthly Meeting of (Conservative) Friends. Though death came unexpectedly to this young Friend, it

brought no terrors to her, but found her ready for summons. On being told by her physician that her was near, she quietly remarked, "It is all right, I ready, there is a mansion prepared for me." She gave some direction about her funeral and the care of her babe (about a year old), and frequently spoke of peace and happiness she felt.

—, at her residence, with her son, Washington Jackson, near West Branch, Iowa, Third Month 16, 1891, Anna Stackhouse Jackson, aged ninety-three years, three months and one day. A member of the Branch Monthly Meeting of Friends, Iowa. She was a birth right in the Society of Friends, and was in Bucks Co., Pa., Twelfth Month, 1797; was married to Jesse Jackson, Sixth Month 7th, 1835. They moved to Indiana and entered a farm in the woods, 1836. They opened their log house for religious worship, which they were abundantly blessed, and removed to Iowa in 1854. In her long life, the fruit of the Spirit was manifest. She died, as she had lived, rejoicing in the faith of salvation, through the tender mercy of Lord and Saviour, Jesus Christ.

—, on the 15th of Third Month, 1891, ISAAC WALKER, in the 82nd year of his age, a valued member of Hickory Grove Monthly and West Cedar Particular Meetings of Friends, Iowa. His sickness was but a few days, and his close seemed to be in peace.

—, at the home of Jesse Negus, West Branch, Iowa, on the 26th of Third Mo. 1891, with a little more than 24 hours illness of asthma and heart failure, ELIZA WATSON, in her 72d year, daughter of James and Mary Heald. She was united in marriage to Matthew Watson, First Mo. 30th, 1845. She was a good and tender mother, a loving and sympathetic friend, ever ready to cheer and assist the sick and afflicted. For many years she was an invalid, during which time she was bereaved of her loving husband, whom she survived nearly thirty years. After being raised to comparatively good health, she took care of her cherished daughter, a patient sufferer for 13 years, and thus was more able to enter into sympathy with those in affliction. She was a wise counsellor, encouraging the good in all, still oft-times a sharp reprover of evil, many times remarking, "It is said: 'Thou shalt not suffer sin on thy neighbor.'" Lev. xix. 17. She strove to assist in the reforms of the day, in the cause of Peace and Arbitration, Temperance and Prohibition, and the down trodden of her sex, rejoicing especially in the elevation of the women of India. She was catholic in her views, and willing to receive as brothers and sisters, who believed in our Lord and Saviour Jesus Christ and strove to follow Him, and longed to whatever denomination or class they might be, as to the outward. She was a birthright member of the Society of Friends, and labored for and desired to see the principles, doctrines and practices of the Society, held and lived up to in their purity. She was a member of West Branch Monthly and Quarterly Meetings of Friends, Iowa, (Orthodox Conservative) A minister for many years, often acceptably traveling in Truth's service. Being at meeting four days previous to her death, she was much favored in the ministry, quoting Gal. vi. ch. verses 7, 8, 9, she impressed upon the audience the necessity of sowing good seed, &c., for it is no idle story, it is true, "Whatsoever we sow that shall we reap." The burden of her life for months seemed to be, that all might be ready to meet the Bridegroom of souls, as we have had so many warnings, "At such an hour as ye think not of man cometh." We believe He came to her not expectedly, but that she was watching, waiting ready, and now occupies one of the many mansions prepared for the righteous of all generations, joining the loved ones gone before in celebrating the nuptials of the Lord God and the Lamb, through the endless of eternity, where there will be no more pain nor sorrow, but joy and gladness: all sorrow and sighing passed away.

—, at the residence of her parents in Mount Holly, N. J., Fourth Month 4th, 1891, EMILY, daughter of Charles and Lydia H. Darnell, aged 45 years, a member of Mount Holly Particular and Mount Monthly Meeting of Friends. This dear Friend bore the sufferings which she was called to endure with much Christian patience and resignation. By her affectionate and gentle demeanor, greatly endeared herself to many friends, both young and older, who feel that they have sustained a loss by her early removal. Her relatives and friends were comforted in the belief that through redeeming love and mercy she has been permitted to enter one of those mansions prepared for the followers of the Jesus.

THE FRIEND.

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John Conran.

(Continued from page 314.)

From John Conran to D. C.

Dear Friend:—Thou hast been frequently the subject of my secret and serious meditations some years past, at a time also when a larger share of intimacy subsisted between us than has done of late: I beheld thee as a servant who had been honored and dignified with a precious gift, or designed for usefulness and service in the church, I mean as a nursing mother in our Israel. His blessed eye, that is looking over all his works, saw in that day the state of his church in this quarter, to use the metaphor recorded in Scripture on a similar occasion, "there was neither sword nor spear among forty thousand in Israel!" The Lord's ways are not as our ways, He employs secondary causes to bring about his gracious purposes, and which bear the resemblance of the usual means in human affairs. How often has He made use of his holy ordinance of marriage, to translate a living instrument from one quarter of the vineyard to another, even from one nation to another; and often this translation has been a means of raising them up, and qualifying them for usefulness and service in their new destination, in the wise ordering of Him who sleepeth not by day, nor slumbereth by night. And although the multitude, who are thus mercifully cared for, perceive not this his fatherly regard; yet He is thus, season after season, watching over his flock, and delegating the shepherds, giving them a charge, as He did to Peter formerly, to feed his sheep and his lambs, if he loved Him; happy indeed is that servant whom his Master, when He cometh to take an account of his servants, shall find so doing!

Now, my dear friend, I believe thy marriage was of this nature; natural affection was the outward means to bring thee here, but I believe the Lord's hand was underneath, to make use of thee, and those talents He has entrusted thee with, for the service of his family in this quarter. If we may judge of great things by small, we may see with his truly dedicated and devoted servants, that almost every thought of their hearts is to be found doing their heavenly Father's will, so I am persuaded the holy Head and High Priest of the church is going to and fro, up and down, looking after the wants and necessities of his family, and affording them as-

sistance one way or other. I have been jealous over thee, I trust with a degree of godly jealousy, [querying] how thou hast made use of thy Lord's money. The unfaithful steward, when under a sense of great poverty—to dig he would not, and to beg he was ashamed—wisely went among his Lord's debtors, asking how much they owed to their Lord; mayst thou, my dear friend, in much [sincerity] put the impartial query to thyself, how much dost thou owe? Talents are not given to any of us to lay up or bury, but to make use of to the praise of the Great Giver; thy candle has been lighted and placed on a candlestick, what for?—that it might enlighten the house, and show forth his praise. If it has done so it is well—it is not for me to judge; my concern at present is to awaken an inquiry, and put thee in mind that the hour is coming on thee and me, and perhaps is nearer than we may expect, when we must go forth and meet the Bridegroom; and happy will it be for those who shall be found ready to enter in with Him, and receive the blessed sentence of, "Well done, thou hast been faithful over the little, thou shalt be made joyful in the house of thy God!"

Farewell, with near and brotherly affection I salute thee,
JOHN CONRAN.

Fourth Month 23rd, 1808.—I attended the Yearly Meeting in Dublin: some of the meetings I think were overshadowed with solemnity, which very much kept down the wisdom of man; a large committee of men and women were appointed, to consider the state of the Society as represented by the answers to the queries, they had sundry sittings, which were in general to satisfaction, and the state of things was pretty fully opened.

Fourth Month, 1809.—I attended the Yearly Meeting at Dublin as usual: the national committee produced some parts of the minutes of the National Meeting of Ireland, [probably the rules of Discipline as contained in the minutes,] which they had been engaged in, to assimilate some of them to the English minutes, and to revise, and if needful, to abridge; that part which was finished was read and approved, and desired to be used in the place of all others.

I attended this year all the Quarterly Meetings in this province, and all our own Monthly Meetings, and visited the families of Friends of Moyallen Meeting, in company with Thomas Shillitoe, and William Neale of Monntrath Meeting.

Fourth Month, 1810.—At the Yearly Meeting in Dublin, the remaining minutes were read and approved, and the whole ordered to be printed and distributed to the several Monthly Meetings. A committee of men and women Friends were appointed to consider the state of the several Quarterly Meetings, which was taken up in a solid manner; the many outrunnings in marriage, especially among the females, brought a lively concern over the committee to endeavor to find a remedy against this evil, and as it is most prevalent in the province of Ulster, where

the largest share of Friends are in low circumstances, it was proposed and agreed to raise a fund through the nation, to be placed at the disposal of a suitable committee of that province, to encourage good conduct in the youth of both sexes, by assisting such with a sum of money as their funds will afford, on their entering into the engagements of life, either in marriage or suitable business, as the committee may think proper; this was agreed to, and an order sent to the different Quarterly Meetings to put forward such a subscription. I think we had cause to believe that some of our sittings were Divinely owned; also this committee, in their care and concern for the body, and the preservation of the discipline.

Sixth Month.—I attended the Quarterly Meeting held at Richhill, and was very unwell with a cold which deprived me of my voice, so that I concluded that I could not speak intelligibly; but in the afternoon meeting I felt the word of life strong in me to advocate several of our testimonies which the worldly spirit calls singularities, but was enabled to prove that they are consistent both with Scripture and reason. The testimony [of Truth] was set over these objectors, and the meeting concluded, I believe, to the satisfaction of Friends, and to my own admiration that I was so supported over my indisposition and hoarseness.

Seventh Month 12th.—I laid before the Monthly Meeting a concern which had attended my mind, to pay a visit to the families of Friends of Waterford Meeting, which had arisen when I was in that city near three years before, and had exercised my mind at sundry times since. Friends took it under consideration, and left me at liberty to pursue that and such other service as Truth might open for and require.

Eighth Month 27th.—Monthly Meeting at Waterford: I presented my certificate and laid my concern before Friends, who appointed a Friend to accompany me. In this meeting I had to remind them of that declaration, that we have all sinned and fallen short, but how far, or the extent, we ought [each to seek] to know for ourselves. Our great adversary endeavors to palliate, and is very expert in using arguments to set us at ease in [our sins,] but if we bring them to the discovering light of Christ in our minds, we shall see them as they are in the sight of God, where no palliations or excuses will cover them from his righteous judgments, which will be revealed against every thing that is not of his own begetting; therefore, I exhorted Friends to bring their deeds to this light that they may pass under the flaming sword, for nothing that is unclean, or done in the will of the creature, will be permitted to enter that kingdom which is purity, peace, and joy, in the Holy Spirit.

Ninth Month 27th.—I came to Clonmel, and entered on the visit there to Friends' families, and in concluding it was favored with peace after many deep baptisms.

Eleventh Month 8th.—Monthly Meeting at Cork, I laid before Friends my prospect of visit-

ing the families of that meeting, with which the meeting concurred, and Henry Hull offered to accompany me to some of the families.

[John Conran was enabled to perform this service, and after attending Limerick and Mountmellick Meetings, also the Quarterly Meeting held at Carlow, from the 29th of the Twelfth Month to the 1st of First Month, 1811, inclusive, returned home, on which occasion he remarks]: I do not find that I have much to say, only that I endeavored to be faithful to that which had the appearance of duty, often laboring in little and low places, at which times duty and faith were closely tried; and after having done the little, the only reward was not to feel condemnation, and therewith to be content. On leaving Cork I felt my mind oftentimes broken into tenderness, and in much love to Friends of that meeting, which continued with me pretty much to Limerick, and was the same love that drew me to engage in that service.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 314.)

One of the peculiarities of early Friends which exposed them to much suffering, was their faithful obedience to the command of Christ, not to swear. Most of the Christian professors of that age, and indeed of the present also, set aside this plain and positive precept, or explained it away, when it would interfere with their outward interests.

When other pretexts for persecuting Friends failed, the courts often endeavored to ensnare them by tendering the oath of allegiance and supremacy—knowing, that though Friends were truly loyal to the Government, and rejected all claim of the Pope to any supremacy over the Church in England; yet that their tenderness of conscience about swearing, would render them liable to the punishments prescribed by the law for refusing these oaths.

By an act passed in the reign of Queen Elizabeth, an oath of allegiance to the queen and of abjuration of the temporal authority of the pope, was exacted from all holders of office, lay or spiritual, within the realm, with the exception of peers. The oath of supremacy was already exacted from every clergyman and every member of the universities. But the obligation of taking it was now widely extended. Every member of the House of Commons, every officer in the army or the fleets, every schoolmaster and private tutor, every justice of the peace, every municipal magistrate, to whom the oath was tendered, was pledged from this moment to resist the blows which Rome was threatening to deal.

The Acts passed to protect England against the interference of the Papal power, were most unrighteously used as an instrument of oppression against the harmless Quakers.

In 1663, George Fox was apprehended when in the North of England, and brought before some magistrates, who tendered him the oaths, which he would not take. He was kept for many months in prison, and finally brought before the Assizes at Lancaster, in the following year. There he showed such fatal errors in the indictment found against him, that the judge was forced to declare him free from all that had been done against him. But then, starting up in a rage he said: "I can put the oath to any men here, and I will tender you the oath again." George demanded justice for his false imprison-

ment, and that he should be set at liberty; and called upon the people to take notice that this proceeding was a snare. But the judge cried, "Give him the book." Fox says: "Then the power of darkness rose up in them like a mountain—and a clerk lifted up a book to me. I stood still, and said, 'If it be a Bible, give it me into my hand.' So I took it, and looked into it, and said, 'I see it is a Bible, I am glad of it.' The judge caused the oath to be read to me. When it was read, he asked me, 'whether I would take the oath, or no?' Then said I: 'Ye have given me a book here to kiss and to swear on; and this book which ye have given me to kiss, says, 'Kiss the Son,' and the Son says, in this book, 'Swear not at all'; and so says also the Apostle James. I say as the book says, yet ye imprison me. How chance ye do not imprison the book for saying so? How comes it that the book is at liberty among you which bids me not to swear, and yet ye imprison me for doing as the book bids me?'"

George Fox remained in prison on this occasion, until released by King Charles, through the influence of one of his attendants, named Marsh, who knew the innocence of the prisoner. He was subsequently imprisoned by the same snare, as were many other Friends. The uncompromising firmness with which they maintained their testimony, gradually opened the way for their relief; and during the reign of William the Third, an act was passed which legalized the reception of the affirmation of a Quaker, as equivalent to his oath except in a few cases. The Friends made several efforts to obtain this Act before they succeeded. Application was made to Parliament in 1693, 1694, and 1695. The following paragraph from the petition of the Meeting for Sufferings, in 1695, shows some of the inconveniences to which Friends were exposed:—

"For this cause of not swearing, we have been exposed to great suffering and inconveniences in our persons and estates, by tedious imprisonments, and disabled from receiving our due debts, or defending our just titles and properties; not suffered to give evidence in courts of judicature, at common or civil law, nor to answer in chancery or exchequer, prove wills and testaments, or take administrations, or to proceed in our trades at the custom-house, or be admitted to our lands, or trusted in our duties and services and courts-leet or courts-baron;—but great advantage is taken against us, because we so fear an oath, as that we dare not swear; for which cause also our children and young men are not allowed their freedoms in cities and corporations, when they have faithfully served out their apprenticeships; nor admitted to give our voices in elections of magistrates and parliament members in divers places, though known to have right thereto as freeholders."

A bill granting the proposed relief was passed by the House of Commons—but in the House of Lords was opposed by some of the bishops, who endeavored to defeat its object by introducing into the form of affirmation expressions such as—"I call God to record upon my soul," etc., which would make it an oath in another form. But the temporal peers were friendly, and the Government favorable to toleration; so that the bill was finally passed, with an affirmation in this form: "I, A. B., do declare in the presence of Almighty God, the witness of the truth of what I say," etc.

This act was to continue in force for a definite period; but in 1715 it was made perpetual.

The terms of the affirmation were uneasy to

many Friends, who thought the reference to the presence of God approached too near to the nature of an oath; and in 1721 an amendment was obtained, which was relieving to many tender consciences. By this amendment, the form of the affirmation was changed so as to read "I, A. B., do solemnly, sincerely and truly declare and affirm," etc. This reasonable relief was opposed by some of the clergy, their old persecutors. The Archbishop of York presented a petition in opposition, signed by a few of the clergy about London. The *animus* of those wolves in sheep clothing, may be inferred from the following paragraph in their petition:

"That which chiefly moves your petitioners to apply to your lordships, is their serious concern, lest the minds of good men should be agrieved and wounded, and the enemies of Christianity triumph, when they shall see such concessions made by a Christian legislature, to a set of men who renounce the Divine institution of Christ—particularly that by which the faithful are initiated into his religion, and denominated Christians; and who cannot, on this account, according to the uniform judgment and practice of the Catholic Church, be deemed worthy of that sacred name."

We have no doubt that the refusal of Friends to take oaths, is justified, not only by the commands of Christ, but also by the practical effect of the opposite practice; which many enlightened men have seen to be injurious. Buckle, one of these (vol. I, p. 259), says:—

"In England, even the boy at college, is forced to swear about matters which he cannot understand, and which far riper minds are unable to master. If he afterwards goes into Parliament, he must again swear about his religion; and at nearly every stage of political life, he must take fresh oaths; the solemnity of which is often strangely contrasted with the trivial functions to which they are the prelude. A solemn abjuration of the Deity being thus made at every turn, it has happened, as might have been expected, that oaths enjoined as a matter of course have at length degenerated into a matter of form. What is lightly taken is easily broken. And the best observers of English society are all agreed on this, that the perjury habitually practised in England, and of which government is the immediate creator, is so general, that it has become a source of national corruption."

Archbishop Whately says: "If oaths were abolished—leaving the penalties for false witness unaltered—I am convinced that on the whole, testimony would be more trustworthy than it is."

J. W.

(To be continued.)

A child's faith is the simplest and sincere faith. It is the pattern for the believer of an age. A little boy five years old, who had been told of his Father's loving watch over him, and had not yet been taught to question it, was about leaving his home with the nurse on a summer afternoon, when his mother saw the signs of an approaching thunder-storm. Having a very decided dread of lightning herself, the mother said to her boy, "If it begins to lighten, you must hurry home." Looking up at his mother with a child's trust, and seeing in her face an anxious look, the little fellow said cheerily, "Why, mamma, if God wants me, he will be struck by lightning, that will be all right. That mother felt that she had learned a lesson of trust from her child; and she hoped that he would not learn a lesson of distrust from her."

FOR "THE FRIEND."

What are the Needs of the Society of Friends on true Christian progress and Gospel Ministry.

(Concluded from page 318.)

In this day of great freedom of intercourse between all orthodox Christian denominations, Friends have thought that they are all coming nearer us, especially on the doctrine of the immediate guidance of the Holy Spirit. Are they? or have we, who by nature are of the same lump, with the same leaven as they—remained with them in the same measure of intellectual faith and knowledge? We cannot lead others beyond our own measure of spiritual attainment. It is one thing to give to faith and doctrine the full assent of our intellectual reason: to my mind, it is another thing to be made actual possessors of and possessed by the Holy Spirit. We cannot be led and guided in our attitude to God as worshippers, by any other spirit than that which actuates our every-day life and being. We may lend the mind to listen to a sermon, or to prepare and deliver some thoughts of what we have read about God; yet, as soon as we are through our engagement, the mind returns to its own state; the spirit is unchanged; like begets like. First make the tree good, then the fruit will be good also—for the tree is known by its fruit.

The serpent infused first the desire, by a single act of faith, to become "as gods," knowing "good and evil." This doctrine of faith, apart from works, was thus inculcated by the serpent's subtlety in the Garden of Eden; and oh, how many victims are foiled by it through all orthodox denominations! Friends, are we free?—This temptation requires no open disbelief in God; nay, it demands faith in God. "Ye shall be as gods;"—the sober, intellectual reasoning faculty laying hold on imaginary facts, how has it slain its thousands!

Inspiration springs from two spirits—the one stirs up the vain imagination, excites passion, and leads out into transgression under the fairest colors of a belief in God and zeal for the truth; but, not being itself subject to the Divine law, by little and little, leads away from it, into yet greater confusion and darkness. But the true inspiration is not a mere hand of faith; it is a life of work that worketh in us both to will and to do, of God's own good pleasure; for true faith is the substance of things hoped-for," &c. "My Father worketh hitherto, and I work." We grow in grace in proportion as we, with our own free will, enter into actual co-operation with the effectual working of that one Spirit that worketh the one and the same thing in all, according to the measure of grace given. If we dwell in and under this grace or true light, its inspiration becomes the true cross to the aspiring spirit of faith, apart from work. The need of our Society is to "come down" unto this root of life, unto soberness—"be sober, be vigilant, for your adversary, the devil, as a roaring lion, seeketh whom he may devour."—Ahaz he devoured.

If there is any subject in life that needs sober thought, it is the consideration of our soul's eternal salvation. Excitement is in nothing more sure to defeat the real object in view, because, "this is the life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." "To know," is life; but the acquisition of this knowledge is inseparable from "life." Although life is invisible—yet not *unfelt*. We must learn by submission, in soberness, to judge what spirit it be, that works up our feelings. Excitement and stupidity are

alike foreign to true spiritual religion. It is sober work to keep the eye of the mind single to God—not only in the solemn assemblies for Divine worship. The spirit that is used to wander and have its freedom out of meeting, will not be likely to be gathered to much profit in the hour of worship. We are what we are irrespective of places.

"The Society of Friends have been stirred up and stripped; we have been turned and overturned; but where is the fruit? We have "favored seasons," and rejoice,—but in the dry seasons can we patiently abide the continuation of the dispensation of judgments and burning? We see in part, and know in part, and are judged and consumed in part, as we are able to bear. "I will not destroy all the inhabitants of the land at once," &c., but as death passes over the fallen nature, spiritual life arises in sanctified victory. In your patience, ye shall win your souls, but to "win" and possess a thing requires, first, work to obtain it; second, pruning and care to maintain it. Except the wheat sown fall into the ground and die, it abides alone—for there is a death to pass over each part—and then there is a continuation of the pure life, bringing us down unto the states and conditions of others; and there is a baptism unto the dead state of others. Here fruit-bearing begins. When the true life arises in us, it touches the true Seed in others. Now, as intellect touches intellect, and reproduces only its own, so the true life must necessarily reproduce itself; for when Zion travails, she brings forth children. It is true that the judgment must begin at the house of God; but if it begins at us, where shall the sinner and ungodly appear? Judgment must go forth against all that is not of the Lamb's nature—for "every plant which my heavenly Father has not planted, shall be rooted up."

A Costly Thing.—A gentleman was walking in Regent Park, London, and he met a man whose only home was the poor-house. He had come to take the air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated where you are?"

The old man said he was eighty years of age.

"Had you any trade before you became peniless?"

"Yes; I was a carpenter."

"Did you use intoxicating drink?"

"No; O no! I only took my beer; never any thing stronger; nothing but my beer."

"How much did your beer come to a day?"

"O, sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose, sixty years."

The gentleman had taken out his note-book, and he continued figuring with his pencil, while he went on talking with the man.

"Now, let me tell you," he said, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself." And the gentleman demonstrated that the money at sixpence a day, for sixty years, expended in beer, would, if it had been placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week, for support.

"See how much a gallon of whiskey costs," said the judge, after trying a case. "One gallon of whiskey made two murders: it made two wives widows and eight children orphans."—*Richard Newton.*

FOR "THE FRIEND."

The First Crossing of Greenland.

The interior of Greenland is covered with an unbroken sheet of snow and ice, into which many excursions had been made from both the East and West shores, but no one in historic times had ever completely crossed it, until the enterprise was successfully accomplished in 1888 by a Norwegian, Fridtjof Nansen. The account of his adventures has recently been translated into English and published.

He was accustomed to the use of the Norwegian snow-shoes (ski) from the age of 4 years, and became one of the most accomplished athletes in this respect in Norway. This accomplishment he found of great service. He devoted his time largely to the study of Zoology, and in order to investigate animal life in the Arctic regions, he went in 1882 on a five months' cruise in the Norwegian sealer "Viking," to the seas between Spitzbergen and Greenland. The vessel was caught in the ice on the east coast of Greenland, about 66° 50' North, and remained fast about 3 weeks. During this time, the plan of his expedition was gradually evolved in Nansen's mind.

His final success was largely due to the care with which his preparations were made. The company consisted of six persons, all of them skilful in the use of the snow-shoes, and in the period of life, when the system has the greatest amount of vigor and endurance. They must carry with them provision for a journey of from one to two months, clothing and shelter from wind and storm, cooking apparatus and fuel. All of these they had to drag on sledges—so the question of weight was one most carefully studied. The sledges were five in number and about 9 feet 6 inches long by 20 inches broad. No nails nor pegs were used, but all the joints were lashed, which made them more elastic under shocks and strains. To utilize these as boats in passing over the ice, where the circumstances permitted, they carried some bamboo poles as masts, to which when so used were fastened the floor of their tent, and two tarpaulins as sails. An indispensable part of the baggage was two sleeping bags made of reindeer skin, each large enough to contain 3 persons. Into these they would slide at night, and drawing down the flap which covered the opening, found they could sleep with comparative comfort, even when the thermometer stood at -50°.

The fuel was alcohol, which gives a large amount of heat in proportion to its weight, and the cooking apparatus, a copper vessel with an alcohol lamp below. The food was dried meat (pemmican), butter, dried bread, &c. Chocolate and pea soup were much valued additions. The estimated rations of all kinds were about 2½ pounds a day.

The testimony of Nansen as to the use of stimulants is interesting:—

"My experience, however, leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, to tobacco and alcoholic drinks on the other. It must be a sound principle at all times that one should live in as natural and simple a way as possible, and especially must this be the case when the life is a life of severe exertion in an extremely cold climate. The idea that one gains by stimulating body and mind by artificial means betrays in my opinion not only ignorance of the simplest physiological laws, but also a want of experience, or perhaps a want of capacity to learn from experience by observation. It seems indeed quite simple and

obvious, that one can get nothing in this life without paying for it in one way or another, and that artificial stimulants, even if they had not the directly injurious effect which they undoubtedly have, can produce nothing but a temporary excitement followed by a corresponding reaction. Stimulants of this kind, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next. It may no doubt be advanced that there are occasions when a momentary supply of energy is necessary, but to this I would answer that I cannot imagine such a state of things arising in the course of a protracted sledge expedition, when, on the contrary, as regular and steady work as possible is generally the main thing to be aimed at.

"To many all this will no doubt appear so plain and obvious that it is scarcely necessary for me to touch upon the subject. But at the same time it must be remembered that even in recent years Arctic expeditions have set out from home with large supplies not only of tobacco, but of such fatal stimulants as alcoholic drinks. For the most characteristic example of this tendency one need only turn to the list of drinkables taken by the second German Polar Expedition on the two ships 'Germania' and 'Hansa.' It is sad, indeed, when a wrong principle of this kind leads to such terrible consequences as it did in the Greely Expedition, the last great tragedy in the history of Arctic Exploration. When one reads, for instance, how the plucky Sergeant Rice, famished, frozen, and tired to death, imagines he can save himself by a dose of rum, to which he has even added ammonia, the very worst thing he could have hit upon, and then dies shortly afterwards in the arms of his friend Frederick, who is meanwhile stripping himself of his own clothes, down to his very shirt, in his attempts to thaw his comrade's stiffening limbs, one cannot but be moved to the very heart at the thought of so much energy, courage, and noble self-sacrifice being thus uselessly thrown away. The melancholy debauches which the men on this expedition were guilty of when driven to excess by their inhospitable surroundings, and the continual imminence of death and destruction, I will not touch upon. Besides reducing the power of endurance and exercising a directly injurious influence by lowering the temperature of the body and weakening the activity of the digestive organs, alcohol also destroys energy and lessens the spirit of enterprise, and this not least when men, like those under Greely, are perishing of starvation and exhaustion."

"Though tobacco is less destructive than alcohol, still, whether it is smoked or chewed, it has an extremely harmful effect upon men who are engaged in severe physical exertion, and not least so when the supply of food is not abundant. Tobacco has not only an injurious influence upon the digestion, but it lessens the strength of the body, and reduces nervous power, capacity for endurance, and tenacity of purpose. With regard to the complete prohibition of tobacco in Arctic works, there is one circumstance to be borne in mind which has not to be considered in connection with spirits, as habitual hard drinkers are scarcely likely to take part in these expeditions; the circumstance that most men are so accustomed to its use that they will keenly feel the want of it. For this reason it would

probably be advisable not to make the change too sudden, but to limit the use by degrees, and at the same time, perhaps, not to take excessive smokers and chewers of tobacco upon such expeditions at all.

"Among us, four were smokers, Ravna and I being the exceptions, but our supply of tobacco was but small. During the crossing only one pipe was allowed on Sundays and other specially solemn occasions."

(To be continued.)

FOR "THE FRIEND."

IN THE SHADOW.

We reach, dear Lord, our hands to thee
As blind-men, groping might;
Praying that thou, thro' mist and doubt,
Wilt bring us to the light.

Keep thou our steps and lead us on,
We will not ask to see;
Content to tread the darkest path
So that it lead to thee.

A. G.

FOR "THE FRIEND."

IN TIME OF TROUBLE.

Shall I make me a smile
For the weary while
That my heart is sorely aching,—
That none may know
Through what depths I go,
While I wait for the late day-breaking?

That smiling light,
As false as bright,
May not gild my sorrow wholly;
And the late sunrise,
To the eastern skies,
Be climbing just as slowly.

Still, I would not pain
With grievings vain,
The tender sisters and brothers;
Nor my heart lay bare
To the pitiless stare,
And the mocking words of the others.

I would stand in my place,
With tranquil face
And hands for labor ready,
As one whose faith,
For life or death,
Is an anchor sure and steady.

Neither feigning me gay,
Nor mourning away,
Though the heart be bitterly aching,—
I would patiently wait,
Through the trial great,
Till the longed-for dawn is breaking.

M. G.

SELECTED.

THE QUAKERESS BRIDE.

BY E. C. KENNEY.

Oh not in the halls of the noble and proud,
Where fashion assembles her glittering crowd,
Where all is in beauty and splendor arrayed,
Were the nuptials performed of the meek Quaker maid.

'Twas not in the temple, those rites which she took,
By the altar, the mitre-crowned bishop, and book,
Where oft in her jewels doth stand the fair bride,
To whisper those vows, which through life, shall abide.

The building was humble, yet sacred to Him,
Before whom the pomp of religion is dim,
Whose presence is not to the temple confined,
But dwells with the contrite and lowly of mind.

'Twas there all unveiled save by modesty stood,
The Quakeress Bride in her pure satin hood,
Her charms unadorned by the garland or gem,
Yet fair as a lily just plucked from its stem.

A tear glistened bright in her dark shaded eye,
And her bosom half uttered a tremulous sigh,
As the hand she had pledged was confidently given,
And the low murmured accents recorded in Heaven.

I have stood at the bridal where wealth spread th
board,
When the sparkling red wine in rich goblets wa
poured,
When the priest, in his surplice, from ritual read,
When the solemn response was impressively said.

I have seen the fond father in his thin locks of gray,
Give the pride of his heart to the bridegroom away,
While the tears thickly coursed o'er his deep furrowe
cheek
As he bowed the assent, which his lips might no
speak.

But mid all this array of the costlier scene,
Naught seemed to my eye so sincere in its mien,
No language so fully the heart to resign,
As the Quakeress bride's "Until death I am thine."

FOR "THE FRIEND."

"Shall not the Judge of all the Earth do Right?"

We read in the Book of Genesis that whe
Abraham stood before the Lord in the case o
pleading for sinners, he said: "Wilt thou als
destroy the righteous with the wicked?" Whi
it is admitted that without controversy, great
the mystery of godliness; we have only to r
spond to the ways of omnipotence and say, Goo
is the word of the Lord in whatsoever is by Him
decreed.

Responses, however good, are not all tha
is required of man to effect reconciliation be
tween man and his Maker. Jesus said, "M
Father worketh hitherto, and I work." So lon
as wrong and outrage abound in the world o
mankind—so long as reform is needed prepar
tory to a better state of things, so long will i
struments of righteousness be required to com
plete the Lord's purposes in the earth. Fath
Abraham was employed in pleading for th
Sodomites to that extent as proved that "He
God that will be sought unto." Again an
again did importuning prevail with God, prov
ing that with Him is mercy and forgiveness.
What more heart-thrilling verdict can be re
dered at the close of communion between th
righteous man and his God? "I will not destro
the city for ten's sake." "Behold therefore th
goodness and severity of God: on them whic
fell, severity; but toward thee, goodness; if th
continue in his goodness, otherwise thou als
shalt be cut off." Romans xi. chap. Should n
the righteous of the present day ponder well th
paths of their feet, and lay the matter to hear
regarding *influence*—potent as it is, both fo
good or for evil. The fervent, effectual praye
of the righteous availeth much."

"Prayer is the breath of God in man
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame."

Heavenly blessings rest not alone on voc
utterances. Would that Christians of the prese
day had more confidence in secret silent praye
and less in wordy prayers oft repeated, as if th
Gracious Ear of the Infinite had become dull
hearing. P. R. G.

PROVIDENCE, Fourth Mo. 14th, 1891.

The Playhouse a School of Iniquity.—The fir
Christians rejected the stage entirely. A Chr
tian, renouncing the pomps and vanity of th
wicked world, and yet frequenting the pla
house, was with them a solecism. The affus
of the Holy Spirit, during the first three ce
turies, never admitted these amusements at a
The profession of the dramatic art, and the p
fession of Christianity, were held to be abs
lutely inconsistent with each other.—*Milne
Church History.*

Peculiarities of Friends.

THEIR OBJECTIONS TO CONGREGATIONAL SINGING.

If we consider singing in a meeting for worship simply as a form of utterance, the only reason or excuse for its practice we can give is, that it is pleasanter to the ears than ordinary speech, and affords greater delight to the senses; but such a reason, if it stood alone, could hardly be maintained outside of a concert hall. In such a case it is the tune that is preferred, and not the song to which it is sung. The element of praise does not necessarily enter into it, and may never have been intended. It matters not where the singing may take place. It may be at home, for the entertainment of friends, or it may be in the church choir, as a part of a religious service. The question then arises, Is it right to sing sacred songs merely for our own gratification, or for the gratification of our friends? for this is what it resolves itself into, when we consider it by itself, and not as an act of devotion or praise. The vocal exercise of itself, however pleasant it may be, and however perfectly it may be executed, notwithstanding the form of words used, cannot be regarded as a religious performance. "The Lord taketh no pleasure in the legs of a man," nor does He delight himself in man's vocal powers. Then, is it right to exercise these powers in singing sacred songs, when no sacred feeling accompanies the exercise? Is it right, for instance, for men to take into their lips the words of David, as expressed in the 23rd or 42nd Psalms, and sing them merely for the pleasure which the singing of them affords? I make a distinction between reading and singing. It cannot be said that it is as appropriate to sing such psalms as to read them. We read for the sake of the sense of the language used; we may sing merely for the sake of the tune. What we style elocution is more closely allied to singing in this respect—that it may be practised merely as an exercise; but then it is an exercise in what is unquestionably a good and useful accomplishment, namely, reading aloud, which is more than can be admitted without qualification in the case of singing. Still, it is questionable if the reading of Scripture aloud, merely as an exercise in elocution, is in every respect a commendable practice. To read the Bible irreverently, is not commendable, and to read it as an exercise in elocution, without respect to what is written, is not reverent.

There must, therefore, be something more than, or other than, the music to make singing an acceptable religious service; and it may be that singing, and instrumental music also, are neither of them aids to religious service at all, but rather hindrances. It is certain that singing is no necessary part of religious service;—that is, singing considered not as the natural expression of the feelings of the heart, but as the trained expression of the lips. Given the condition of soul of which a song of praise is the natural expression, and it would be wrong to restrain it. But how would it be expressed? Surely it would be in no degree dependent on the knowledge of the artificial tune. If, however, we take what is regarded as congregational praise in religious assemblies, it mainly, if not altogether, depends on the congregation's knowledge of the tune; and in some cases, where a trained choir is employed, the singing of praise is commonly done by proxy, by those whose only qualification is that they know the tunes and can sing them. The question is seldom

asked, Does the song express the spiritual feelings of the congregation, or are their hearts attuned to sing it? Instead of this, the question is, Do they know the tune? Have they heard or sung it before—and can they repeat it again in the prescribed form? If they cannot do this, then they cannot sing the hymn. The tune is the principal thing, and all their praise depends on the knowledge of it. To their minds, it would appear that, without an artificial tune, there could be no song and no praise. In such a case, praise could never be natural and spontaneous, but would ever depend on the knowledge of a song, the words and tune of which had been composed and learned beforehand.—*The British Friend*.

"BEING made a partaker of the great privilege enjoyed by those who are of the flock of Christ in being enabled to distinguish between the voice of the Good Shepherd and that of the stranger, he was earnestly desirous that obedience should keep pace with knowledge. He waited patiently upon the Lord for instruction in his various steppings, and being brought into a state of deep humility and prostration of spirit, he was made sensible that the only path in which he could walk with safety, was that of self-denial. Much mental conflict was at this season his portion; but peace was only to be obtained by an entire surrender of the will; and in conformity with what he believed to be required of him, he adopted the plain dress. He once recounted to a friend, in lively terms, the trial it was to him to put on a different hat to that which he had been accustomed to wear; especially as in going to meeting at Woodhouse, he generally met a number of his former gay acquaintances, whom he crossed on the way to their place of worship, which he had himself previously been in the practice of attending. In this instance, it was hard to appear openly as a fool before men; he thought if his natural life might have been accepted as a substitute, he would gladly have laid it down; but this was not the thing required. He diligently examined his heart, and believed he clearly saw his Master's will in the requisition; and that it was a discipline designed to bring him into a state of childlike obedience and dependence. In great distress he cried unto the Lord for help; and a passage of Scripture was powerfully applied to his mind, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." His resolution was immediately taken; he put on the hat, and with his mind stayed upon the Lord, set out to join his Friends at meeting. His difficulties vanished, sweet peace was his covering, and he was enabled experimentally to know the fulfilment of that declaration, "greater is He that is in you, than he that is the world."—*Extract from D. Wheeler's Journal*.

Theatres.—From the day on which theatres were re-opened [on the accession of Charles II.] they became seminaries of vice; and the evil propagated itself. The profligacy of the representations soon drove away sober people. The frivolous and dissolute, who remained, required every year stronger and stronger stimulants. Thus the artists corrupted the spectators, and the spectators the artists.—*Macaulay's England*.

THE strait gate is the only entrance of religion; the narrow way is a continual course.

FOR "THE FRIEND."

Spring Time.

Every season of the year furnishes materials for the interested observation of the lover of nature; but the awakening of animal and vegetable life which accompanies the return of warmer weather, after the cold of winter has passed away, is peculiarly pleasing.

In the early part of the Fourth Month, a mild day tempted the writer to saunter forth. A wasp, awakened from its winter sleep, was slowly and apparently aimlessly flying about in the sunshine. It was probably destined to be the parent of a numerous colony during the coming summer; for in the wasp family the males die off during the winter, and the few females that survive found the communities that we find during warm weather.

Some of the birds that migrate southward in the fall of the year had returned northward—sparrows were flitting about among the bushes, and the robins were running about in the grass hunting the earthworms on which they feed, and whose presence was indicated by the numerous little heaps of their casts found at the orifice of their holes. A blue bird displayed its beautiful plumage, and the red-winged black-bird was to be seen in the meadows. A longer walk and closer observation would probably have shown others of our feathered visitors.

The grass had begun to grow, and in many of the yards of our village the pretty little white stars of the common chickweed (*Stellaria media*) were opened by the hundred. In a sandy field near by the attention was drawn by the little shad blossom (*Draba verna*) with its small cluster of radical leaves, from the centre of which the slender flowering stems arise, crowned with the white flowers.

On the side of the lane were two varieties of bulb-bearing plants, the common garlic, and the ten o'clock. These were not yet in bloom, but their leaves had grown to the height of several inches.

One of the best known of the bulbs is the common onion. They may be regarded as subterranean buds, covered with a succession of scales, which are undeveloped leaves, in whose thickened bases a supply of nutriment has been stored. Small bulbs are often produced in the layers or leaves of the larger ones, and thus a continuance and increase of the species is provided for, even where there are no seeds matured by the plant. On digging up a bunch of the garlic, I found a closely matted mass of bulbs, and among them numerous very small ones, some of which had not yet developed leaves.

Bulbous plants are peculiarly adapted to hot and dry countries. After flowering, the leaves of many of them soon wither, and the living plant, as Gray says, "is reduced to a globular or other form of least surface; and this is protected by outer coats of dead and dry scales, as well as by its subterranean situation,"—thus adapting it to endure a season of drought. "Such plants mainly belong to countries which have a long hot season, during which little or no rain falls, when their stalks and foliage above, and their roots beneath being early cut off by drought, the plants rest securely in their compact bulbs, filled with nourishment, and retain their moisture with great tenacity, until the rainy season returns. Then they shoot forth leaves and flowers with wonderful rapidity, and what was perhaps a desert of arid sand becomes green with foliage and gay with blossoms, almost in a day."

Well might the Psalmist, after enumerating many of the arrangements of Providence in the phenomena of Nature, exclaim—"O Lord! how manifold are thy works. In wisdom hast thou made them all." J. W.

Something Short of Real Quakerism.—It is an apostasy from original Quakerism, its doctrines and testimonies; it is the substitution of a modified and popular religion, for that which was revealed from heaven to our first Friends; it is a departure from the faith once delivered to the saints, that has weakened us as a Society and dimmed our spiritual vision, and which, too, has given countenance to that lower standard of Christian simplicity and practical godliness which prevails. If we lower the principle, if we obscure the Light, if we reject the influence, if we sully the purity, if we abridge the strictness of the requisitions of the Divine law as committed to us, there will remain no ascending power in the soul, no stirring spirit, no quickening aspiration after perfection, no stretching forward after that holiness to which the coveted attainment of "walking in the fear of the Lord, and in the comfort of the Holy Ghost," is promised. It is in vain to expect that the practice will rise higher than the principle which inspires it; and that the habits will be superior to the motives which govern them.

In conclusion, is there not ground for serious apprehension, lest the worldliness and lukewarmness of too many among us, have led to a removal of "the ancient landmarks which our fathers have set," to breaking a hedge which proved such a safeguard to them, and whereupon it is declared, "a serpent shall bite" those who do so; and to the general lapsed condition which compromise after compromise with the world's spirit have painfully brought us. Is not what is needed, "Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Prayer for the Outpouring of the Holy Ghost.—If we desire a real revival of religion in the Church at large, or a distinct and influential increase of spiritual feeling and power in our own hearts, they are to be sought and obtained by the outpouring of the Holy Ghost; and this can only be expected by earnest, faithful, persevering application of soul to Him, in whom are hid all the treasures of wisdom and knowledge. Thanks be to the overruling Holy One, this truth, through power from on high, is once again reviving; and men will now hear of spiritual influences without ridicule; and of the operations of the Holy Ghost, without prejudice; and of the necessity of being born again, of the Spirit, and renewed by the Spirit, and directed daily and hourly by the good Spirit of our God—without doubting, with Festus of old, the sanity of the speaker, or believing that such vital and blessed truths have their origin in the heated brain of the enthusiast. For this, we desire continually to thank God: for we believe that never is there in any age, a real increase of true religion and practical holiness, without its having been preceded and accompanied by a wide extension of this great truth, and a large outpouring of the spirit of prayer, for these Divine essential spiritual influences.—*Selected.*

Natural History, Science, etc.

Artificial Rubies.—Some French chemists, who have for years been experimenting on the manufacture of rubies, have so far succeeded

that their artificial rubies are large enough to be employed as pivots in watches, and are said not to be inferior to the natural gems in hardness. The process consists in mixing chemical compounds which contain the elements that constitute the ruby, and keeping these heated at a high temperature for several days. The crystals are formed by the interaction of the volatile compounds produced. Six and one-half pound of rubies have been obtained in a single operation.

Evading the Duty on Eggs.—The *Tombstone Prospector* mentions the scheme of a man who wishes to escape paying the duty imposed on imported eggs. He proposes placing a long building so that half shall be in Mexico and the other half in the United States. In the Mexican half he will feed his fowls on the cheap grains of Mexico, and compel them to lay their eggs on the part that is on United States ground.

Tin Mines in California.—In San Bernardino County, California, there are found some rich lodes of tin in the Temescal range of mountains. These lodes vary in width from one to sixty feet, and run for long distances. The ore is said to be much richer in the metal than the tin mines of Cornwall, England.

A Convincing Demonstration.—Prisoners confined in the Marion (Ind.) jail, attached hose to a natural gas pipe, and projected a flame against the inner side of the outer wall; and, heating the stone red-hot, cold water was applied; and huge slices were peeled off until the wall was breached. Then they reported progress to the sheriff. "None of them wanted to escape, and they explained that the mischief was done to show the authorities how easily one could be planned."

London's Fur Auction.—People who have never attended the big mid-winter fur auction in London, can have no idea of its magnitude. Buyers from all parts of the world—America, China, Australia, Russia, everywhere,—come there to bid for furs, and stay there until they have secured their stock in trade. The winter just past has been one of the coldest on the Continent of Europe for 50 years, and furs of all sorts have consequently been higher in price than for many a season. In the last sale, 900 silver-fox skins were sold; 2700 cross fox; 3400 blue fox; 1600 white fox, and 56,000 from the common red fox.

Flight of Beetles.—A despatch from Green Castle, Indiana, says that one evening a loud, roaring sound was heard, and heavy black clouds were observed passing rapidly over the city. Upon close observation, it was found that the clouds were composed of millions of bugs, about one inch in size. They passed from the west to the east, and the noise of their combined wings made as much sound as an express train at full speed. Several were captured, and are said to be of the "June bug" variety.

A Tame Butterfly.—That such long-lived butterflies as tortoise-shells and peacocks can be tamed, I can myself testify (writes A. H. Waters), and an account of one of the former, I kept alive one winter when I was a boy, and in delicate health, will be found in a little pamphlet I have published on "The Mental Endowments of the Lower Animals." I had it alive for many months, and it did not become torpid in the cold weather, as I kept it in a vivarium in the house. I was accustomed to letting it out every day, and feeding it with sugared water from the tip of my finger; and it would often

fly on my finger if I held it out when it had sugar on, evidently knowing where to look for it. That insects can be tamed, I have convinced myself by experiments extending over several years. I have kept the large ground beetle (*Carabi*), in confinement, and, as they are comparatively long-lived, have easily succeeded in taming them. They would eat a piece of scrap meat from off a stick, and would come to the stick, even if it had no meat, plainly expecting to find some.

Heart-Beats.—"Will you be good enough to feel my pulse, as I stand here?" said Dr. B. V. Richardson to a man who was singing the praises of the "ruddy bumper." The man did so. "Count it carefully. What does it say?" "Your pulse says seventy-four."

He then sat down and asked the man to count it again.

He did so and said: "Your pulse has gone down to seventy."

The doctor then lay down on the lounge and said: "Will you take it again?"

"Why, it is only sixty-four! What an extraordinary thing," was the response.

The doctor then said: "When you lie down at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because in lying down, the heart is doing ten strokes less a minute. Multiply that by sixty, and you are six hundred; multiply it by eight hours, and within a fraction it is five thousand strokes different, and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of life during the night. When I lie down at night without alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow that rest, for the influence of alcohol increases the number of strokes, and instead of getting the rest, you put on something like fifteen thousand extra strokes, and the result is you rise up very seedy and unfit for the next day's work, until you have taken a little more of the ruddy bumper."

The housewife may draw valuable conclusions from the figures of the doctor. There are a great many domestic tasks that can be done as well sitting down as standing up, especially if there is a chair high enough to bring the worker up or down to the level of her work-table. One can iron, rub out clothes, wash dishes, roll out pastry, almost as fast and quietly as well sitting as standing, and six pulse-beats saved every hour are worth saving. The sink should be in or contiguous to every kitchen lounge, where the house-mother may lie down at intervals and rest. By such care of one's vitality, a great deal more may be accomplished even by the infirm and feeble, than can otherwise be done. It is no sign of laziness to save one's strength in order that one may do more.—*Christian Advocate.*

Items.

Opium Traffic.—The *London Friend* of Four Months, gives some particulars of the horrible sacrifice of some of the people of Madagascar by the native governors. Although educated at one of the missionary colleges and a nominal Christian, this man had grievously oppressed the people of the village which he ruled. After an unsuccessful effort to obtain redress from the chief government, a deputation of about 200 men, women and children, waited on the governor and asked him to give them back their rice-fields and cattle. He bade them begone; and, as he refused them

mission to re-enter the town, they encamped on a neighboring hill. Here they were attacked by a band of soldiers, and about 70 of them were murdered. These poor people were heathens.

The Friend pointedly inquires, "What estimate of Christ can these heathen derive from such an avowed disciple? What idea can they form of the wisdom and righteousness of a government that could send such a man to rule over them? It then applies this lesson to the conduct of the English nation in fostering the opium traffic; and says: England is almost exclusively responsible for the introduction of the opium plague into China, India and Burmah, for its enormous increase, and continually extending ravages. The miserable sufferers and the slain may be counted not by a few cores, but by millions."

Distribution of Books.—Mary P. Hack reports in the *London Friend*, the distribution of 302 volumes and 268 pamphlets and tracts, during the year 1890, by what is termed the Foreign and Colonial Book Fund.

The Holy Comforter.—It is a sign of the change in doctrinal perspective that has been taking place in the Protestant churches, that the committee appointed to report to the next Presbyterian Assembly is understood to recommend the addition of a chapter on the Holy Spirit. And this proposal is hailed with general satisfaction even by those who have been decided opponents of any revision which would subtract a statement or add even a qualifying word to the existing chapters. It seems to be generally admitted that the Spirit and his work hold a place in Christian theology which was not so well recognized in the seventeenth century as it now is. The fear of those who regard our age as one of mere theological decay and negation should be abated by this discovery, that in this most practical branch of theology the disposition is not to diminish, but to increase, affirmation. Here the old formula is found inadequate to the new realization of fact, not by excess, but by defect. The great controversy over Justification which began with the Reformation had fixed men's minds so entirely on that aspect of human redemption, that Sanctification fell short of getting due measure. Books like the "Imitation of Christ"—as Dr. Chalmers complained—were depreciated as not bearing on the one recognized theme of practical theology. Thus the Church failed to derive from the fulness of the Bible revelation what God had placed there for her edification, and Christian character was left one-sided and defective in most cases.—*S. S. Times.*

THE FRIEND.

FIFTH MONTH 9, 1891.

[At the suggestion of a Friend in New England, we reprint the following editorial, published in *THE FRIEND* in 1877. The sentiments it contains are probably as much needed to be upheld now as they were in former years;—for Christ's cross remains to be the divinely appointed way to Christ's crown.]

The remark is not unfrequently made by some who appear desirous to have all the distinguishing features of Quakerism removed from our religious Society, that all that is wanted is for men to be Christians. In one sense this may be true; but in another it is far from being correct. All sincere disciples of Christ should acknowledge Him as their common Master, and one another as brethren. But men may be Christians who have but little knowledge of the doctrines of the Gospel, and in whom the Life which is the light of men, has so partially illuminated the understanding, that the errors arising from education and association have not been discerned; nor they been brought to see

and forsake much that is inconsistent with the simplicity and purity of undefiled religion, but which they may always have considered essentially connected with its requirements.

The discoveries of Divine truth are often very gradual, and their application to conduct and worship may be but dimly perceived or not deeply felt, even where there is an honest desire to do right;—the saying of Christ to his disciples, when personally with them, being applicable to many sincere Christians in the present day, "I have yet many things to say unto you, but ye cannot bear them now."

It is one of the blessed characteristics of the Gospel of Christ, and a striking evidence of its Divine origin, that it meets the necessities of men of all classes and in all conditions of life. Wherever it is so accepted and obeyed, as to be known as the power of God unto salvation, its effects are always of the same character, notwithstanding the great dissimilarity in the mental development in the outward circumstances, or the religious profession of its votaries. That is the fruits of the Spirit, so far as they are matured, are always love, joy, peace, long-suffering, goodness, faith, meekness, temperance. But as in individuals there is great difference in spiritual knowledge and religious experience, in some being developed slowly and feebly, in others more rapidly, more clearly and more perfectly; thus yielding sometimes thirty, sometimes sixty, and sometimes an hundred fold; so it is in bodies of Christian professors organized for the support and propagation of their respective understanding of the truths of the Gospel, as set forth in the "creeds" they have adopted. The "creeds" of all the Christian denominations may embrace the great fundamental doctrines of Christianity, while the societies themselves differ widely in the interpretation and practical application of those doctrines, both as to individual duty and modes of worship. However, Divine charity will dictate in the hearts of the members of these several divisions of the visible Church, love towards all others who love the Lord Jesus in sincerity, it does not call upon them to sacrifice their conscientious convictions of what the religion they profess enjoins, in order to conform to the principles and practices of others, or to harmonize one with another, however they may recognize the Christianity in each.

Friends have always stood pre-eminent in the belief of the inspiring instruction and guidance of the Holy Spirit, in every man, and in the necessity of obedience to its secret revelations, in order to obtain that knowledge of the true God and Jesus Christ whom He has sent, which is life eternal, to ascertain his holy will concerning individual duty, and to be made partakers of the salvation purchased by Christ, on the terms which He has laid down. It is in accordance with this doctrine and faithfulness thereto, that they have been constrained to reject the many forms and ceremonies, the will-worship, and man-made ministry of most other professors, and to bear testimony against many things by others deemed harmless, if not praiseworthy. Hence, some other professors have questioned their claim to be called Christians, on account of what they designate their peculiarities; while worldlings have despised and derided them.

The position in the visible Church occupied by Friends, is an advanced one, and the banner given them to display because of the Truth, may not be struck or lowered, to meet or accommodate the views and practices of those—Christians though they may be—who have not yet seen so distinctly into the spirituality

and strict requirements of the religion of Christ, as to be willing to give up all conformity to the spirit of the world, and discard the rites and ordinances that have been introduced into the "Church" in the will and by the contrivance of men. Those who do so, not only injure their own religious condition and standing, but they betray the cause of Him who has been pleased to raise up the Society for his own purposes.

Samuel Fothergill thus expresses himself:—"The testimony given to us as a people, in various branches, hath been a stone of stumbling and rock of offence to many, who have wished for our crown, *without our cross*; and have overlooked or despised the peculiarity of our testimony; or rather the *Lord's* testimony through us. The language, fashions and customs of the world, though by many deemed indifferent, *are not so to us*; but they are a part of the growth of that lofty Lebanon, which the day of the Lord is to come upon, as well as on the cedars; and when that day comes, it will burn as an oven with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us *by the baptism of Christ*, which is the right door of entrance, have found it to be their duty to *attend to these testimonies*, not from invitation, but from a conviction of *their propriety*. We might have many preachers break in upon us, were we at liberty to admit them upon the bottom of general speculative truth, without their coming to the unity of the Spirit."

SUMMARY OF EVENTS.

UNITED STATES.—The Presidential party continues to receive a warm welcome at the various places where they stop. They are now in California.

In seeking to get full and trustworthy information, which will enable him to deal intelligently with the seal fishery controversy, Secretary Foster has selected J. Stanley Brown as a special agent to proceed to the Pribilof Islands, and there make an examination of the condition of affairs and report to him.

The Collector of Customs at New York has been authorized by the Treasury Department to order the release on the expected arrival there of a shipment of Italian Queen bees, sent through the mails from Italy to a citizen of Iowa, upon the payment of a fine equal to the duty thereon. Under the old law they were exempt from duty, but under the law of 1890 must pay a duty of 20 per cent. ad valorem.

A despatch from Pierre, South Dakota, says that the white settlers who have taken lands west of the river in the vicinity of Fort Pierre and along Bad River, are up in arms. George W. McKean, special allotting agent for the Indian Department, is engaged in his work and allowing Indians to locate lands anywhere without regard to claims taken by white settlers. In this way many new and valuable pieces of property, upon which are improvements worth thousands of dollars, are being allotted to Indian children.

Judge Perkins, on the 4th inst., in his charge to the grand jury of Kenton County, Kentucky, in the cases of the Covington pool sellers, said that under a recent decision of the Court of Appeals the selling of pools on races was not gambling. He also said that pool rooms were indictable for nuisance, but that a nuisance under the law must be continuous and, he therefore said that the arresting of pool sellers for each pool sold was not according to law.

The Board of Aldermen in Cambridge, Massachusetts, on the 1st instant, refused to renew the druggists' liquor licenses. Cambridge is now a prohibition city.

A tunnel is to be built under the Detroit River, from Detroit to Windsor, on the Canadian shore. It will be 8000 feet long, and will have openings at each end of 1000 feet. When finished there will be two tracks for railroad trains.

Dr. Joseph Leidy, the eminent naturalist, died in this city on the 30th ultimo, in his 68th year.

A tornado struck the town of Paducah, Kentucky, on Seventh-day evening, the 2nd instant, and either destroyed or badly damaged about one hundred buildings. Several persons were hurt, but no one was killed.

There were 451 deaths reported in this city last week, 227 males and 224 females: the whole number

being 17 less than the previous week, and 84 more than the corresponding week a year ago. Of the foregoing 59 died of pneumonia; 57 of consumption; 30 of diseases of the heart; 26 of typhoid fever; 21 of apoplexy; 20 of old age; 14 of marasmus; 14 of debility; 13 of inflammation of the brain; 12 of convulsions; 12 of paralysis; 11 of cancer; 11 of scarlet fever and 10 of diphtheria.

Markets, &c.—U. S. 4½'s, reg. 101; coupon, 102; 4's, 121½; currency 6's, 112 a 122.

COTTON was quiet and unchanged. Sales on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$22.50 a \$23.50; spring bran, as to quality, \$21.50 a \$22.25.

FLOUR.—Western and Pennsylvania super, \$3.90 a \$4.25; Western and Pennsylvania extras, \$4.25 a \$4.50; No. 2 winter family, \$4.60 a \$4.90; Pennsylvania, roller process, \$5.00 a \$5.40; Western winter, clear, \$5.00 a \$5.25; Western winter, straight, \$5.25 a \$5.50; winter patent, \$5.50 a \$5.85; Minnesota, clear, \$4.90 a \$5.25; Minnesota, straight, \$5.25 a \$5.65; Minnesota patent, \$5.75 a \$6.25. Rye flour was quiet but firm, at \$4.90 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.20 a \$1.21.

No. 2 mixed corn, 77 a 78 cts.

No. 2 white oats, 62 a 62½ cts.

BEEF CATTLE.—Extra, 6½ cts.; good, 6¼ a 6½ cts.; medium, 5¾ a 6 cts.; fair, 5½ a 5¾ cts.; common, 5 a 5½ cts.; fat cows, 3 a 4½ cts.

SHEEP AND LAMBS.—Wool sheep, 5 a 7 cts.; wool lambs, 6 a 8 cts.; clipped sheep, 4 a 6 cts.; clipped lambs, 5 a 7 cts.; spring lambs, \$4 a \$6.50 per head.

HOGS.—Good Western, and 7½ a 7¾ cts.; common Western, 7¼ a 7¾ cts.

FOREIGN.—In the House of Commons, on the evening of Fourth Month 20th, Ellis, of Nottinghamshire, moved to reduce the number of taverns and to give local authorities larger control of licenses. An amendment to this motion was made, providing "that publicans be compensated," and carried by a vote of 182 to 111.

At Ashton-under-Lyne, a manufacturing town in the County of Lancaster, the influenza epidemic is spreading so rapidly that business in all branches is seriously interrupted. Hundreds of the men and women employed in the factories there are confined to their beds, suffering from the epidemic, which is of a severe type, and a number of deaths have resulted from it.

Much apprehension was felt in various parts of Europe on account of the labor demonstrations that it was known would be made on "May-day," the 1st instant. In many places these troubles were quelled or averted by the military, who were prepared for the emergency. There were riots in several towns in Italy and France, and at Fourmies, in the latter country, where the soldiers were stoned, and returned the assault by firing on the mob. The result was, that eight men, six women, and several children were killed, and 90 persons wounded, some fatally.

After a second ballot, Prince Bismark has been elected to the Reichsrath, by a small majority over his Socialist competitor.

Eight hundred Jewish families have been ordered to quit Kieff at once. The daily expulsions from Moscow are from 100 to 150. Many are emigrating from Odessa, and the city of Bremen is crowded with these poor people who are expecting to be taken to Brazil, free.

The *Pall Mall Gazette* gives great prominence to a scheme which is said to have been drafted in order to transport Hebrews from Poland and from the southeast of Europe, to an immense tract of uninhabited land in Australia or Brazil. Baron Hirsch is credited with having originated this idea, and he is said to have had a long conference in Paris with a number of most able advisers in charitable matters. The Baron, according to the report, then decided to give \$15,000,000 himself, with which to start the project.

A despatch from Rome, dated Fourth Month 28th, says: "A representative of the New York Associated Press had an interview with a prominent dignitary of the Roman Catholic Church, regarding the forthcoming encyclical letter of Pope Leo XIII on the social question. This gentleman is especially well qualified to give an opinion on the subject. He not only holds a high ecclesiastical rank, but gave the Pope much assistance in drawing up the long-expected document." In answer to the query, "What is the supreme inspiration of the document?" he replies: "To put Catholicism, doctrinally and intellectually, at the head of the social movement. Leo XIII is convinced that the democracy of America, imported under other forms, will be the mould by which the future society and politics of Europe will be fashioned. The democracy, the people, will become the preponderating power, and the Papacy should con-

stitute herself the guide of this ideal and this new social development."

The widow of F. St. C. Grimwood, late British Political Agent at Manipur, who was murdered when Chief Commissioner James W. Quinton and the other British officials lost their lives, has arrived in Calcutta. According to her account of the Manipur massacre, the whole disaster was entirely due to the rashness of Chief Commissioner Quinton, in refusing to listen to sensible advice, which was given him in regard to the negotiations being conducted with the native Chiefs, concerning the deposition of the Maharajah. She adds, that the British have little right to complain of the Sennaputty's treachery, inasmuch as the Sennaputty (second brother of the deposed Maharajah, and Commander in Chief of the Manipuri forces), was invited by Chief Commissioner Quinton to attend the Durbar, with the direct intention of taking him unawares and placing him under arrest without the bloodshed which would, it was supposed, have resulted from an attempt to openly arrest that chieftain. The Sennaputty in some way or other became suspicious of Quinton's intentions, and, consequently, did not appear at the Durbar. But the wily Manipuri, on the other hand, so well planned a checkmate movement, that instead of allowing the British Commissioner to capture him, he, the Sennaputty, arrested Quinton and his staff, and, it would seem, by previous reports received afterwards, allowed the Manipuris to wreak bloody vengeance upon his captives.

San Salvador and Honduras have arranged a treaty of neutrality between the two countries. The treaty provides that in case difficulties arise between San Salvador and Honduras, they will be subjected to arbitration, and in the event of a war between either of the powers and another power, each of the countries named will admit the other's products free of duty. The object of San Salvador in effecting this treaty is, it is said, to isolate Guatemala in the event of a war between these two countries.

NOTICES.

CORRECTION.—In Bermuda Letters, on page 315, for third of Seventh Month, read for third of *this* month. On page 316, for over which we *flew* in our boat, read over which we *float* in our boat.

In the notice of the death of Clara, wife of J. J. Morris, in No. 40, read *Iowa* in place of *Indiana*.

WANTED.—A young woman (teacher) desires a position of some kind, from Seventh Month 1st, to Ninth Month 1st. Salary no object.

Address "E" Office of THE FRIEND.

WANTED.—An experienced teacher for Principal in Friends' Boarding School, Hickory Grove, Iowa. To enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa, or Abigail B. Mott, West Branch, Cedar Co., Iowa.

DIED, at Medford, N. J., on the 4th of Second Month, 1891, ANNA S., wife of J. Newbold Reeve, in the 66th year of her age, a beloved member of Upper Evesham Monthly Meeting of Friends.

—, at his home in Stockdale, Ontario, Canada, on the 25th of Third Mo. 1891, TOWNSEND GARRATT, a consistent member and elder of Cold Creek Monthly Meeting of Friends. His funeral took place on his 81st birth day. His relatives, friends and neighbors feel that they have sustained a great loss in his removal, and the poor have lost a friend indeed. His funeral was attended by a large concourse of people, and although not in a Friends' neighborhood, a solemn, impressive silence prevailed and a covering to be felt rested over the meeting, and a solemn appeal was made to the living to prepare to meet their God. It may truly be said of this dear Friend, he was a father in Israel. He bore his protracted illness with resignation and patience, willing to wait the Lord's own time for his release. "Mark the perfect man and behold the upright, for the end of that man is peace." He leaves an aged widow to mourn his loss, with whom he lived 61 years in harmony and love; thus fulfilling the marriage covenant "faithful even unto death."

—, at the residence of her son-in-law, Stephen Cronkite, in Pickering, Ont., on the 29th of Third Month, 1891, RACHEL BETTS, widow of Robert Betts. She was born in the year 1807, in the Co. Leeds, Ontario, Canada, and removed with her parents to Pickering, Ont., when in her 12th year. In 1825 she mar-

ried Robert Betts, and for nearly 60 years resided the home where she died. She always remained firm Friend, and was a faithful attender of meetings when her health would admit. She was an invalid for many months, and bore her sufferings with Christian fortitude and with patience and meekness. She can be truthfully said of her, "Blessed are the meek, for they shall inherit the earth." She lived to a *good old age*, being 84 years. She was not only of a meek and quiet spirit, but was truly a peace-maker; may she receive the blessing bestowed upon them: Blessings are the peace-makers for they shall be called the children of God. The meeting at her funeral was largely attended, considering the bad state of the roads, a very solemn covering rested over us at the interment, and some impressive words were uttered relative to preparation for the final change that awaits all.

—, at her home near Shannonville, Ont., Canada, Third Mo. 29th, 1891, SOPHIA COOK, aged 72 years, 6 months and 12 days. She was the beloved wife of Richard Cook, of Tyendinaga. Eight daughters and one son with their honored father stood around an open grave when a loved mother was laid in the dust to return to the earth as it was, but the spirit of God who gave it. Last winter their daughters and husbands that lived within a distance of 25 or 30 miles, felt drawn to spend a few hours with them the First Month of the present year, and with so well thought of gifts, came to visit those loved ones the 58th anniversary of their marriage, taking them wholly by surprise, and the time spent with the dear aged father and mother was one of love and harmony all being present but three of the children. It proved a memorable season, and left a savor of life behind that cast a ray of sunshine on the pathway of the loved ones that lingered with the dear mother even to the hour of death; the father said his heart was so full that he felt like weeping tears of joy. How precious when children honor and respect their parents, thus fulfilling the Divine command, "Honor thy father: mother that thy days may be long in the land which the Lord thy God giveth thee." This dear Friend was a consistent member of Cold Creek Monthly Meeting of Friends, held at Thurlow, Ontario. For great many years she had not been able to attend meetings very often, as she was very feeble much of the time, and was living some twelve miles from home. Her children speak of her as one who had deep spiritual travail of soul, not only for herself but for the children God had given her. May her supplication on their behalf be answered. A large concourse of neighbors and friends met at a meeting house near by, and a Friends' Meeting was held wherein a covering was felt to rest over the congregation; and the words were spoken, "Let me die in the death of the righteous and my last end be like his." It may very truly be said of her, "She hath done well she could."

—, on the 4th of Fourth Month, 1891, GEORGE M. HAVERSTICK, in the 87th year of his age, a member of Chester Monthly Meeting of Friends, New Jersey.

—, on the 24th of Fourth Mo., 1891, DR. CHARLES BEESON, in the 64th year of his age. He left his home on the morning of his death to see one of his sons, three miles away; on his return he passed a friend, greeted him kindly, and only went a short distance where he was soon found in an unconscious state, and died before reaching his home. This dear Friend was a firm believer in the doctrines and principles of the Society of Friends; he was sound in judgment and discreet in his expressions, yet bold in defence of the truth. He was of a cheerful disposition and by his kind words encouraged many to faithfulness. His loving interest in the ministry often caused him to speak to those engaged in that service; he was ever ready to lend a helping hand in time of need. In all his dealings with men he was scrupulously honest, endeavoring to do to others as he would have them to do to himself. He has left a wife and large family of children to mourn his loss, as well as many friends within and without the Society of which he was a member. "Your fathers they are not, and the prophets do not live forever," was quoted at his funeral, and it was deemed a solemn time to many.

—, at her residence in this city, on the 9th of Fourth Month last, ABAGAIL WRIGHT, widow of Richard Wright, in her 84th year, a member of the Monthly Meeting of Friends of Philadelphia.

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John Conran.

(Continued from page 322.)

Fourth Month 25th, 1811.—I left home to attend the Yearly Meeting in Dublin. In this meeting we had the company of Henry Hull from North America. I had a suffering time, mostly in silence, especially in the meetings for discipline, which to me were heavy. I returned home after the Meeting.

In the Eleventh Month, I accompanied Ann Burgess from Leicester round the Lough. We held public meetings in the following places to good satisfaction, viz: Newtown, Donaghadee, Belfast, Antrim, Grange, Ballinacree, Colerain, and Moyallen.

Twelfth Month 1st.—The Quarterly Meeting in Lurgan, which was large and attended by S. G. and Ann Burgess, both of whom I thought were much favored, being well qualified to open the principles to those who are without. The meeting for discipline was conducted in harmony, and the select meeting again re-instated, which had been laid aside for about twelve years.

John Conran to Ann Burgess.

Twelfth Month 14th, 1811.

Dear Friend:—Thou art serving a good Master, and I believe with faithful dedication, be thou faithful unto death as well as unto life, that thou mayst inherit the crown of life. The apostle says he was in deaths oft, a state of deep humiliation necessary for the Lord's favored servants to experience; this is the preparation of the heart which is not of man, it is of the Lord, because here we can cast down every crown and high imagination of ourselves; and the baptism sometimes is so deep that we scarcely dare look up to Heaven only to say, "Have mercy on me, I am a sinner." Although we are buried with Him, yet when thus tried, remember, my dear friend, for thy consolation, the precious life which at times we do much rejoice in is safe, being hid with Him in God, the sure hiding place and refuge of the just and righteous of all ages. Though I write these things to thee, they are I believe thy own already; yet in these baptisms our faith is tried to a hair's breadth, but out of the mouths of two or three witnesses the word is established.

J. C.

John Conran to James Abell, (under deep trials.)
DUBLIN, Fifth Month 1st, 1812.

Dear Friend:—I remember the saying of a dear friend, Thomas Scattergood, under a holy influence, to me when under deep suffering, "Satan hath desired to have thee to sift thee as wheat, but I have prayed for thee that thy faith fail not;" and his holy prayer proved availing, even to this very day, enabling to speak well of the Lord's name, because his mercy endureth, and will endure from one generation to another. I nearly sympathize with thee, my dear friend, in thy present suffering state, but not as Job's friends, in a similar trying dispensation, with presumption; no my dear friend, but under a full persuasion that thy trials are in unutterable wisdom, to purify and to bring thee to a more full acknowledgment of the depths of his counsel—that thou hadst known Him like Job, in an unspotted life and conversation, and brought praise to his Truth. Yet here is not to be our rest, but to obtain a further knowledge of Him, in which every other consideration may be abased, and we bow ourselves before Him in dust and ashes, that He alone may be confessed, and his name (power) be exalted in us and over all, blessed for ever! I salute thee, my dear friend, in the fresh feeling of that love which I believe flows at this time from the Fountain that will never be drawn dry, though flowing from generation to generation, at which the Lord's flock have at all times been made to drink, and of which the flocks of the stranger cannot partake. And may He who dwelt in the bush and it was not consumed, dwell in thee, and thou in Him, so that the arrows of the archers may be blunted and turned aside, and the Lord may have the acknowledgment of praise, is the sincere desire of thy affectionate brother,

JOHN CONRAN.

To John Conran.

Esteemed Friend:—May the protecting Arm of Divine Power shield thee through the yet remaining conflicts, that thou may know a safe landing in the haven of an eternal rest! Thy love has been great to the Beloved of souls, manifested by thy attachment to his cause on the earth, which thou hast espoused and adhered unto in a day of shaking, when many were blown away, and have mingled with the chaff that floats in the air! What a favor in the part of the county thou lives in! Oh! that thou mayst know the Ancient of days to be with thee now when old age is making its ravages, that thou mayst be the encourager of the younger branches of the family whom the Head of the Church may bring forth into usefulness. My spirit was united to some of those, for whose establishment in the Truth I have desired, that the walls of our Zion, which have been marred, may be completely restored and built up, that there may be rendered unto the Lord of Hosts the glory that is due. Then will He restore unto Israel judges as at the first, and counsellors as in the beginning! In the fellowship of the Gospel I conclude, remaining thy friend, HENRY HULL.

Fifth Month, 1812.—I attended the Yearly Meeting in Dublin, which was large, and at times favored with a living spring of Gospel ministry, to the edifying and comfort of the living part of the family. The meetings of business were also favored with the calming influence of Divine Power, so as to cause the waves to be still, which were at times distressing, occasioned by three appeals from the province of Munster, which has been cause of exercise to some there for several years past, and occasioned a breach of love among them. The state of that province coming weightily before the meeting at this time, a visit to it was appointed, and my name was set down for that service with five others, to meet at Limerick Quarterly Meeting in the Seventh Month, and to proceed further as Truth may open the way.

In the Seventh Month, I left home to attend the Quarterly Meeting at Limerick, the several sittings of which proved to me seasons of deep suffering, and I found no relief in them till the last sitting, which was closed, when I requested a pause might be made, after which I laid down my burden, and [expressed] the exercise I had passed through, which was deep suffering; the occasion of it I dare not conjecture, fearing to be found in the seat of judgment, but referred the judgment to each, to examine themselves, how far they had contributed to this distress which was now felt to cover the minds of the living amongst us. The meeting closed in a painful manner to me, feeling little or no relief. Next day in the meeting for worship, I had an open time to the youth, of whom there was a large number present, and the meeting ended comfortably. I then went to Mountmellick, and remained there nearly two weeks, attending the meetings in course, which felt to me to be low and exercising seasons, very little ability afforded to minister till the day I left it, when I was concerned in the week-day meeting, to express my sense of sundry states—some, in whom the precious seed of God's kingdom was covered with the clods of the earth, which prevented its growth—in others, the briars and thorns choked it—whilst some were soaring aloft, above the simplicity of Truth, and entering into airy speculations concerning those things which can only be known by the revelation of the Father; it was by this revelation that Abraham saw Christ's day, and was glad, and the prophets saw it and foretold it; some were called to come down from the above state of self-exaltation, by Him who is willing to enter in, and abide with them, if they will but obey his call. I left this place not altogether relieved from the burden I had to bear, being sensible how hard it is for the voice of the servant to be effectually heard by those who have not submitted themselves to the voice which has spoken, and is speaking from heaven.

Twelfth Month 1st, 1813.—Many are and have been the trials and tribulations I have had to pass through, both in my public and private capacity. My afflictions are great, and I seem often left comfortless, and at seasons ready to conclude that I would no more speak in the

name of the Lord, and have oftentimes gone to meeting with that resolution; but when the word of life has sprung up in my heart, I could not refrain, and words would almost burst from my lips; and though no condemnation would follow, yet constant poverty of spirit would be my covering, and mortifying recollections of my past life would impress my mind, and sink me into great abasement of soul, therein acknowledging my unworthiness and unfitness to take the great and holy name of my God in my lips: but to this state I submit, and bear it patiently, as I am made sensible it is truly my desert.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 322.)

The word *tithes* is derived from the Anglo-Saxon *teothia*—a tenth. Among the Jews the tenth part of the produce of the land and flocks was set apart for the support of the Levites, whose duty it was to perform the sacrifices and other rites prescribed by the law of Moses. When the conquered country of Canaan was divided among the tribes of Israel, the tribe of Levi received no share of the land, but in place of it the others were required to give them the tithe or tenth part of its produce.

Many traces of the custom of paying tithes to the priests are found among the nations of antiquity. The ancient Phœnicians and Carthaginians sent tithes annually to the Tyrian Hercules; the southern Arabians paid a tenth part of the fragrant gums they collected for incense, to the priests, in honor of their god Sabis; and Abraham gave a tenth of his spoils to Melchizedek, priest of Salem, as mentioned in Gen. xiv: 20.

The Society of Friends have always believed that the whole system of tithes has no place in the Christian Church, because our Saviour, by his coming, fulfilled the old Mosaic law, and put an end to the Jewish priesthood and to the tithes which were to support it. It is one of the glories of the Gospel dispensation, that every man has access to the Father, through Christ (the only High Priest of our profession), without the intervention or mediation of any human being,—for we live in the days foretold by the prophet, when the Lord would write his will on the hearts of men, and there should be no need to teach each other, for all should know the Lord.

There is a strong natural tendency in the human heart to devolve upon others the performance of religious worship, and to rest on the fallacious hope that in some way we may be spiritually benefited by these performances. This is the origin of the distinction between clergy and laity. According to the teachings of Christ and his apostles, all his disciples are to be priests to God, and to offer up spiritual worship to Him. But as this duty gradually came to be considered as the office of a separate class, the practice of paying them naturally followed.

The early Church tithes were voluntary offerings, and these were not made obligatory until the Council of Tours, in 567. Charlemagne, at a later period, formally established the practice in his dominions. The introduction of tithes into England dates about the close of the eighth century.

Friends regarded tithes as one of the corruptions that had been introduced into the Church, and spoke of them as "That abominable and crying oppression by which the Beast chiefly maintains his false prophets." Their aversion

to the system was strengthened by the manifest injustice of their being called upon to pay men for preaching who never preached to them, and whom they unceremoniously designated as "hirelings:" men who cared more for the fleeces than for the flock.

Gough, in his History of the Quakers, enumerates several cases of much cruelty on the part of the prosecutor and of hardship to the poor sufferers;—indeed, so widespread were the sufferings of Friends in those early days on this account, that a reference to them is a very common incident in the lives of those early witnesses to the Truth.

In 1655, Leonard Cole, for refusing to pay tithes, suffered six weeks imprisonment at Reading, and soon after his discharge, for a demand of 5s., had a horse taken from him, worth £4.

In 1657, Edward Beeden and William Beasley, for demands of tithes less than 20s. each, were sent to jail and detained there above seventeen months. During their imprisonment, the prosecutor took away three cows from the former and six from the latter of them.

In 1658, one William Vincent, for a demand of only 4-pence for tithes, was imprisoned in Northampton jail, at the suit of a priest, where he was kept above a year.

In Huntingdonshire, a priest prosecuted for tithes in the Ecclesiastical Court, a poor widow, named Elizabeth Gray, about 80 years of age, and so infirm that she could scarce go out of her house; yet the prosecutor was so hard-hearted as to apply to the justices to send her to prison, she being certified by the Ecclesiastical Court as contumacious. But the justices refused in regard of her age, remarking that she was an object fitter for her grave than a prison. The priest being disappointed of his design against this ancient woman, prosecuted her son on the same claim of tithes, and endeavored to have him sent to prison, but he was discharged on the ground that he was only a servant to his mother.

Friends were very careful to preserve clear records of their sufferings; and made frequent use of these in their pleading with those in authority, and with the public at large;—indeed, their unwearied labors in this direction, we believe had much influence in gradually effecting a change in the popular estimation of the rights of conscience, and the iniquity of those persecuting laws and practices which had long existed without scarcely a question being raised as to their propriety.

Edward Burrough, in his tract entitled "*A Measure of the Times*," quotes the descriptions given by Peter, Jude and John, in ancient times of the false prophets, who should bring in damnable heresies; through covetousness should make merchandize of the people; and should follow the ways of Balaam, who loved the wages of unrighteousness, &c. He shows that the generation of teachers, which then ruled in Great Britain, had the characters pointed out by the apostles of old. They filled the world with damnable heresies—as holding forth—that sprinkling infants with water is baptism into the faith of Christ; that a steeple-house is the Church; and that singing David's experiences in the world, among wicked people, in rhyme and metre, is singing to the praise of God.—They deny the Light of the Lord Jesus Christ, given to every man, to be the only Teacher, and the only guide of man; and they that do deny the Light of Christ, with which every man that cometh into the world is lighted, to be sufficient to lead to Christ, and to the kingdom of

God, they deny the Lord that bought them. Their hearts are exercised with covetous practices; for they make poor people that have but ten eggs give them one, and that can hardly get any fuel for the fire, pay them a penny for the smoke; with many other such exceeding covetous practices—as suing men 200 miles, answer for three shillings, claimed by them for tithes.

George Fox, in an epistle to the churches, tells the priests, that "they have destroyed many families, taken away their cattle, their horses, their goods, even their household goods, destroyed many poor men, even whole families, taking their whole estates from them whom you do no work for."

The case of Oliver Atherton, gives a good illustration of the care exercised by Friends to bear an open testimony to the world. He, with three other Friends, had been confined in prison for nearly 2½ years, for tithes, at the suit of the Countess of Derby. The prison was a cold, unwholesome place, and Oliver's health failed, that there seemed little hope of his recovery, unless he might be removed from it. Wherefore, application was made to the countess in a letter, which set forth the reasons, why they declined to pay tithes:—because, if they did, they should deny Christ came in the flesh, who, by his coming had put an end to the tithes, and the priesthood, to which they had been given. But she refused to have compassion upon him, and he died in prison.

The Friends, as they carried the body from prison to the place of burial, stuck up papers upon the crosses of the towns through which they passed, with this inscription:—

"This is Oliver Atherton, of Ormskirk parish, persecuted to death by the Countess of Derby for good conscience towards God and Christ, because he could not give her tithes, &c."

J. W.

(To be continued.)

Worth of Knowledge.—A philosopher stepped on board a boat to cross a stream; on the passage he inquired of the ferryman if he understood astronomy. The man looked astonished. "Astronomy?" No, sir: never heard of it before." The philosopher replied: "I am very sorry, for one quarter of your life is gone." A few minutes after he asked the ferryman, "Do you know anything of mathematics?" The boatman smiled, and replied, "No." "Well, then," said the philosopher, "another quarter of your life is gone." A third question was asked the ferryman: "Do you understand arithmetic?" "Oh no, no; never heard of such thing." "Well, my friend, then another quarter of your life is gone."

Just at this moment, the boat ran on a rock. The ferryman jumped up, pulled off his coat, and asked the philosopher "Sir, can you swim?" "No," said the philosopher. "Well, then," said the ferryman, "your whole life is gone for the boat is going to the bottom."

MANY men aspire after sublime sciences, and are very industrious in refined inquiries concerning the nature and origin of Jesus Christ; but to what purpose is all our knowledge, unless Christ be found and brought forth in our hearts, and unless we believe that He, and only He, can deliver us from that obstacle, which would separate us eternally from God, I mean of sin.—Selected.

FOR "THE FRIEND."

The First Crossing of Greenland.

(Concluded from page 324.)

The Norwegian ski, on which this journey as made, are long narrow strips of wood about eight feet long and three or four inches wide, tightly curved upwards in front. There is at the centre a loop of leather to receive the toe, and a band which passes around the heel of the toe. In travelling the skilaber does not lift the boards, but propels them forward by alternate strokes from the hips and thighs. When the snow is in good condition 8 or 9 miles can be traversed in an hour.

Nansen and his company obtained passage to Greenland, where, it had been arranged, one of the Norwegian vessels engaged in the seal fishery was to call for them and convey them to the east coast of Greenland. The pursuit of the bladder-nose seal is a comparatively recent industry, having been inaugurated in 1876. During the first eight years about 500,000 were captured, besides large numbers that were killed and lost. The seal are found on the drift ice, which lies in a broad belt along the East coast of Greenland. The sealing vessels, when they discover seal on the ice, push their strongly built vessels in among the floes; and when they have reached a favorable position, send out their boats with hunting parties. The skins and blubber are all that are taken, the flesh being left on the ice to feed the sea-birds. Of latter years the fishery has been less productive than formerly; partly perhaps because the number of the animals is less than it was; and partly because the hunted seal have learned to desert the loose floes on the outer edge of the belt, and to rear their young on the more compact and accessible ice fields nearer the coast.

The vessel which brought them from Iceland, conveyed them to the inner edge of the icebelt, from 10 to 12 miles from the land, and there the adventurous party transferred themselves and their baggage to two small boats, and bidding farewell to civilization, pushed off for the shore. Many days however elapsed before they reached this wished-for destination. They soon became entangled in the ice and were rapidly swept southward by the ocean current which descends along the eastern line of the American continent. Selecting a solid thick floe of clear blue ice, which seemed stronger than the others, they encamped on its surface with their boats and belongings. The drift of the current finally brought them near to the land, although at a more southerly point than they had desired, and they reached the shore in their boats. Nansen says, that on landing, "we were just like children; and a bit of moss, a stalk of grass, to say nothing of a flower, drew out a whole rush of feelings. The Lapps ran straight up the mountain side, and for a long while we saw nothing more of them. As I rested on a stone, delighting in the view, and the mere fact of existence, I heard something come singing through the air and stop in the neighborhood of my hand. It was a good, well-known old tune it sang, and I looked down at once. It was a gnat, a real gnat, and presently others joined it. I let them sit quietly biting, and took pleasure in their attack. They gave me, these dear creatures, sensible proof that I was on land, as they sat there and sucked themselves full and red. The familiar twitter of a snow-bunting was another cheering evidence of life."

After enjoying a good dinner, in which were included several of the few delicacies the party had carried with them, they set off northward

toward the spot which had been selected as the one from which to attempt the ascent to the inland ice. On their way they fell in with an encampment of heathen Esquimo, who received them hospitably—but with whom the interchange of ideas was mainly by the aid of signs. A voyage of twelve days brought them to the end of their coast journey—it was a work of much difficulty to climb the steep ascent, which brought them to the level of the upper ice. Greenland is a high mountainous country, the height in the centre, where Nansen crossed is about 9000 feet. But except near the coast, the valleys are filled up and the mountains covered with snow and ice, the accumulation of many centuries. Near the coast this is intersected, as is common in glaciers with deep crevices called *crevasses*, which are dangerous pitfalls to the unwary traveller. After overcoming the first great rise, our party found a more gradual ascent, which continued for many days journey, till they reached a wide expanse of almost horizontal snow, the central plateau of Greenland. Their progress was generally slow, for the sleds would not slide easily over the loose snow, so that heavy pulling was required to move them. The manner of life of the travellers is thus described:

"The evenings in the tent, when all the party were seated round on their clothes-bags, after having carefully brushed themselves of snow, in order to bring as little of it as possible inside, were without comparison the bright spots in our existence at this particular time. However hard the day had been, however exhausted we were, and however deadly the cold, all was forgotten as we sat round our cooker, gazing at the faint rays of light which shone from the lamp, and waiting patiently for our supper. Indeed I do not know many hours in my life on which I look back with greater pleasure than these.

"And when the soup, or stew, or whatever the preparation might be, was cooked, when the rations were served round, and the little candle-stump lighted that we might see to eat, then rose our happiness to its zenith, and I am sure all agree with me that life was more than worth living."

"It is not unnatural that food was the axis on which our whole life revolved, and that our ideal of enjoyment was enough to eat in one form or another. It was to fatty food that our fancy especially turned, for, as I have said, our supply of fat was far too short. We were reduced in the end to an absolute famine, and could have looked forward to no greater treat than the full and unrestricted possession of a pound or two of butter, or lard, or something of the kind a piece to work our hungry wills upon. The remnants after the first assault would certainly have been small. Each man had half a pound of butter served out to him a week, and as long as the ration lasted one of our favorite enjoyments was to eat our butter in large lumps, and the tin box in which we kept it once open, it was difficult indeed to put the lid on again. To some of us this enjoyment was of short duration.

"As to our method of cooking I must allow that I have seen food prepared more cleanly. I have already had occasion to point out that we had no superabundance of water. There was therefore nothing to wash the cooking-pot with; nor would such washing have been at all pleasant work if we had had water. So after we had made our pea-soup or stew in the evening, the pot was handed over to be cleaned, as a special grace, by some one who had helped in

the cooking. Balto was generally the lucky man, and his mode of performing the task was by licking and scraping the vessel as clean as tongue and fingers could make it. This was well enough as far as it went, but not very much can be done in this way in a deep, narrow pot, as any one who has tried will allow. The bottom of our cooker was in fact all but inaccessible.

"Next morning chocolate or tea was made in the same vessel, and when after this it was emptied it was not an uncommon sight to see on the bottom a wonderful conglomeration of the remains of soup or stew mixed with half-dissolved lumps of chocolate or obtrusive tea-leaves. On the top of all this the soup was cooked in the evening again.

"At these ways of ours no doubt many a house-keeper will turn up her nose, but I must assure her with all respect that never in the course of her career and with all her cleanliness has she prepared food which gave its consumers such supreme satisfaction as ours did us."

As they approached the western shores of Greenland, they found the ground sloping downwards—and by rigging up temporary sails, were carried rapidly onwards with favorable winds. As the slope became more rapid, the crevasses increased in number and size. After halting one evening, Nansen and two of his companions set out to explore the ice before them and decide on a route to be followed the next day. As they went on they found a pool of water in a fissure in the ice. He says: "After a month of incessant thirst and limited rations, the pleasure of having abundance of drink was indescribable." Soon after this they reached the sea level—a rude boat was constructed out of the bamboo poles and ski runners, with willows for ribs, over which the canvas floor of the tent was stretched. Awkward as it looked, it proved tolerably seaworthy, and in it two of them made their way to the Danish settlement at Godthaab, where the whole party were generously entertained during the winter, and whence they returned to Europe the following summer in one of the Danish vessels.

Paid Pastorates.

The *Presbyterian*, of Philadelphia, publishes an article dwelling on one of the evils attendant on the system of having hired ministers—an evil which appears to be increasing in their branch of the Christian Church—the frequent changes of pastors. It says that some persons place the average Presbyterian settlement at about five years. The article thus describes some of the disadvantages attendant on frequent changes:—

"In the case of the majority of ministers, insecure pastorates are a sore trial and terrible hardship. They are thrown into pecuniary difficulties, and are subjected to the humiliation and expense of candidating, to the criticisms of the public, to vexation in not obtaining due recognition, to mental worry, and to loss of time in finding suitable employment. Meanwhile, a dependent family suffers. The evil is increased by the fact, that vacant churches are hard to please and hypercritical, and imagine that they have the whole church to select from, and usually slaughter half a dozen worthy candidates under the false sentiment that applicants are numerous, and theirs is a "peculiar church," and must have a "peculiar man." The craze for young men and for the novel in style, also operates to the disadvantage of the older and

more spiritually-minded preachers. So months, and sometimes years, pass before many of them receive the sought-for call. And in too many instances they are hardly warm in their nests, before the spirit of discontent and opposition begins to assert itself, and once more they are sent adrift to seek and find new quarters. Thus hundreds spend their ministry, until, tired out with constant change, they give up active ministerial service and eke out a living during the remainder of their days, as best they can, or, broken-hearted, pass prematurely to their grave."

The principles of the Society of Friends, wherever they are lived up to, preserve us from this, as well as other evils, attendant upon the system of hiring preachers, or of attempting to perform Divine worship by proxy.

FOR "THE FRIEND."

Spring Flowers.

The cool weather and frequent rains which had prevailed during the first half of the Fourth month, were succeeded by a warm, dry spell of a week or more, during which vegetation came forward with a rapidity such as has seldom been seen in our part of the country. At the commencement of this growing weather, the trees in general showed only a slight enlargement of their buds, but ere a week had elapsed, the leaves on many of them were developing, the cherry, plum and peach trees had burst into full bloom, the pear trees were covered with white clusters of flowers, and the apple trees had put on their clothing of red and white blossoms, presenting one of the most beautiful objects to be found in this region.

Some short excursions in the neighboring lanes and woods showed that many of our native plants were in flower. On enumerating those I met with before the end of the Fourth Month, I found they amounted to about fifty species. Among these were five or six kinds of violets.

Of our violets the most common species is the common blue, hooded violet (*Viola cucullata*), so named because the lower corners of the heart-shaped leaves are at first rolled up into a kind of hood; one cause of its abundance is its habit of spreading itself by the growth in the latter part of the season of numerous under-ground flowers, which perfect their seed without the risk of being injured or lost which attaches to those elevated into the air on foot-stalks. They are to be found everywhere scattered through the grass or on the roadsides, but are often particularly abundant in spots where grass has not taken possession of the ground. I was especially pleased with one patch, where the shade of a honeylocust had prevented the growth of the grass, and the violet had taken almost full possession of the ground. The hundreds of bright purplish blue flowers presented a beautiful sight.

This species of violet has many varieties, according to the situation in which it grows, in the size and color of its flowers, and in the shape of its leaves. In dry situations to the southward, a form is often seen, which has much smaller leaves, round heart-shaped and lying flat on the ground, while our common form has the leaves upright, lifted into the air on long foot-stalks. In damp woodlands we frequently find a variety called "Hand-leaf" (*Viola palmata*), because the leaf is cleft or pointed into several divisions reminding one of the fingers of the human hand.

A walk along a narrow pathway over some low grounds, brought into view a multitude of delicate white violets mingled with the grass

growing on its side. They were of two kinds, distinguished by the shape of the leaves, but in other respects very similar. One had long, narrow, lance-shaped leaves, whence its name (*Viola lanceolata*;) in the other, the leaves were broader and often a little heart-shaped at base. This was the Primrose-leaved violet (*Viola primulaefolia*).

Leaving the low grounds and ascending a dry knoll, I was delighted to see many of the largest-bloomed and handsomest species of violet which our country produces—the Bird-foot violet (*Viola pedata*), so called because the leaves are cut into narrow divisions like the long toes of a bird. The flowers are about one inch across, of a lilac-purple or blue color. This species is fond of sandy or gravelly soil, and when it finds a favorable spot, is apt to grow in great abundance.

The natural order to which the violet belongs includes between 200 and 300 species, dispersed over nearly all parts of the globe; some of the tropical kinds are shrubby and have regular flowers. The number of violets in the United States is said to be 27—of which Dr. Darlington enumerates 11 as growing in Chester Co., Pa. The roots have emetic properties, and are used medicinally in Brazil and Spanish America.

The species described in this article are all without visible stems—that is the flowers and leaves spring directly from the base of the plant. But we have other kinds in which the leaves and flowers are supported on a common stem. One such I met with in my walk—the *Viola tricolor*, with a delicate bluish-white flower, very different from the gorgeous pansies which have been developed from it by cultivation. This species is a native of Europe, although now it has become widely naturalized in this country.

If the student will examine a flower of the common blue violet, he will find on the outside, close to the end of the stem which supports the flower, five little green leaves. These together form the outer envelope of a flower, and are called the *calyx*. In some flowers they are wanting. Just inside of them are placed five large purple or blue leaves, which form the most showy part of the blossom. These are called petals, and taken together form the *corolla*. If these are carefully removed, the student will find at the centre of the flower five little organs called *stamens*, with orange colored tips, which when ripe emit small grains of pollen of the same color. In the midst of the stamens is a green body called the *pistil*, the top of which has a glutinous surface, to which adheres any grain of pollen that may come in contact with it. When a grain of pollen lights on the top of the pistil, if circumstances are favorable, the cell of which it is composed, begins to grow, absorbing nourishment from the pistil, and lengthens out into a slender tube which penetrates to the germs in the base of the pistil, and in some mysterious way enables them to become perfect seeds.

A similar process takes place in all flowering plants, none of which will perfect their seeds without the presence of the pollen—although in many plants the stamens which produce it are placed on a different part of the plant from that containing the germs, or even on separate plants. In such cases the pollen is conveyed to its destination either by the action of insects visiting from flower to flower, or by the wind or some other external agency.

J. W.

(To be continued.)

THE earth and its fullness are the Lord's.

SELECTED.

AN EVERY-DAY PSALM.

Build up, O Lord, a rampart wall
Along my way:
The heights and depths my heart appall—
Be thou my stay.

Whene'er the road be rough and steep,
And I, footsore,
Over the rocks but slowly creep,
Give strength the more.

When noon shall pour upon my brow
Its burning heat,
Beside the shadowing rock guide thou
My faltering feet.

While walking lonely in the dark,
No hand in mine,
Vouchsafe a star, a heavenly spark,
On me to shine.

When lost amid a tangled wild
Of fear and doubt,
Good Shepherd! seek the erring child
And lead him out.

The fruit of earth's forbidden trees
Let me not taste;
Nor lag, nor lie in bowers of ease,
When I should haste.

If e'er I meet one overborne
Or faint of heart,
May I, instead of careless scorn,
Sweet cheer impart.

Let me not loiter on the edge
Of any sin,
Lest dallying on the slippery ledge
My feet slide in.

Yet, if unheeding they slide,
Thy grace I crave;
Be thou my rescuer and guide—
Lord Jesus, save!

When I come near—all worn and scarred—
Thy mansions blest,
Then, Saviour! let me find unbarred
The gate of rest.

Among the multitudes that throng
The holy place,
Be mine to sing in loving song
Thy sovereign grace.

—Mackeller.

SELECTED.

DO IT.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to give,
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others through the night,
Light it.
—Christian at Work.

Adversity—Prosperity.—As it too often with individuals, so it is with the Church at large. The warm and sunny day draws out theadder. Christians who in a preceding age have been able to rejoice in their poverty and tribulation, and even to be thankful that to them was given not only to believe on Him, but also to suffer, for the sake of Christ, now became anxious only for this world's wealth and its advantages; so that, instead of the holy, self-denying lives of the earlier converts, were to be seen the compromising, sensual habits of the modern worldlings—with the profession and under the title of the followers of the Crucified.—Selecte

[A correspondent from California sends us the two scraps which follow. He says, he was brought up in the Presbyterian faith; but in 1870 was led to believe in the teachings of Friends, by the Lord alone, without having been met with Friends. He adds: "I greatly desire to see Friends' bannuer displayed everywhere, directing the people to the true Teacher within." [Ed.]

FROM DUNDEE COURIER AND ARGUS, SCOTLAND.

Quakers.

Some time ago a well-known theological professor, whose orthodoxy has not always been unquestioned, informed the present writer that, during the course of an interview with the late Cardinal Newman, he was surprised beyond measure to find that that distinguished ecclesiastical dignitary was then lying under the impression that the church of Chalmers, Cunningham and Candlish—the Free Church of Scotland—was a learned or literary society. Now, while it is highly improbable that many of our readers will be found so grossly ignorant of the Church of the Disruption as the learned gentleman just alluded to, it need occasion no surprise should it be found that not a few are but imperfectly informed regarding the principal tenets and peculiarities of the minor or least numerical of modern religious sects. Our object will therefore be in this and the succeeding papers, to point out such with the view, *inter alia*, of showing how many-sided Christian truth is, and of enabling us to appreciate more intelligently the grounds the members of such churches have in keeping themselves ecclesiastically aloof from their fellow Christian brethren.

One of the oldest as well as most interesting of the smaller denominations is that with which we have headed this paper. This denomination, however, it is but fair to state, is not that by which the members themselves wish to be known. They speak of themselves as "Friends," and the body or Church is termed "the Society of Friends." The history of this Society dates as far back as 1646, when a young man named George Fox, who had learned the useful art of making boots and shoes, was brought under the influence of deep religious impressions, and shortly thereafter became what in our own day would be regarded as an evangelist or itinerant preacher. Among his first efforts in evangelizing, which seems to have been in the town of Manchester, it is recorded that the excitement occasioned was so intense that he was apprehended and put in prison as a disturber of the peace. The doctrines which he then advanced were the uselessness of human learning on the part of ministers; that men's opinions ought to be tested by the Holy Spirit, and not by the Holy Scriptures, and that the presence of Christ in the heart of believers superseded as the "inner light" all other lights or guides whatever.

While proclaiming these as his principal tenets of belief, it is said he was also unsparing in his denunciation of vicious practices. It was about the year 1650, or four years after Fox had commenced his fruitful labors, that those who had received good from his ministry began to be known as Quakers. The credit of this appellation, which, at first, like that of Puritan, Methodist, Revivalist, &c., was given as a term of reproach, is assigned to a certain judge of the name of Bennet. It is conjectured that what gave occasion to it was a peculiar agitation in their speech when they deemed themselves under the special inspiration of the Holy Spirit. Fox appears to have received but scant

courtesy from the religious people of his own time, although it is stated that Oliver Cromwell saw nothing in his doctrine to excite apprehension, and that he considered the character of the tradesman preacher to be without reproach.

After two years spent in America, where his views were received by large numbers with marked favor, he returned and resumed his labors in England. His death, in London, is said to have occurred on 13th January, 1691. From his biography, we learn that he was a man of considerable intellectual vigor, who to much moral earnestness and simplicity of purpose, had allied a singularly winning and attractive manner.

Judging from the writings of their most accredited teachers, and from frequent intercourse with leading members of the Society, it appears to us that the "inner light," or light of Christ in man, may be regarded as their fundamental or root doctrine, and to which not a little of their practice may be attributed. Barclay, one of their earliest and most systematic writers, observes in this connection, that God hath communicated to every man a measure of this light, and that by means of it, He exhorts, invites, and strives with every man, in order to save him. He further observes, that as such light, or grace, as it is sometimes called, is not a relic of any good left by Adam's fall, it can in consequence be readily distinguished from the faculties of reason and natural conscience. In applying this doctrine, Friends believe that, as it is the Holy Spirit alone who can qualify individuals for preaching the Gospel, women as well as men may be called to the work of the ministry, and that as such call is the free gift of God, it ought to be freely and voluntarily bestowed. Their dependence on this light forbids them the use of a form of worship; consequently they meet and remain silent until they regard themselves as moved to speak by the Holy Ghost. This doctrine also leads the Friends to reject the ordinances of Baptism and the Lord's Supper, their opinion being that these are spiritual rites, and ought not to be associated with outward symbols. They object to the taking or administering of oaths, believing that these are contrary to the express commands of the Saviour, and they protest against war in all its forms, as opposed to the very spirit and genius of Christianity.

While there is considerable diversity of theological opinion among the Friends, as among all bodies of professing Christians, *Roman Catholics not excepted*, their doctrinal position—otherwise than what has been stated—seems to be little different from what is generally regarded as orthodox; their views generally in regard to the inspiration of the Old and New Testament, the doctrine of the Trinity, the Divinity of Christ, the atonement made by Christ for sin, the resurrection from the dead, and eternal judgment, being such as the Free Church minister of Dingwall—our modern champion of orthodoxy—might, without mental reservation, subscribe to.

With respect to minor matters, such as attendance at balls, theatres, horse-racing, and oratorios, their laws are strictly prohibitive; and no encouragement, so far as known to us, is given to the reading of plays and fashionable romances. They believe that it is unlawful to give or receive titles of honor—hence, in speaking among themselves, they discard Mr. and Miss, &c., and simply use the Christian name. Of this custom, Dr. Thomas Chalmers, on one occasion, humorously complained that it was impossible for him to recognize in Friend Ame-

lia, to whom he had been introduced, a literary acquaintance of thirty years standing. In addressing individuals, they employ the pronouns *thou, thine, thee*, in cases where *you, yours, and you*, are usually employed; but, so far as we can ascertain, this is done grammatically rather than on scriptural reasons. Extravagance in apparel is discountenanced, and the bonnets and hats usually worn seem to be employed not so much as distinguishing badges—as is done by the Salvation Army—but as protests against vanity and display. As it is believed to have a tendency to gratify a vain, proud, and ostentatious mind, bowing or uncovering the head in honor of a fellow creature, is forbidden. Their discipline is maintained by certain meetings, constituted somewhat similar to Presbyterian order, and are designated Preparative, Monthly, Quarterly, and Yearly Meetings—the latter consisting of representative members of the Quarterly Meetings. It is to the Yearly assemblies that legislative power exclusively belongs.

An earnest practical spirit has always characterized this interesting body of Christian believers; and from among them some of the most resolute and self-denying philanthropists the world has yet seen, have been found. It was largely owing to the influence of the Friends—a fact which has probably not yet been sufficiently recognized—that the reproach of slavery was entirely and forever wiped off from the British escutcheon; and if it be the case "that sacrifice is the base and essence of all true society," then to them, as a body, belongs in this respect, no small share of honor. Like the early Christians, they have repeatedly been called, during the course of their history, to suffer the loss of their goods, to be regarded as the pariahs of society, and to endure persecutions and imprisonments. By patient continuance in well-doing, they have, however, so raised themselves in the estimation of the Christian world, that it is no longer a term of reproach among intelligent and right-minded people to belong to their Society, but, on the contrary, one of high honor.

For entire and consistent self-sacrifice in the cause of humanity, what more distinguished names have we in the annals of philanthropy, than those of Fry, Forster, Penn, Gurney, and Bright; and these, with a host of others, like-minded, belonged to the Society of Friends.—To a Church, then, so active in benevolence and earnest in sympathy with all great moral and social reforms, whose members have been distinguished generally by much self-control and refinement of manner, and whose charity and catholicity are proverbial, we trust the day is far distant when their quiet yet effulgent light shall be hid under a bushel, and when their glory shall have become but a matter of history.

X.

A Massacre Prevented.

The *Christian Arbitrator* publishes the following incident, received from the lips of one of the actors, long a resident of California, in her earlier and more lawless days:

"We had been camping out a long time, gold-washing, and had recently been much annoyed by a tribe of Indians in the neighborhood, whereupon the party held a council, and determined to go by night and exterminate the whole of them.

"They had quite concluded upon this, when a fine, stalwart man, the boast of the party, who never turned his back at anything, stood up in the midst of them, and with his finger on his

rifle, inquired if *that* was their determination. Being informed that it was: 'Then,' said he, 'I have to tell you, I was born and raised a "Friend," and I can be no party to such wickedness!' Whereupon the narrator himself jumped up, exclaiming: 'And I was raised a "Friend," too!' They shook hands upon it in the midst of that circle of wild and lawless men, and by their joint protest and determination, prevented the murderous project from being executed."

Overstudy.

In one of the lunatic asylums of our country died not long ago a gentleman who, in his early manhood was one of the most promising teachers, preachers and writers in his denomination. Overwork made of him a hopeless maniac. He was graduated with honor at twenty-one, and began to teach, winning golden opinions both for his personal worth and his brilliant talents.

"Don't study so hard," said he one day to an impecunious student; "you'll injure yourself." And he went on to relate how hard he studied in college, how he went to sleep with his book under his pillow, studying as long as he could keep his eyes open at night, and at it again when he first woke up. One morning when he opened his eyes he found a dozen students around his bed watching him, but without regarding them he seized his book and looked in vain for the lesson he had nearly learned the night before. All trace of it had vanished from his mind, and for twenty-four hours, as he learned afterward, he had been unconscious. It was weeks and months before he recovered entirely from that attack, but he was graduated as he supposed, in perfect health. Excessive intellectual labor and neglect of the laws of health brought on a similar attack twenty years later, from which rest and travel restored him. Again he plunged into study and labor, disregarding the counsels of his physicians, and became in the very noonday of his manhood a hopeless lunatic.

The objects of an education are not only to store the mind with knowledge, to develop the apprehensive and reasoning faculties, to cultivate the taste, but to prepare the student to enter upon adult life with the full harmonious development of the moral, intellectual and physical powers, that he may be able to meet no less in body than in mind the various demands made upon him. The nineteenth century needs giants in body no less than giants in mind, and the student who fancies that by mere mental acquisition he can take his place in the fore-front of great men will find some fellow-student inferior to him in scholarship but superior to him in physical vigor outstripping him in the race.

Most of our institutions of learning are alive to the importance of bodily development, and in gymnasiums and other arrangements for exercise have made full allowance for all demands in this direction. But there is still a large number of parents and teachers whose chief aim is to force the human plants under their care into premature flowering.

A child who dislikes study and shirks mental application is not very likely to be injured by the forcing system, but the boy and girl who take kindly to learning, who are ambitious to stand at the head of their classes, need careful watching both by parent and teacher lest they overdraw their health account, and at the end

of their educational course find themselves bankrupt physically.—*Christian Advocate.*

Seventh Month 24th, 1890.

In the very nature of things, we must expect a sifting time in our Society—"a shaking, not of the earth only;"—and we shall have to learn that it is not by might nor power of man. The Lord will have the glory of his own works in all places of his dominion. I wish the younger men who seem to be hopeful, may be led in their own experience to the only true foundation; and if any are raised up to minister, it may be to what they themselves have *seen and handled and tasted; thus, and thus only* can there be any entrance upon the work by the right door. Our testimony in regard to ministry is as it were on its trial in a peculiar manner. Services are undertaken, I fear greatly, from the promptings of what I may call the missionary spirit, and it requires clear discerning to detect the devices of a spirit that would draw us away, and the same spirit plausibly leads to look up Scripture and arrauge and lay out. It is by degrees these fruits follow each other in this line.

I HAVE been led, more than ever of late, to crave the condition of a little child in the school of Christ, feeling that I should esteem it an unspeakable favor to be instructed even in the first rudiments, if I may only be assured it comes from the true Teacher of his people. I greatly desire to be preserved from all deceit and mixture, and yet I find the enemy is ever watching to take me in weak moments, and I find, as I suppose we all do, that I am never safe without keeping in a watchful, prayerful condition. It feels to be very desirable, that we constantly bear in mind, that the day and the night are both alike to Him; that in our times of stripping, and desertion and temptation, we are as much under his baptizing hand, as in seasons of strength and comfort. But I am instructed in many lessons, that I never learn as thoroughly as I ought, and I crave the aid and sympathy of the members of our [Heavenly] Father's family.—*James Emlen.*

Natural History, Science, etc.

Mexican Superstition.—Wheat, which in some well-irrigated districts is the principal product, is threshed by means of piling it up on the hard clay soil, and driving goats, sheep and burros over it. These animals trudge round, with weary limbs, knee-deep in the straw, for hours together, urged forward by whips in the hands of men and boys, and thus the grain is separated from the stalks. Of course the product threshed out in this manner is contaminated with animal filth of all sorts. An enterprising American witnessed this primitive process not long since, and on returning to his northern home, resolved to take back with him to Mexico a modern threshing-machine; and being more desirous to introduce it for the benefit of the people than to make any money out of the operation, he offered the machine at cost price. A native farmer was induced to put one on trial, when it was at once found that it not only took the place of a dozen men and boys, but also of twice that number of animals. This was not all; the machine performed the work in less than one quarter of the time required to do the same amount of work by the old method, besides rendering the grain in a perfectly clean condition. This would seem to be entirely satis-

factory, and was so until it got to the ears of the priests. They came upon the ground to see the machine work, and were amazed. This would not answer, according to their ideas from their standpoint it was a dangerous innovation. What might it not lead to! They therefore declared that the devil was in the machine, and absolutely forbade the peons to work with it! Their threats and warnings frightened their ignorant, servile parishioners out of their wits. The machine was accordingly shipped north of the Rio Grande, whence it came, to prevent the natives from destroying it, and cattle still tread out the grain, which they render dirty and unfit for food, except in the most populous centres, where modern machinery is being generally introduced.—*Aztec Land.*

Bull Fights in Mexico.—Of all the public sports, the bull-fight is the most cruel, being without one redeeming feature to excuse its indulgence; while its evil moral effect upon the people at large is clearly manifest. There is certainly a close affinity between the Spanish language and the Latin, as well as a strong resemblance between the old Roman masses and the modern Spanish people. In the olden days the Roman populace cried, *Panem et circenses* (bread and circuses); so, to-day, the Spanish people shout, *Pan y toros* (bread and bulls). The bull-fight is a national institution here, as it is in Continental Spain, and in Cuba, and is strongly indicative of the character of the people. While we were in the country, a bull-fight performance was given on a Sunday in one of the large cities, as a "benefit" towards paying for a new altar rail to be placed in one of the Romish churches. Only among a semi-barbarous people and in a Roman Catholic country would such horrible cruelty be tolerated, and especially as a Sabbath performance. This is a day when these shameful exhibitions always take place, as in Madrid, as well as in Mexico—it being also the most popular and fashionable evening of the week for theatrical entertainments.

Some of our party attended one of these exhibitions in the city of Mexico; but they very promptly and emphatically declared that nothing could induce them again to witness anything of the sort, pronouncing it to be only a repulsive butchery. The author had seen both in Spain and in Cuba quite as much as he desired of this wretched national game, and therefore he did not visit it on the occasion referred to above. A distinguished citizen of the national capital General H—, told us that the better class of ladies did not now attend the bull-fights in Mexico, though there are plenty of women who do so regularly. "I have four grown-up daughters, one of whom is married," said he, "but neither they nor their mother ever witnessed this debasing exhibition. Be assured," he continued, "that the cultivated class of our community do not sympathize with these relics of barbarism."—*Aztec Land.*

Monte de Piedad.—One of the most admirable and practical charities established in the Mexican capital, is known as the Monte de Piedad, which is simply a national pawnshop. The title signifies, "The Mountain of Mercy." It was originally founded more than a century since by Count Regla, the owner of the famous silver mine of Real del Monte, who gave the sum of three hundred thousand dollars for the purpose, in order that the poor and needy population of this city might obtain advances of money on personal property at a low and reasonable rate of interest. Any article

deposited for this purpose is valued by two disinterested persons, and about three-fourths of its intrinsic worth is promptly advanced. If the owner ceases to pay the interest on the loan, the article in pawn is kept six months longer, when it is exposed for sale at a market price. After six months more have expired, if the article is not disposed of, it is sold at public auction, and all that is realized above the sum which was advanced, together with the interest, is placed to the original owners' credit. This sum, if not called for within a given time, reverts to the bank. The capital of the institution has more than doubled since its organization, but the amount of good which it has been the means of accomplishing, cannot be estimated. Its first effect was to break up all the private pawn-brokers' establishments, which charged usurious interest for money, its own rates being placed at a low figure, intended barely to meet necessary expenses. These exceedingly low rates have always been scrupulously maintained. The average annual loans on pledges amount to a million dollars, distributed among about fifty thousand applicants. The establishment is also a sort of safe deposit. All the goods in its vaults have not been pawned. As the place is a sort of fortress in its way, many valuables are here stored for safe-keeping. One dollar is the smallest sum that is loaned,—and ten thousand dollars is the largest. The loans will average from two to three hundred daily.—*Aztec Land.*

Judas Iscariot Day.—In Guadalajara occurred what is termed "Judas Iscariot Day," when the concentrated vengeance of the Christian world is supposed to be visited upon the vile betrayer of his Master. The whole object of the occasion is to heap contumely, derision, and dishonor upon the name of Judas. Extensive preparations are made a week or more before the special day. The town presented an appearance similar to the Fourth of July in the United States. The streets were full of temporary booths, and all the inhabitants were out of doors. Figures, twelve or fifteen inches long, made of paper, rags, or other combustible material, in various colors, representing Judas, and stuffed with fire-crackers and powder, were sold to men and boys, to be fired at the proper time. Some of these figures were of life size, containing rockets and blue lights. Judas was represented with folded hands, arms akimbo, with legs in a running posture, and in short, in every conceivable attitude. Some of the larger figures bore mottoes about their necks, in Spanish—such as, "I am a scion of the Devil;" another, "I am about to die for my treachery;" and a third, "I have no friends, and deserve none;" "Let me give up the ghost," etc. Hundreds of these toy figures were tied to a rope and hung across the thoroughfares at the height of the second story, reaching from one balcony to another. Small pyramids were raised for them in the open squares. People carried hoops of Judases elevated on the top of a long pole. Some men had a single large figure with the conventional Judas face, dressed in harlequin colors. Everybody on the streets had at least one toy-Judas, and some had a dozen.

Finally, at ten o'clock in the forenoon of Judas-day, the great bell of the cathedral sounds, a score of other church bells follow suit, and the matches are applied to the fuses with which each emblematic figure is supplied. Young Mexico is almost crazed. Old Mexico approves and participates. Everybody is elated to the highest point. Side-walks and balconies

are crowded with both sexes. Señoras and señoritas are hilarious, and little children clap their hands. The noise of the bells is great; that of fire-crackers, rockets, and fuses is greater, and the shouts of the excited multitude who swarm about the Plaza Mayor is greatest of all. People become mentally intoxicated with intense excitement. The large Judases in exploding go to pieces, first losing one arm, then a leg, followed by another arm, until at last the body bursts into fragments, at which one universal shout rends the air. The small Judases keep up their snapping and explosions for an hour or more. At last, Judas is utterly demolished—literally done for. Then the bells cease ringing, and the overwrought people gradually subside. The whole is a queer, strange piece of ludicrous mockery, ending as a good-natured annual frolic.—*M. M. Ballou, in Aztec Land.*

Items.

Sanitarium Association of Philadelphia.—The Report of this valuable institution for the past year contains some interesting information. Its history portrays a gradual and healthy growth. As many of our readers may remember, it originally occupied the lower end of what is called Smith's Island in the Delaware River, opposite the city. Its object was to give the benefit of the fresh air during the hot summer weather on the river to infants whose health was suffering from confinement in ill-ventilated homes in the poorer part of the city. Every thing was done in a very simple and economical manner; and this secured the confidence of the community, and brought an increase of the voluntary contributions on which the Association relied for its support. Now it owns a property at Red Bank on the Delaware, where its buildings are located; and it has two steamboats which transfer the children and their caretakers. The house was opened for visitors last year from the 5th of Sixth Month to the 1st of Ninth Month. The whole number of admissions was 85,580; the greatest number on any one day was 2914. Of the admissions more than 23,000 were infants under two years of age.

Many infants are brought to the grounds in so critical a condition that a return to the city may jeopardize their lives. For the use of such, a hospital has been established on the grounds, where skilful nursing, suitable food and proper medical care have saved the lives of many.

In comparing the proportion of deaths of those under five years of age, with the total mortality in Philadelphia for 20 years past, there is found to be a marked decrease. In 1871 the percentage was 40.43, in 1890 it was 36.40. The operations of the Sanitarium have it is believed contributed to this favorable result.

It is proposed in the coming season, to afford opportunities to the aged and infirm poor to visit the Sanitarium, and obtain the recreation and enjoyment which it will afford.

The Matron in charge gave 414 garments to children on the grounds who were insufficiently clad; and there were given out from the diet kitchen, 34,480 quarts of soup, 4881 pounds of soda biscuit, 3685 quarts of milk, and 7115 cups of tea.

There were five deaths among the twenty-nine cases received into the hospital department.

The debt incurred in the purchase and improvement of the property at Red Bank has been entirely paid off with funds contributed by various benevolent persons.

NEVER does the Saviour call forth one of his believing people, in any age, to an especial degree of suffering, or trial, or temptation, or sorrow, without compensating, and far more than compensating him, by the richer consolations of his love, by the fuller and more glorious manifestations of himself.—*Selected.*

How is a person recognized? That depends upon who recognizes him. One knows another best by his face, another by his voice, a third by his footstep, a fourth by his spirit and methods. A bank president recently declined to identify a stranger, on the ground that he had never met him face to face. But remembering that he had often seen the back of the man's head, the president requested him to turn his face away, whereupon the bearer of the check was identified, and received his money. This applicant at the bank had probably never thought that the back of his head could be worth more to him, in a financial transaction than his face or his demeanor. There is no point at which a man can be sure of being unscrutinized and unknown.—*Selected.*

THE FRIEND.

FIFTH MONTH 15, 1891.

We received some weeks ago from Canada a copy of a letter, in which the writer, who is represented as an earnest-minded religious woman, wished her name erased from the list of members of a meeting there, because of two things—the worldly conformity of the members in regard to the wearing of fashionable apparel; and the employment of a paid preacher in their meetings.

She says: "I was directed by the teaching of the Spirit to the plain dress, while yet in ignorance of that portion of [the Bible] which alludes to it." And she thinks it is presumptuous for "a poor, weak mortal to undertake to appoint his time [for preaching] in regular order, and go to those appointments, pretending to be furnished with power from on High, to suit his own convenience." "Just so long as ministers are allowed to preach for salaries, so long shall we see barrenness of the fruit of the spirit."

We know but little of the special circumstances attendant on this case, and our object in mentioning it is to call attention to the scattering effect which these departures from the principles and practices of Friends have upon the spiritually-minded.

SUMMARY OF EVENTS.

UNITED STATES.—Internal Revenue Commissioner Mason estimates that the whiskey crop this year will be 120,000,000 gallons, or 5,000,000 gallons more than was ever before made in one year in the United States.

The insurgent Chilean steamer *Itata*, receiving supplies at San Diego, California, was seized by the United States officers on the night of the 5th inst. The next evening the *Itata* lifted her anchors and steamed away. As soon as arrangements could be perfected the cruiser *Charleston* was sent in pursuit of the runaway.

There has been a great demand at the Treasury Department for 10-cent pieces, indeed, it is presumed, by the extensive use of a new metallic safe case, which has been sold extensively throughout the country, and which can be opened only when filled with 50 of the 10-cent pieces.

The Grand Jury in New Orleans on the 5th inst., made a special report on the Hennessy case and the killing of Italians at the Parish Prison. No indictments were presented.

The *Manufacturer's Record* publishes a list of every cotton seed oil mill in the South, giving the name, location and capacity of each. This report shows that there are now 194 mills, with a capital of over \$20,000,000, against 40 mills, with a capital of \$3,500,000, in 1880. Forty of these mills have established fertilizer factories in connection with their oil business, using the cotton seed meal as a basis for manufacturing fertilizers.

The Supreme Court of Nebraska has handed down a decision in the Thayer-Boyd *quo warranto* case. A

judgment of ouster was rendered against Governor Boyd in favor of ex-Governor Thayer. Counsel for Governor Boyd announced that they will at once apply for a supersedeas for the purpose of taking the case on a writ of error to the United States Supreme Court. They claim that the question of naturalization is a Federal one, and they are confident of success in the court of last resort.

There is not a mile of railway in Brown County, Ind., nor within six miles of it. Nashville, the county seat, has 400 inhabitants, and but one brick structure, the court-house. The jail is built of logs. The county has not sent any one to the penitentiary for several years, and there is not a saloon within its limits.

Elias Khousi, an intelligent Syrian, landed at New York on the 7th instant. He is a native of Damascus and comes to this country as the representative of Mousa Khousi, his uncle, a famous Syrian inventor. "Mousa recently dissected the silk worm and found that the stomach contained the fibres of leaves and twigs of the mulberry tree. This led him to believe that silk could be produced independent of the silk worm, and after many failures evolved a process for manufacturing silk from the leaves and twigs of the mulberry tree, and has sent his nephew to this country to start a factory, which will probably be started in the State of Georgia."

The Michigan Central Railroad has decided to build a tunnel under the river at Detroit into Canada, following the example of the Grand Trunk Road at Port Huron, Michigan. "The tunnel when completed will be the only double-track railroad tunnel under water on the Continent." It will be 8000 feet long and will have openings at each end of 1000 feet. The grades will be easy. The contract time for the completion of the work is two and one-half years. Before the construction of the Port Huron Tunnel the practicability of such an enterprise was seriously doubted by engineers, and the failure of the attempt to build a tunnel at Amherstberg, Canada, some years ago, was cited as a proof of this view. The success of the Port Huron scheme, however, settled the question of physical possibility.

A large meteor passed over the country near Victoria, Texas, on the evening of the 7th inst., and burst with a loud report like the discharge of cannon. The concussion is said to have "momentarily stopped the progress of a railroad train." The meteor "was seen or heard all along the line of the railway from Rosenberg to Goliad, a distance of about 120 miles. When it burst a fragment as large as a man's head was seen to strike the ground near the railway track. A party has left Victoria to search for this fragment.

On the night of the 10th instant, while a forest fire was raging in Potter County, Penna., a work train was sent out from Austin, with about 70 men on board, to fight the flames. The train was wrecked by the spreading of the rails at Moore's Point, where the fire was fiercest. It appears from the reports that seven men were burned to death, that seven others are missing, and that thirty were terribly burned, many perhaps fatally.

Deaths in this city last week numbered 434, which is 17 less than the previous week, and 67 more than during the corresponding period last year. Of the foregoing 209 were males and 225 females: 53 died of consumption; 34 of pneumonia; 28 of typhoid fever; 26 of diseases of the heart; 25 of convulsions; 21 of marasmus; 19 of old age; 14 of inanition; 14 of inflammation of the brain; 12 of inflammation of the stomach and bowels; 11 of diphtheria and 11 of debility.

Markets, &c.—U. S. 4½'s, reg. 100½; coupon, 101½; 4's, 121; currency 6's, 112 a 122.

COTTON was in limited request and steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran a \$19.00 a \$20.00; spring bran, as to quality, \$18.00 a \$19.00.

FLOUR.—Western and Pennsylvania super, \$3.90 a \$4.25; Western and Pennsylvania extras, \$4.25 a \$4.50; No. 2 winter family, \$4.60 a \$4.90; Pennsylvania, roller process, \$5.00 a \$5.40; Western winter, clear, \$5.00 a \$5.25; Western winter, straight, \$5.25 a \$5.50; winter patent, \$5.50 a \$5.75; Minnesota, clear, \$4.90 a \$5.25; Minnesota, straight, \$5.25 a \$5.50; Minnesota patent, \$5.65 a \$6.00. Rye flour was quiet but unchanged, at \$4.90 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.10 a \$1.11.

No. 2 mixed corn, 71½ a 72½ cts.

No. 2 white oats, 59 a 60 cts.

BEEF CATTLE.—Extra, 6½ a 6½ cts.; good, 6 a 6½ cts.; medium, 5½ a 5½ cts.; fair, 5 a 5½ cts.; common, 4½ a 5½ cts.; fat cows, 3 a 4½ cts.

SHEEP AND LAMBS.—Wool sheep, 5½ a 7½ cts.; clipped sheep, 4½ a 6½ cts.; clipped lambs, 5½ a 7½ cts.; spring lambs, 8 a 10 cts.

HOGS.—Good Western, and 7½ a 7½ cts.; common, Western, 7½ a 7½ cts.

FOREIGN.—A cablegram from London, dated the 11th instant, states that a terrible explosion occurred in the forehold of the British steamer Tancarville, Captain Carter, which was undergoing repairs in the dry dock at Newport. Eight men who were at work on the steamer were killed, and twenty-five were injured. The steamer was badly damaged. The Tancarville is a tank steamer engaged in carrying oil in bulk from American ports, and her last voyage was from Philadelphia for Havre. After reaching the latter port and discharging, she proceeded to Newport, where she was to load for Baltimore. There is no doubt that the explosion was caused by the gases that prevail in the holds of all oil-carrying ships.

The epidemic of influenza is now ravaging the city of London. All businesses are affected by the absence from their usual daily work of numbers of people who have been confined to their homes owing to influenza attacks. The business of the law courts is seriously impeded, and many important cases have been postponed from the fact that counsel, judges, witnesses, plaintiffs or defendants were ill.

In the House of Commons there are forty-one members suffering from influenza.

The census of France shows an increase in population of 103,000 yearly, as compared with an increase of 435,000 yearly in Germany.

A despatch dated Paris, Fifth Mo. 5th, says: "President Balmaceda has solicited the good offices of Brazil, of the United States, and of France, in an effort to restore peace in Chili. President Balmaceda has asked these three countries to unite in the endeavors which they may make in this direction.

At a banquet in Dusseldorf, on the 4th instant, Emperor William made a significant speech, in which, after dilating upon his desire for peace and for the protection of the rights of labor, and after expressing satisfaction at the conclusion of the commercial treaty with Austria, he said: "As to the home policy which is becoming established, I shall not deviate a hair's breadth from the course I have adopted. I alone am master in this country, and nobody else." His emphatic language in regard to the treaty with Austria, which Prince Bismarck opposes, and also in regard to home affairs, was evidently directed at Prince Bismarck.

It is reported that the treaty of commerce between Spain and the United States contains no stipulation in regard to its duration, and that, therefore, the treaty may be renounced by either side upon due notice of such action being given.

The *Italie* says: "The Italian Government is about to address a circular to the European Powers, submitting the conduct of the United States Government in the New Orleans affair to their judgment. Italy will thus be the initiator of an international agreement to compel the United States to find means to guarantee the protection of foreign subjects."

News of a terrific disaster which occurred on the 8th instant, at Allerona, near Orvieto, in the Province of Umbria, Italy, has been received in Rome. The despatches say, that while a quarry train on which were many workmen, was at Allerona, a sudden flood occurred in the river, and the rushing water, sweeping over its banks, engulfed the train, and, before any of its occupants could escape, the cars were lifted from the tracks and swept away on the foaming torrent. The train was carried a considerable distance, and most of the men on board were drowned before any assistance could be rendered them.

General alarm has been caused in European financial circles during the past week, by the rapidity with which Russia is calling in her available balances and accumulating coin in her treasury vaults.

The *Novoe Vremya*, in an article on the financial situation, brought about by the withdrawal of the offer of the Rothschilds' syndicate to place the new Russian loan, urges the Russian Government to withdraw a majority of its deposits held in private banks outside of the Russian Empire.

The Newfoundland trouble appears no nearer a satisfactory conclusion. The Government seems determined to press the measure enforcing treaty obligations regardless of the colonists' wishes.

Friends' Meeting in San Francisco has been changed from New City Hall to Rooms of "W. C. T. U." at 132 McAllister Street.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee in charge meet at the School, at 8 o'clock, on the morning of the 20th inst.

The Committee on Instruction and the Committee on Admissions meet the evening previous, at the School, at 7 P. M.

The Visiting Committee meet at the School, Seventh-day, the 16th inst.

Conveyances will be in waiting at Westtown Station on arrival of the trains leaving Broad St. at 2.58 a. 4.55, on the 16th and 19th insts.

Phila., Fifth Mo. 1891.

WM. EVANS, Clerk

WANTED—A capable teacher for the Aimw School, to give instruction in drawing, sewing, and some other branches. She is desired to enter upon her duties in Ninth Month next.

Application may be made to

Sarah Richie, 3216 N. Sixteenth St., Philada.

Deborah Lowry, 2220 Pine St., Philada; or

Jane J. Wetherell, 3435 Lancaster Ave., Phila.

DIED, at his residence in Moorestown, New Jersey, on the 23rd of First Mo. 1891, HENRY W. ROBERT, in the 60th year of his age, a member of Chestnut Monthly Meeting of Friends.

—, at the residence of her mother, Juliann Branson, in Flushing, Ohio, Third Month 2nd, 1891, DEBORA BRANSON, in the 40th year of her age, member of Flushing Monthly Meeting of Friends. The sweet spirit of resignation which pervaded her mind for some weeks previous to her departure, was very marked, and was felt to be a lesson of instruction to those about her; and expressions which fell from her lips at different times, gave evidence of her preparation for the final summons.

—, at his residence near Fallsington, Bucks Co. Penna., on the 26th of Third Month, 1891, DANIEL PRICE, in the 68th year of his age, an esteemed member of Falls Monthly Meeting of Friends.

—, at the residence of her sister-in-law, Julia H. Branson, in Flushing, Ohio, Fourth Month 11th, 1891, ANN BRANSON, in the 83rd year of her age, valued member and minister of Flushing Monthly Meeting of Friends. This dear Friend was called to the work of the ministry when young in years, and all through her lengthened life, was an uncompromising advocate of the doctrines and testimonies taught by early Friends. During the peculiar trials that have overtaken our beloved Society for more than fifty years, she could not be moved by the fear or favor of man, from what she firmly believed the truth called for, though often sorely tried and proved. Very closely did she walk in accord with the manifestation of Divine Light, and was enabled through much bodily weakness and suffering, to visit meetings at Friends in various parts of the United States and Canada; many times speaking remarkably to the states of individuals and meetings. She endured greatly suffering for the last few months of her life, but her mind remained remarkably clear and bright until near the close, impressively inviting those around her to close in with the offers of Divine love and mercy, magnifying that power that had been her shield and buckler, her staff and stay through life. Her trust and confidence at the near approach of death, are best expressed in the following from memoranda, penned by her own hand five days before her death. "Bless the Lord, Oh! my soul, and that is within me, bless his holy name, who redeem thy life from destruction, who crowneth thee with loving-kindness, who restoreth thy soul, who lead me in paths of righteousness for his name's sake; though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, rod and thy staff they comfort me."

—, on the 30th of Fourth Month, 1891, at residence of John J. Cadwalader, near Middleton, Pennsylvania Co., Ohio, MARY ANN HIRST, in the year of her age, a member of Middleton Monthly Particular Meeting of Friends.

—, at the residence of her nephew, N. R. Whitticar, on the 14th of the Fourth Month, 1891, ESTHER S. PRICKITT, in the 77th year of her age, member of Upper Evesham Monthly Meeting of Friends, New Jersey.

—, on the 5th of Fourth Month, 1891, ABRAHAM TOWNSEND, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

THE FRIEND.

A Religious and Literary Journal.

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John Conran.

(Continued from page 330.)

The Quarterly Meeting is now near, and it brings a considerable share of weight over my mind, as I do not know of any other minister likely to be present, and deep poverty is my attendant; but to the great Head of the Church I commit his family hereaway, and hope He will have compassion on them, and send them home satisfied that it was good that they were there.

The Quarterly Meeting is now ended, and it was well attended for the time of the year; the meetings for worship were I think favored, and I got through the service which presented to my peace and satisfaction. The first sitting of the meeting for discipline felt to me in danger of being disturbed, I thought Satan was present with us, and once or oftener showed his head; but the Lord was pleased to own us, and he was kept down, and a close exercise and watch prevailing, the business was concluded to satisfaction. The answer to the query "how meetings are kept up" brought an exercise over Friends, that a Committee was appointed (of which I was one) to attend all the Monthly Meetings, and assist them in making appointments to visit the deficient, and to stir them up to more diligence.

Third Month 7th, 1814.—The Quarterly Meeting at Lisburn: the meetings for discipline were low, Friends too generally are not sufficiently watchful over their own spirits, to keep them in obedience to Christ, in whom are all our fresh springs for service in the church. I have been for a long time kept very low in my mind, and in that state found myself drawn to minister, which has been in the cross, but I dared not neglect or refuse the opening. We are to offer the small cattle, as well as the large, when they are demanded of us—the former have been accepted at my hands.

I have been drawn to visit sundry week-day meetings in the province, and the fewness of the attendants brought discouragement over the prospect; but giving up to the small appearances in my mind, the service was often owned beyond my expectation, and I returned in peace. I generally am most easy not to make any unnecessary delay after a meeting is over, but return and eat my morsel in secret, and receive from my Master what He is pleased to grant, which is oftentimes an impressive sense of my own

unworthiness, and under that impression I can render the praise to whom it is due.

Fourth Month.—I am now passing through baptisms preparatory to the Yearly Meeting in Dublin, which are deeply afflicting and hard to be borne. Excuses of age (nearly 75 years), and infirmities are not felt to be sufficient for my absenting myself from it, neither a daily prevailing sense of unworthiness and unfitness to appear with the more enlightened children of the Lord; nothing affords peace but submission to the requirements of a Master who knows me, and what I can be made to endure. My exercise is so great that death seems to be preferable, and the day of my birth lamented that a man child was born into the world—woe is me! for many reasons! But the Lord knows my afflictions, and in his unutterable wisdom permits me to be thus tried, and by those who should not do it, which makes it harder to be borne.

Fifth Month.—I attended the Yearly Meeting in Dublin, which cost me a close exercise for some weeks, feeling considerable bodily as well as spiritual weakness; but I was enabled to give up and to trust for the renewal of strength both ways to Divine mercy. I had some service in the meeting for discipline, and in a large evening meeting on First-day, to my satisfaction.

As I travelled home, my mind was much inwardly drawn, and in silence, a stream of Gospel ministry at times ran through me in secret, as if I were preaching to a large auditory, and the doctrine so apposite that it melted my heart into humble contrition and admiration, and I felt my strength renewed under the remembrance of this saying, "He that believeth on me, out of his belly shall flow rivers of living water." I came home in peace, and glad that I had been there.

Ninth Month 6th.—Our Quarterly Meeting near Charlemont, the meetings on First-day were held in silence, and numerous attended, the meeting for discipline was favored, and the next day I had an open testimony, to the members of our own Society as well as others, recommending them to the Divine Light in themselves as the door of the true sheepfold of which Christ is the Shepherd; that unless they came in by that door, professing with us or any others was in vain.

11th.—First-day, at Megabry, a time of deep wading in silence, which was at length broken with these expressions, "Ye believe in God, believe also in me,"—"the devils believe and tremble." If we do not believe in Christ our faith stands upon the same grounds with theirs, and we lose the benefit of his second coming without sin unto salvation; and if we despise Him in his little and low appearance in our hearts, the Jews did so in his bodily appearance and were rejected of Him; and small as his appearance may be to the carnally wise and prudent of this generation, it was He whom the angels of God were commanded to worship.

Eleventh Month 20th.—First-day, at Megabry; a state of infidelity was the burden of my spirit, arising out of those writings which are so plentifully scattered abroad in these days, leading

the unwary astray, to follow after lying vanities and the deceivings of their own foolish hearts, thinking to comprehend the things of God by their own wisdom. I have felt this day much depressed in mind, from not giving up to attend the Monthly Meeting at Moyallen yesterday; the pointing thereto was so small, and my poverty so prevalent, that I passed it by, but I hope to be more attentive in future. The ways of God are at times unsearchable, and past our finding out. The Quarterly Meeting will be in about two weeks, which I expect will bring me into some preparatory baptisms, as is usually my lot before these large gatherings; may the Lord strengthen my weakness, which is very great and has been for some time past, if it be his holy will!

Twelfth Month 6th.—Our Quarterly Meeting at Lurgan: in the concluding meeting I was enlarged in an open and clear testimony in defence of the Scriptures, and the Divinity of our blessed Lord, against a spirit of antichrist which seemed to possess some present; and I concluded the meeting in supplicating the Lord that He would be pleased afresh to anoint the eyes of those who said they saw, but were blind, and to open their eyes that they might see the New Jerusalem, and the beauty of true holiness, so as to be able to worship God aright through the Spirit of his beloved Son, who is God over all, blessed for ever and for evermore. The meeting concluded under a solemn covering, and I returned home in peace.

My movements in the ministry for some years back have been after long waiting, the appearance of life very small, and my faith closely tried, but a necessity has attended which I have been afraid to neglect; they have often been unexpectedly enlarged in Gospel love, and afforded peace: but very shortly the whole recollection of the precious unction has been clearly taken from me, and I have been reduced to my usual state of poverty—the gate [like Mordecai] has been my safe-guard, for there nothing can dress or perfume with the odors and ointments that had been poured forth when the Bridegroom had entered into his chamber. Blessed are the dead who thus die, yea, saith the Spirit, they shall rest from their labors, and their works shall follow them! Blessed poverty indeed, for in it the creaturely part has no share!

(To be continued.)

We take much pains to guard ourselves against suffering, but I often think, if we could estimate things rightly, we should seldom find an easy life, exempt from trial, the most happy. Our experience shows us, that we often "receive the word in much affliction and joy of the Holy Ghost," when the poor creature is humbled, and can have no share in the glory.—*James Emlen.*

Poverty and Riches.—The manner in which we estimate poverty and riches, differs most widely from the manner in which that estimate is made, in the eternal mansions.—*Selected.*

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 330.)

In addition to the persecutions to which Friends were exposed from their religious views and their refusal to swear and pay tithes, they suffered much from the offence taken by many because they declined using the plural pronoun "you," in speaking to one person, or to take off the hat as a sign of honor to man, or in other ways to conform to such usages of society as seemed to them insincere and of corrupt origin.

It was then the ordinary custom to use "thee" and "thou," in speaking between equals and friends and to those of inferior stations; while superiors were addressed as "you," as if they were of as much account as several common persons. The Letters of Oliver Cromwell furnish illustrations of this. In one of them, addressed to Richard Norton, he says, "thou." But in writing to his superior officer, General Fairfax, he says "you."

George Fox felt that this custom was a sign of respect insincere in itself, and inconsistent with the straightforward adherence to truth which ought to mark the follower of Christ.—He mentions that when a prisoner in Scarborough Castle, a company of persons came to see him, one of whom was a priest, who asked: "Why we said Thou and Thee to people? for he counted us but fools and idiots for speaking so. I asked him," says Fox, "Whether those that translated the Scriptures and made the grammar and accidence, were fools and idiots, seeing they translated the Scriptures so, and made the grammar so, Thou to one, and You to more than one, and left it so to us?"

One might suppose that the adherence to the singular language and the refusal to take off the hat as a sign of homage, were things that could scarcely give serious offence to any, yet the testimony of history shows that they were fruitful sources of abuse. William Penn in describing the characteristics of the Quakers, says their use of the plain language sounded so harsh to many, that they would say, "Thou me! thou my dog; if thou thoust me, I'll thou thy teeth down thy throat."

George Fox says: "When the Lord sent me into the world, He forbade me to put off my hat to any high or low; and I was required to thee and thou all, men and women, without any respect to rich or poor, great or small." "Oh! the rage that was in priests, magistrates, professors and people of all sorts; and especially in priests and professors; for though thou to a single person was in accordance with their accidence and grammar rules, and according to the Bible, yet they could not bear to hear it: and because I could not put off the hat to them, it set them all into a rage. But the Lord showed me that it was an honor below, which He would lay in the dust and stain; an honor which proud flesh looked for, but sought not the honor which comes from God only. Oh! the scorn, heat and fury that arose! Oh! the blows, punchings, beatings and imprisonments that we underwent for not putting off our hats to men! For that soon tried all men's patience and sobriety, what it was. Though it was but a small thing in the eye of man, yet a wonderful confusion it brought among all professors and priests."

Gough in his *History of the People called Quakers*, thus explains the scruples of Friends: "The practices of uncovering the head, bowing and bending the knee, being marks of Divine worship, they think, as such, are marks of reverence not due from man to his fellow creature,

but ought to be peculiarly reserved for the worship of their Creator; since, according to the doctrine of the Apostle Paul, the head is to be uncovered in worshipping Him, as a mark of veneration, and to Him and his name alone every knee must bow."

Thomas Ellwood, in his autobiography, tells of the severe beating and other ill-treatment he received from his father, because he felt conscientiously restrained from removing his hat in his presence, and William Penn had much to endure on the same account from his father, Admiral Penn.

From what has been said in this and the preceding numbers of this series, it is plain that Friends could not expect to escape sufferings if they were faithful to their convictions. But they were sustained by the assurance of their own consciences, that they were obeying the commands of God, who was able to make the wrath of man to praise Him, by causing it to conduce to the spread of his Truth; and to restrain the remainder of wrath.

In 1659, when there was a report abroad that Parliament designed to crush out the meetings of Friends, Edward Burrough wrote to that body respecting it, in which address he sets forth the ground of his confidence: "I tell you nay: it is the Lord that has raised us up, and we have given our power to Him, to stand by Him and to be protected, defended and upheld by Him alone. The power of the Lord God is over you, He that is our keeper and preserver, in whose hands is your breath to destroy it utterly if you do that which doth offend Him; for you shall know that we are the Lord's people, by whom we shall stand and grow in dominion and authority in his life."

There is something very noble and inspiring in the fearlessness of those confessors to the truth—true martyrs (*marturoi*—witnesses)—a fearlessness derived from the conviction that the Lord was on their side, and that therefore they would not fear what man could do unto them.

A trifling insurrection near Leeds in 1663, was made the pretext for An Act to prevent and suppress seditious Conventicles, passed in 1664. The preamble states that its object is to provide "speedy remedies against the growing and dangerous practices of seditious sectaries, and other disloyal persons, who under pretences of tender consciences do at their meetings contrive insurrections, as late experience hath showed." Insolently assuming that all religious assemblies of non-conformists were seditious, it enacted that if five or more persons besides the household were present "at any assembly, conventicle or meeting, under color or pretence of any exercise of religion in other manner than is allowed by the liturgy or practice of the Church of England," every person so present should be liable to certain fines and other penalties.

This Act expired in 1670, and was then renewed, with the addition of a clause, that no proceedings under it should be avoided by reason of any default in form.

It was under the provisions of this Act, that William Penn and William Mead were arrested for attending a meeting in Grace Church Street, and defended themselves with an ability and boldness which baffled the designs of the persecuting judges before whom they were arraigned. The jury brought in a verdict of *not guilty*, notwithstanding the arbitrary endeavors of the court to force them into compliance with their wishes.

The narrative of the trial was published and circulated, in accordance with the usual prac-

tice of Friends in those days, of giving wide publicity to testimonies for the truth, which would have an educating effect on the public mind. J. W.

(To be continued.)

FROM THE CHRISTIAN STANDARD

A Brief Talk on the Travelling Shows.

BY JOSIAH W. LEEDS.

The editor of the *Christian Standard* has sent me a query concerning the evil of the immodest theatre posters and the debasing shows which they advertise.

Judging from the numerous items of intelligence upon these matters, coming to us from various directions, it would appear that either an unusually deadly visitation of the low opera and theatre epidemic is upon us, or else the public conscience has suddenly awakened to a true apprehension of the morally blasting character of the spectacular shows.

In every town of a few thousand inhabitants and upwards, opera-houses are now built to accommodate the travelling or rotating variety stage companies. These companies send the bill-posting carriers on in advance, so that the towns may have timely notice of their coming and the curiosity—too often the unholy curiosity—of the respective communities be stirred up to an expectant or excited condition. Well, the players and singers and immodest ballet-dancers come, stay a few days, and depart; and the fathers and mothers, the elders, overseers and preachers, casting around to figure up the net result, discover that Satan has been in the midst of a verity, and that the moral tone of the social atmosphere shows a lamentable falling away.

The young people, many of them perhaps members of the churches, have been finely entertained, and, as a natural sequence, are ready at the first opportunity, to introduce strange dances, drills, tableaux, and theatricals into the hallowed places where prayer is wont to be made, and the words of life and salvation declared.

And so, the church and the world walking contentedly together, there seems little strength left to resist the inroads of the theatre distemper. Fun, frolic, and the dance are rampant, and the inquiry, "How shall we be entertained?" becomes a far more momentous question than "What shall I do to be saved?"

It will be seen, then, how important it is that the believers in any town should not only not encourage any movement looking toward the establishment of an opera-house in their midst, but they should likewise let their testimony and influence be definitely felt thereagainst.

And, further, where such houses are already in existence, and the posters of vile play-bills appear with their announcements, the sentiment of decency in the community ought to be sufficiently strong to prevent their exposure, or, if they have already appeared, to effect their removal. Further, the feeling, on the part of believers, of deep solicitude and of prayerful concern at the unwelcome visitation, ought to permeate the homes of the place that the aforesaid players and ballet-dancers should experience a sense of the fact that their presence was not welcome, and be prepared for the bidding on the part of the religiously alive community that they hasten to "depart out of their coast." Let us consider, as a helpful analogy, how alive we would be, how deeply interested in looking up and adopting preventive and curative measures, were a dread scourge, as the yellow fever

or plague, about to visit us. And yet the slain of the first may be far more than of the second.

In forwarding the above for insertion in THE FRIEND, the writer, while adverting to the fact that the emissaries of evil, in the direction noted, do manifest a great amount of activity and boldness in the pursuit of their bad business, yet there seems to him also encouragement in the fact that the public conscience appears more thoroughly awakened and more ready to protest against this special wickedness than formerly. A man from a railway-side village, near the city, stopped me on the street some time ago, and having stated that a storekeeper was dealing in prints that were demoralizing, queried whether it would not be well to organize an auxiliary of some vice-suppression society to get rid of the local evil. It seemed well to advise that if he felt the concern that he stated, it might become his place, and perhaps that of some of his neighbors, to go to the offender and inform him of his responsibility and accountability in the premises, and then if he would not hear them or desist, they need not feel obliged to continue to be his patrons. It may not in all cases suffice to lay down a subscription for this or that benevolent or philanthropic society, and say, in effect, "It is corban."

During one of the sessions of our late Yearly Meeting, the representative character of the whole membership in apprehending their call for service, and not simply delegating it to a chosen few, was suggestively dwelt upon by several. L.

ESTHER TUKE has said, "All who are called to service in the church have not every evil root wholly plucked up, but these in obedient minds wither and die, and their infirmities are healed in the way as the lepers, who went as they were bidden." What a mercy and favor that He so regards our weak state, that as we are engaged to follow Him in simple obedience, He will cause the evil in us to weaken and fall from us by the way, even like to the disease of the lepers that were obedient to his command, "go and sin no more."

Many and varied are the trials of the Christian, but the Lord can deliver him out of them all; then how important to look to Him in living faith, wait upon and trust Him in all our trials, and put up our petitions to Him in that faith that our dear Lord said, "If ye had faith, even as a grain of mustard seed, ye would say unto this mountain, be thou removed and be thou cast into the sea, and it should be done."

I have feared that this faith that can overturn strongholds, and open a path of deliverance, and enable us to pass through to the protection and comfort of our tribulated hearts, is greatly wanting among us; we believe this will do for more favored ones, that the experienced can seek and obtain and be blessed, but we are excluded, such favors are not for us, we cannot attain to them, but the dear Lord said, "Seek and ye shall find, knock and it shall be opened unto you," and how many precious promises has He left upon record for us to profit by, and how encouraging that He is no respecter of persons, but all that come to Him in faith will be accepted of Him.

"He that repenteth of and forsaketh his sins shall find mercy." We must not expect to be forgiven in our sins, but of our sins, as we are made willing to forsake them, and this is a great attainment, because we are not able of ourselves to accomplish it, but thanks be unto

Him who ever stands ready to succor the tempted and to rebuke the tempter. He can ever and will deliver them that look to Him in sincerity of heart and simplicity of faith, and will enable them to give thanks on the banks of deliverance, because they have trusted in Him.

Things Which Make for Peace.

At the present time, when the whole continent of Europe seems ready to burst into flame, it is difficult to remember sufficiently the quiet tendencies which are making for Peace in spite of all the preparations for war. Europe is changing, none the less steadily, that the slow processes are not conspicuous. In the olden time, every nation was little associated with the rest of the world, but in the present-day the varying tribes of the human race are linked together by many ties of mutual helpfulness. Each part of the world offers a market to the productions of every other, and in our own country the comforts and luxuries of a single room are furnished by twenty or more nationalities. The tendencies are all working steadily in this direction, towards making of one people all the races of the world. Let us trace just a few of the changes which are in progress, changes which are well enough known but which are interesting when viewed in this connection. Great Britain, for instance, gloried in her foreign trade a hundred years ago, but per head of the population it was barely a fourth of what it is now. Not long ago every country, nay every district in each country was with slight exception, equal to supplying all its own requirements. We read of the poet Whittier, that he was brought up in a family that was almost self-contained; their food was the produce of the farm, and their dress was home-spun and home-made from their own fleeces and flax. If this was the case in any part of the United States, it was much more so in Europe. In the old-established countries the people lived generation after generation in the same locality, the son following his father's trade, and seldom wandering far from his native hearth. We may think of Goldsmith's "Deserted Village" as an example of those days, and the sort of life the people lived, and the mention therein of the "broken soldier, kindly bidden to stay at the parson's house" may furnish an instance of the scanty sources of information concerning foreign nations that the people then possessed. In the "good old days," when the bulk of the people could not read, and when travellers were scarce, how could they learn of neighboring countries save when they went to war? What wonder then that the word "foreigner" was synonymous with "barbarian;" and every stranger was a possible enemy! But the means of communication and other agencies of a like nature are bringing about a most radical change in these habits and customs, a change that is more extensive in its results than perhaps we are aware of. Commercial ties of every kind are springing up between nation and nation, and the old "stay at home" habits are becoming less universal. At the present day every fourth person is a traveller, and in moving about the world he finds that men of other countries are human like himself, and that he can settle down and live with them as in his native land.

The mixing up of the races is much more apparent on the continent of Europe than is the case in England, and in travelling there one gets a better idea of the number of international arrangements that are already in existence. The Postal Union is one case among many of a

similar kind. It is only twenty-five years since the Union was formally established, and it has helped to increase enormously the communications between the countries. The number of letters passing from one nation to another has doubled since the Franco-German war, a rate of increase which gives food for reflection in the way of future possibilities; they now number many millions per annum, and like flying shuttles are weaving bonds of Peace. Every year increases the things that the nations have in common: France, Belgium, Switzerland and Greece have a uniform coinage. A man changing a Bank of England note in France, may find amongst the silver he receives, coins for any of these countries. The system is also partially adopted in Spain, Russia and Servia. The railways seem to obliterate the frontiers of various countries; three or four nationalities rub shoulders pleasantly in one compartment of the train. On the St. Gotthard railway the notices are posted up in German and Italian, and the guard speaks in French when he shouts the signal to depart. Almost every month sees something fresh spring up, which all races can take part in, from a Paris Exhibition to a bicycle race round the Lake of Geneva. Friendly sympathy and relations of mutual assistance are called into being; the collieries of England and Belgium send practical help to their struggling fellows in Prussia; a British steamer jettisons her cargo to save some Danish emigrants, and many similar things occur, which will have their result. The kindly feelings engendered must bear their fruit in the future.

All these and other facts that we might mention are surely things to give us hope, especially when we remember that the people at large, who are influenced by these tendencies are gradually gaining power to decide between Peace and war. The die will be cast in the future by the vote of the mass of the people, exercised in the knowledge of what war means to the community itself. The days of despotic rule are passing away, leaving those who bear the military yoke to free themselves from its weight. War may come, perhaps another dreadful lesson is needed, before Europe mends her ways and forsakes this relic of barbarism, but however it may be, whether there be war or no, the silent tendencies which make for Peace march on!—A. E. in *The Australian Friend*.

The Theatre Question.

A favorite mode of meeting objections to the modern theatre is by the rejoinder that the objector, in the pulpit or the editorial chair, is not himself a theatre-goer, and therefore is incompetent to pass upon the moral measure of that with which he is personally unfamiliar. Waiving the question of the real force of such an objection in this case, it will be admitted by all that the testimony of the best dramatic critics, of prominent theatre managers, and of veteran actors, cannot fairly be called unintelligent or hostile criticism of the theatrical profession. And such testimony is of itself more than sufficient to put the theatre of to-day in a light—or in a shadow—that might well cause a pure and sensitive mind to recoil from any unnecessary association with it.

When, not long ago, Clement Scott, a leading theatrical critic of London, was asked to give to the public his matured views of the stage as a place for a pure-minded girl to seek a livelihood and to pursue dramatic art, his answer was: "A woman may take a header into a

whirlpool, and be miraculously saved,—but then, she may be drowned. If a good girl knows how to take care of herself, she can go anywhere; but I should be sorry to expose modesty to the shock of that worst kind of temptation, a frivolous disregard of womanly purity. One out of a hundred may be safe; but then she must hear things that she had better not listen to, and witness things she had better not see. In every class of life women are exposed to danger and temptations, but far more in the theatre than elsewhere." That view of the case, by a trained observer, would hardly encourage a lover of his fellows to give any more encouragement to a profession with such exceptional risks in it than he was compelled to.

When, at a prior date, *The North American Review* had a symposium on "The Moral Influence of the Drama," three such experts in the theatrical profession as John Gilbert the actor, William Winter the critic, and A. M. Palmer the manager, bore important witness to facts which ought to have weight in a decision on the entire merits of the question under discussion. Gilbert began his papers with these words: "I believe the present condition of the drama, both from a moral and an artistic point of view, to be a subject of regret. Many of the plays that have been adapted from the French are open to the severest criticism on the ground of immorality. I say, as an actor, without any hesitation, that such plays have a very bad influence on nearly all people, especially on the young. Some argue that, even in these productions vice is punished in the end; but when a whole play is filled with amorous intrigue, and fairly bristles with conjugal infidelity, when, in short, all the characters are infamous, there is no question in my mind but that its influence is bad." Be it remembered these are the words of a veteran actor, not of a poorly informed preacher!

As to the subject-matter of modern plays generally, Palmer affirmed: "The chief themes of the theatre are now, as they have ever been, the passions of men. Ambition leading to murder; jealousy leading to murder; lust leading to adultery and to death; anger leading to madness." And, in explanation of this fact, Winter added, "Christian ethics on the stage would be inappropriate. . . . The worst mistake ever made by the stage, and the most offensive attitude ever assumed by it, are seen when it has to deal with the consequences of sin in the human soul. And here it makes a disastrous and mournful failure."

There certainly is no need of any fancy sketch, on the part of men who are not theatre-goers, in order to make a case against the modern theatre, when such admissions as these are made by those who are attempting its formal defense. A seeker of instruction would have to be pretty badly off, who went to the theatre to learn lessons of godliness or personal purity, if what such experts as these have to say about it be accepted as true.—*Sunday-school Times*.

Bold Appeal.—A poor old woman had often in vain attempted to obtain the ear of Philip of Macedon, to certain wrongs of which she complained. The king at last abruptly told her, "he was not at leisure to hear her." "No!" exclaimed she; "then you are not at leisure to be king." Philip was confounded; he pondered a moment in silence over her words; then desired her to proceed with her case; and ever after made it a rule to listen attentively to the applications of all who addressed him.

FOR "THE FRIEND."

Written after reading a selection in *THE FRIEND* for Twelfth Month, 1877.

"IT IS DARK."

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Once around my pathway looming
Came a time of darkness deep;
I was tossing on my pillow,
From my eyes had vanished sleep.
Great the conflict I was feeling;
And my brain grew almost wild
With the doubt, and fear, and darkness,
Which my onward way beguiled.

Near me slept my little daughter,
In her child-like beauty there;
But at length, her voice so timid
Faintly broke the midnight air,
"Papa! papa!" What my darling?
"It is dark, take Nellie's hand;"
Reaching forth I clasped it firmly;
Then her fears she could withstand.

Loneliness was banished from her
And again she sweetly slept;
While with wild outburst of feeling
Fervently aloud I wept
"Oh, my Father up in Heaven,
It is very very dark,
Take my hand, oh Heavenly Father,
Hold it and my footsteps mark."

Fervent were the prayers I uttered,
And my Father gave release,
For instead of fears and terrors,
Now I felt a holy peace,
Sleep fell softly on my eyelids.
Morning came, and I arose
Calm and strong, to meet the trials
Coming ere that day should close.

Dark temptations did assail me,
Golden promises allured;
Yet I clasped his hand still tightly,
And through all my strength endured.
Had I swerved, in hopeless ruin
I had plunged myself that day;
Now, its trials past, there opened
Peace and honor on my way.

My integrity's the treasure
Gained while this dark path I crossed,
And, but for thy hand, my Father,
This had been in sadness lost."

Clouds must dim full many a pathway,
Blighting prospects one by one,
Till life's stars seem veiled in sadness,
Brightly shines no morning sun.
But, as sunbeams seem the brightest
When they burst through darkest clouds,
So our meeds of praise are sweetest,
Rising after sorrow's shrouds.

Sweet the trust that little Nellie
Placed upon her father dear;
Deep the lesson that it teaches
To the soul in doubt and fear.
When we seem to wander blindly
Through a dark and shadowy land,
Let us, with her faith implicit
Firmly clasp our Father's hand.

S. D. S.

BARNESVILLE, Ohio.

WHAT THOU WILT.

Do what Thou wilt! Yes only do,
What seemeth good to Thee;
Thou art so loving, wise, and true,
It must be best for me.

Send what Thou wilt, or beating shower,
Soft dew, or brilliant sun,
Alike in still or stormy here,
My Lord, Thy will be done.

Teach what Thou wilt, and make me learn
Each lesson full and sweet,
And deeper things of God discern,
While sitting at Thy feet.

—*Frances R. Hawergal.*

[We trust the sarcasm contained in the following lines, will be appreciated by some of our housekeeping readers—and that its effect on them will be to moderate their efforts to have every thing in an unusually nice condition when guests are expected.—ED.]

"COMPANY IS COMING."

Bend your knees at worry's shrine
In intense devotion;
Set the house, from cellar to
Attic, in commotion.

Cram the engine, get up steam,
Set the wheels a humming,
Make them whirl and whir and whiz:
"Company is coming."

Raise a dust in every room,
Set the atoms flying;
Scold the children, rout the cat
In the corner lying.

Rap those restless baby hands
On the window drumming;
Every window must be clean;
"Company is coming!"

Leave no object in the house
In condition normal,
Make the very cradle look
Prim and stiff and formal.

At the oven scorch your face,
Have the stove just "booming,"
"Fix up" something "good to eat;"
"Company is coming."

Cram the engine, keep up steam,
Keep the wheels a humming;
Scrub and scour, and bake and stew;
"Company is coming."

Labor till a "nervous" pulse
In your head is drumming,
Till you ache from head to foot;
"Company is coming."

When your guests arrive, it will
Make their pleasure double
To perceive you've put yourself
To a world of trouble.

Then, although you feel you've done
More than you were able,
Fail not to apologize
For your house and table.

This is hospitality,—
That the wheels be humming,
Rest and comfort banished, when
"Company is coming."

—*Good Housekeeping.*

Cheap Pleasures.—"Did you ever study the cheapness of some pleasures?" asks a writer. "Do you know how little it takes to make multitude happy? Such trifles as a penny, word, or a smile do the work. There are two or three boys passing along—give them each a chestnut, and how smiling they look, they will not be cross for some time. A poor widow lives in the neighborhood, who is the mother of a half dozen children. Send them a half peck of sweet apples, and they will be happy. A child has lost his arrow—the world to him—and he mourns sadly; help him to find it or make him another, and how quickly the sunshine will play over his sober face. A boy has as much as he can do to pile up a load of wood to assist him a few seconds, or speak a kind word to him, and he forgets his toil, and works away without minding it. You employ a man; pay him cheerfully, and speak a pleasant word to him, and he leaves your house with a contented heart, to lighten up his own hearth with smiles and gladness. Pleasure is cheap. Who will not bestow it liberally? If there are smiles, sunshine and flowers about us, let us not grasp them with a miser's fist, and lock them up in

our hearts. No, rather let us take them and scatter them about us, in the cot of the widow, among the groups of children, in the crowded mart, where men of business congregate, in our families and elsewhere. We can make the wretched happy, the discontented cheerful, the afflicted resigned, at an exceedingly cheap rate. Who will refuse to do it."—*Selected.*

Reformers and Philanthropists.

BY MARY B. MYERS.

A personal friend asked Wendell Phillips not long before his death: "Did you ever consecrate yourself to God?" "Yes," he answered; "when I was a boy, fourteen years of age, in an old church at the north end I heard Lyman Beecher preach on the theme, 'You belong to God;' and I went home after that service, threw myself on the floor of my room, with locked doors, and prayed, 'O God, I belong to Thee; take what is Thine own.'"

The next year he went to college, but he kept his religion.

"His conversion," says Dr. Edgar Buckingham, "for quite a while made a deep impression on his companion, awakening their reverence (the word is not too strong,) for this religious boy. I remember well his appearance of devoutness during morning and evening prayers in the chapel, which many attended only to save their credit with the authorities."

Another classmate refers to the same experience: "Before entering college he had been the subject of religious revival. Previous to that he used to give way to violent outbursts of temper, and his schoolmates would sometimes amuse themselves by deliberately working him into a passion. But after his conversion, they never could succeed in getting him out of temper."

A religion that makes one self-mastered must be genuine.

John B. Cornell, whose benefactions have been felt in the Christian work of this and other lands, was brought to the experience of a personal Christ through a very humble agency. One day an old negro, whose acquaintance he had made going to and from his work, said to him:

"Be you a Christian, honey?"

"I don't know," was the honest answer.

"No right not to know, honey. Master Jesus pays them that serve him, and they know it."

That word stuck to him, and from that time he could not rest till he was a Christian, and knew it.

Lincoln and the other members of the bar from the capital, had been attending court at Christiansburg, and Speed was riding with them toward Springfield. He tells us that there was quite a party of these lawyers, riding two by two along a country lane. Lincoln and John J. Hardin brought up the rear of the cavalcade.

"We had passed through a thicket of wild plum and crab-apple trees, and stopped to water our horses. Hardin came up alone.

"Where is Lincoln?" we inquired.

"O," replied he, "when I saw him last, he had caught two young birds which the wind had blown out of their nest, and he was hunting the nest to put them back."

"In a short time, Lincoln came up, having found the nest and placed the young birds in it."

"The party laughed at him, but he said: 'I could not have slept if I had not restored those little birds to their mother.'"

The act was characteristic, and illustrates a

tenderness of heart that never failed him. To that tenderness in after life, many a mother appealed in behalf of a wayward son, and rarely in vain.

Of Lincoln's reading when a boy, it is said, "He borrowed of the neighbors and read every book he could hear of in the settlement within a wide circuit. Among other volumes he borrowed Weems' 'Life of Washington.' Reading it with the greatest eagerness, he took it to bed with him in the loft of his cabin, and read on until his candle had burned out. Then he placed the book between the logs of the cabin that it might be at hand as soon as there was light enough in the morning to enable him to read. But during the night a violent rain came on, and he awoke to find his book wet through and through. Drying it as well as he could, he went to the owner of the book and told of the mishap; and as he had no money to pay for it, he offered to work out the value of the injured volume. The price was fixed at three days' work, and the future president pulled corn three days, and thus became the owner of the fascinating book.

No man could be found more familiar with the Bible than he. This is apparent both in his conversation and his writing. There is hardly a speech or State paper of his in which allusions and illustrations taken from the Bible do not appear.

The late William E. Dodge was one of the most liberal benefactors of the present generation. His contributions for Christian benevolence amounted to hundreds of thousands of dollars.

While he was a poor boy in school at Cornwall, a lad from the Sandwich Islands was placed at Cornwall, there to be educated for the ministry, that he might go back as a preacher to his native land. Young Dodge became interested in Obookiah and his plans for opening a mission in the Sandwich Islands. He longed to help in some way, but his own means were exceedingly limited. He finally proposed to two of his classmates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the potatoes, and give the proceeds to the Sandwich Islands Mission. They did so, and, said Dodge, when in later years he told the story, "from that time it seemed as if everything I touched prospered."

Horace Greeley was a feeble, sickly child, often under medical treatment. His mother was particularly tender of him, and he was kept close to her side. From the spelling-book on her knee he learned to read, as well as to be entertained, before he could fairly talk, and at an earlier period than he could remember in his later years. By a singular adaptation to the changes of motion on his mother's part while spinning, he acquired the unwonted facility of reading with the book in almost any position, sideways or upside down, as readily as in the usual fashion, without at that time thinking it anything unusual.

The first book which he read consecutively through was the Bible, under the guidance of his mother, when he was about five years old.

When only in his fifth or sixth year, Horace was told by a blacksmith, who observed the interest with which the child gazed at his work at the forge, that he had better come and learn the trade with him. The response was instant and decided: "No, I'm going to be a printer."

When only eleven years old, he undertook to realize his dream. Hearing that an apprentice

was wanted in a newspaper office about five miles away, he applied for it in person. He was (he says "properly") rejected on account of his youth; but it was a sore disappointment.—*Christian Advocate.*

FOR "THE FRIEND."

Spring Flowers.

(Continued from page 332.)

It is a matter of interest to the botanist to notice the characters, the common possession of which shows that the plants belong to the same natural group. Among our early spring flowers are several which belong to the natural order *Rosaceæ* (the rose-worts),—the type of which is the wild rose.

This extensive order, which embraces about 500 species, includes the Plum, Cherry, Pear, Apple, Peach, Blackberry, Strawberry, Thorn, and other useful plants. It is diffused through almost every part of the world, but chiefly abounds in temperate climates. It is destitute of unwholesome qualities with a few exceptions, one of which is the peach tree, whose bark, leaves, and the kernels of the fruit contain prussic acid, as is indicated by their peculiar odor.

Botanists regard a flower as a peculiarly developed branch of the tree or plant to which it belongs; and the calyx, corolla and stamens, as merely modified forms of leaves. This theory explains the fact that, under cultivation, these organs may be changed or substituted for each other. The wild rose has five petals, or colored leaves of the corolla, placed in a circle. Inside of these, are a multitude of stamens and pistils. In the roses of our gardens, these stamens and pistils have been changed into additional corolla leaves—making what are called double flowers. Several of the species belonging to the *Rosaceæ* are susceptible of this change.

In many places among the grass on the roadsides, or on the borders of the fields, the white flowers of the strawberry (*Fragaria*), peeped out from among the green leaves. The five white petals of the corolla were surrounded by the ten small green leaves of the outer envelope or calyx; and within were numerous stamens. The end of the flower stem was enlarged so as to furnish a foothold or support for the numerous pistils. As the fruit matures, their enlargement swells more and more, becomes sweet and juicy, and forms the luscious fruit which we so greatly admire.

A bright yellow flower attracts the eye, somewhat similar in shape to that of the strawberry, and like it, having five petals in the corolla, and ten leaves in the calyx. This is the Cinquefoil (*Potentilla Canadensis*). Although nearly allied to the strawberry, this plant differs materially from it in the fruit being dry and uneatable.

I take one of the beautiful blossoms of the apple tree, and after noting that it has five petals in the corolla and five outer leaves in the calyx, I slit it with a penknife, lengthway with the stem. On examining it with a pocket lens, the germs of the future seeds are plainly visible in the thickened base of the flowers. When these germs have been reached by the pollen tubes, (as described in the previous article,) the petals fall off, and the sides of the calyx tube, which encloses the germs, gradually thicken and become fleshy, forming the apple, which encloses the seeds in its centre. The calyx leaves remain and form the little withered crown which surmounts the ripened fruit.

J. W.

FOR "THE FRIEND."

Marks of Progress.

At the falls of the Great Kanawha River on either side stand two large houses, both fine buildings of their time, and both now landmarks of a past period of travel. The one at the northern side of the falls is a large, square, two-story brick house, with a long deep wing, a typical old Virginia Inn, with broad halls, large dining-room and spacious bar-room.

It stands on the old Virginia and Ohio State turnpike, and from 1820 to 1860 was kept by Aaron Stogdell, as a public house. Here the daily stage from the East or West, with its mailbags and load of dusty, hungry passengers would stop for dinner and a relay of fresh horses. Had a register been kept of its guests, many would be the names of noted men recorded in it.

After the outbreak of the rebellion, so many of the bridges on the road were burned by foragers that the line was given up, and Stogdell's once famous inn became a thing of the past.

The building on the southern side of the falls is a large wooden structure, built by the Chesapeake and Ohio Railroad, in 1873. It, too, was used as a dining place, all the fast trains stopping there for meals; but now, with dining car attached, they rush past as if people no more cared to eat, and the hotel has become a quiet summer boarding house. The dining car, too, with its handsome decorations and tidy waiters, may be done away with in time, when the electrical air-ship or balloon has superseded the railroad as the quickest way of travelling; and that time may not be as far off as some of us imagine.

Queer Use of an Oyster-Shell.—Long before printing was invented, or such paper as that on which we print newspapers or write letters, oyster-shells were used for a very singular purpose. In Athens there was a custom provided for by law to prevent any citizen getting too much power and trying to make himself a tyrant. When any one thought that a man was getting too popular or too strong, he made a motion in the concourse of the people that what was called an ostracism was necessary. If that motion passed, a particular day was fixed for it. The votes were taken by tribes. Every man took an oyster-shell and wrote in it the name of the person he wished exiled or driven out of the city—the word coming from *ostrakon*, a Greek word that means an oyster-shell;—so, when the day came every citizen with his oyster-shell, wrote the name of the person that he disliked, and if there were as many as six thousand oyster-shells that had the name of the same man in, he was sent out of the country for ten years. After that he could come back and enjoy his estate if he wished to; the people also could shorten it by a particular vote at any time. If it happened that no one name was written on as many as six thousand shells, nothing came of it, and no one was ostracized.

Sometimes the very best man in all Athens was treated in this ignominious way. There was one so good, called Aristides, that the people surnamed him "the Just." He lived more than 400 years before Christ came. They ostracized him in 483 or 482 before Christ. He was honest to the last, and died so poor that he did not leave money enough to pay for his funeral, and his daughters were portioned, and his son received grants from the state.

This way of getting rid of unpopular men did not work well. The best men were sometimes sent out of the country, and that left the

worst in power. About sixty years after Aristides had been ostracized, there were two great parties in Athens. They agreed to have an ostracism to test their strength, but before the time came to write their names in the oyster-shell they made up their disputes, and then all of them put the name of an insignificant person named Hyperbolus in the shells, and sent him out of the country. That so disgusted the people, that they stopped using this queer method. *Christian Advocate.*

Trust the Children.

"My! look at the raisins! Let's have some."

"I'll ask mamma," replied the young host.

"Pooh! she won't let you. Let's help ourselves; that's the way I do at home, only mamma hides her raisins."

"Hides the raisins!"

"Yes, and the cake and jam—locks 'em up."

"What for?"

"O, so I can't get 'em, I s'pose."

"Why, are you a burglar or a thief?"

"No, indeed, I guess not; but I love raisins, and mamma knows it."

"So do I, and my mamma knows it. She'll give you all you want; but I don't meddle with her things, for she trusts me."

There was the key-note—one boy was brought up to be trusted, the other was not.

For once he had all the raisins he wanted, was advised to eat them slowly and chew them fine before swallowing.

Being an inquisitive boy, he asked the why of this, as well as how the mother dared to leave her sweets exposed, adding that his mother hid all her nice things.

"Well, my boy," answered the wise woman, "that is your fault. She finds she cannot trust you. We lock our doors against thieves, but it's pretty hard if we can't trust our dear boys. Show your mother that you are worthy of confidence, and your goodies will not be hidden. Ask for them, and if she can spare them, she will not refuse you; or, if for any special reason, she cannot spare them, you should be the last one to wish for them. Do you see?"

"Don't you ever hide your money or anything?"

"Not from my children. My boys and girls are honest and obedient. I thought you were so, likewise."

"So did I; but I guess mamma don't. I wish she did," he added, with a pathetic look.

"Let me tell you what to do. You have probably troubled mamma without thinking that you were doing wrong, and she has taken this way of keeping you from temptation and herself from annoyance. Now try my boys' way. Have a faithful talk with mamma; tell her just how you feel—that you'd like to be worthy of a trust, and would certainly ask her for all you want. Then be careful not to tease every day, and never put your fingers on anything you ought not to touch. Mamma will see that her boy is honest and manly. It will make her very happy, won't it?"

"Yes, indeed."

"As you grow older, the principle will follow you. You will learn to see things and not want them; and better still, perhaps, want them, but be strong and upright enough not to even think of them as possibly yours. You will be a true boy and a true man; every one who deals with you will trust you. It will be worth more to you than raisins now, or any amount of money in the years to come. Try it, and stick to it. Why, if I couldn't trust my boy to look at a

silly little raisin and be true enough not to touch it, I should think he was made of poor stuff."

"He's the right stuff, I know."

"I hope you will be."

"Thank you. I will."

I am watching that boy, and I think he will.—*S. S. Evangelist.*

Natural History, Science, etc.

The Weather-Plant.—Some attention has been called to this plant by the claim that its leaves have the peculiar property of indicating by their position various changes in nature about 48 hours before the said changes occur. The "Bulletin of Miscellaneous Information" for 1890, issued from the Royal Gardens at Kew, England, details a number of observations made to test the accuracy of these indications. The plant (*Abrus precatorius*,) is a well-known tropical weed, originally a native of India. It is now widely dispersed in tropical regions. It is a climbing-plant of the pea family. The seeds are of a brilliant red color, with a black spot on them. They are known as "crab's eyes," and are widely used for decorative purposes. The powdered seeds are harmless when eaten but rapidly produce fatal effects when introduced under the skin.

The leaves are unusually sensitive to change in the intensity of the light. In this they differ from other leguminous plants only in degree. In many of the plants of this family, the individual leaflets of the compound leaf hang vertically downward in darkness. With increasing light they gradually move upward to a horizontal position. No satisfactory evidence was found that the changes in the position of the leaves of the plant could be used to foretell the weather or other phenomena that would follow after the lapse of two or more days.

The Manufacture of Quinine in India.—For some time past the world has been deriving its supplies of quinine chiefly from bark grown in British and Dutch colonies in Asia. South American bark, originally the only source of supply, has practically been driven from the market. The price latterly has been unprecedentedly low, owing to the immense exportation of bark from Ceylon. When coffee, which has long been the staple production of Ceylon, began to fail, owing to a disease which attacked the tree, the planters largely substituted cinchona as an article of cultivation. In 1880 one and a quarter million of pounds of cinchona were sent from Ceylon to London. In 1886, fifteen million pounds were exported. In consequence, the price fell greatly.

Experiments have been made in the extracting of the alkalies from the bark by dissolving them in a mixture of fusil oil and naphtha; and the result of these seems to show that a simple and economical process for procuring quinine from the bark is likely to be introduced among the planters who raise it.

A Norther at Vera Cruz.—When a norther comes on to blow at Vera Cruz, all the vessels remaining near the city let go an extra anchor and batten down the hatches; or, wiser still, they let go their ground tackle and hasten to make an offing. The natives promptly haul their light boats well on shore; the citizens securely close their doors and windows; while the sky becomes darkened by clouds of sand driven by fierce gusts of winds. It is a fact that passengers have been obliged to remain for a whole week upon a European steamer, unable to land.

during a protracted norther. These storms are terrific in violence. It is not a straight out and out gale, an honest tempest, such as one sometimes meets at sea, and with which an experienced mariner knows how to cope. A norther is an erratic succession of furious squalls with whirlwinds of sand, the wind blowing from several points at the same time. When a norther blows, work is suspended in the city, and the streets are deserted until the fury of the blast has subsided. Very true is the saying: "It's an ill wind that blows nobody good." The norther drives away that fatal enemy of the city, the yellow fever; and when it fairly sets in to blow, that surely ends the disease for the season; its germs are swept away as if by magic. The insect plague is only second to that of the vomito as regards the danger and discomfort to be encountered in this "City of the True Cross." But even mosquitoes succumb to the northers.—*Aztec Land.*

Fire-flies in Mexico.—Under the starlight, you may look not only among the low growing foliage to see the fire-flies, which float there like clouds of phosphorescence, but now and again one will glow, diamond-like, in the black hair of the fair señoritas, where they are ingeniously fastened to produce this effect. It is strictly a Spanish idea, which the author has often seen in Havana. So brilliant are these tropical fire-flies, that with three or four placed under an inverted wineglass, one can see to read fine printed matter in the night-time. It is the common people mostly who use these insects as evening ornaments on their persons, though sometimes the most refined ladies wear them. The firefly has a hook-like integument on its body, by which it is easily fastened to the hair or dress, without any harm to itself. It seems as though nature had anticipated this peculiar use of the "lightning-bug," and so provided the necessary means for the purpose. The country people bring them to market in little wicker-baskets, or cages, and it is curious to see with what avidity they will consume sugar.—*Aztec Land.*

Vanilla.—Among other special products of the vicinity of Jalapa, is the aromatic vanilla plant, which is indigenous here, and grows in wild abundance in the forests, proving a great source of income to the industrious native gatherers. The plant requires only shade and moisture. The peculiar soil and climate do the rest. The harvest is gathered in March and April. The flowers of the vanilla are of a greenish yellow, touched here and there with white. It has a climbing stalk. The pods grow in pairs and are about as large round as one's little finger, and six inches long—though they vary, and the longer they are the greater is considered their value. These are green at first, gradually turning to yellow, and then to brown, as they become fully ripe. They are carefully dried in the sun, being touched during the process with palm oil, which gives them a soft, glossy effect when they reach the consumers' hands.—*Aztec Land.*

Paper Boats in the Navy.—The Navy Department is about to begin the experimental use of paper boats, and for this purpose a paper whale-boat gig has been purchased, and will be put aboard the next vessel fitted out at the New York Navy Yard. This boat effects a saving in weight of about fifty per cent. over the ordinary wooden boat of the same pattern, and it is claimed to be equal to the heavier wooden boat in every respect. The cost is about the

same. "Some experiments have already been made which show that the boat can be submerged for an indefinite length of time without the material becoming water-soaked or otherwise deteriorated."

Items.

The Franklin Reformatory Home for Inebriates.—The 19th Annual Report of this institution, located at 911 Locust Street, Philadelphia, is an interesting document, which details the methods adopted in curing persons who have contracted the drink habit, and are desirous of being relieved from slavery to it. Applicants for admission must give an assurance that they come voluntarily, that it is their sincere wish and intention to reform, and that they will strictly observe and obey all the rules of the house.

On admission the inebriate is taken to the infirmary, for it is found that about 85 in every 100 require medical treatment. Here alcohol is never used as a remedial agent. The first step is the restoration of the body to a natural condition, "stomach, blood, brain, nerves all have to pay the penalty of the continued disregard of God's law, and of the habitual violation of the laws of health. The diseased organs refuse to perform their natural functions; food is repugnant to a system long supported by excessive and unnatural stimulation; the life current flows sluggishly through the arteries and veins, while the whole animal organism rebels against the efforts to restore it to its natural condition. The sufferings of the patient at this time are naturally very great. But he is tenderly nursed by those who have themselves passed through the same experience. A period of from 24 to 36 hours succeeds in bringing the patient to a condition in which medicine and food produce their natural results. A generous and nourishing diet is given him to restore his bodily vigor.

In most cases by the end of the third day the invalid is sufficiently restored to be discharged from the infirmary, and take his place among the family of the Home.

The dependence for his further and complete reformation is mainly placed on the moral and religious influences brought to bear upon him. These are strengthened by the fact that the officers of the Institution and the inmates with whom he associates are all reformed drunkards. The whole tone of the family is one of abhorrence of the vice to which he had been addicted; and he naturally imbibes the same feeling.

The number of patients received during the year ending Third Month 31st, 1891, was 281, and the number discharged 267. Of these 140 are classed as "reformed," 60 as "benefited," 32 as "doubtful," and 20 as "failures."

The Lottery.—While we are making these notes, sitting upon the curbstone of a fountain of the paseo, we are personally reminded that the lottery ticket vender is ubiquitous. Sometimes it is a man who importunes you to purchase, sometimes a young girl, and at others even a child of eleven or twelve years belonging to either sex. The pretty girl of course finds the most customers, offering to "kiss the ticket for good luck." This must be a Spanish idea as it is practiced both in Madrid and Cuba. The Mexican government realizes fully a million dollars per annum from the licenses granted to protect this gross swindle upon the public. It is a regular thing for prominent business houses to make their monthly purchases of these lottery tickets; rich and poor, prince and beggar, alike invest, differing only in the amount; while most strangers, smothering their conscientious scruples, purchase a ticket, thus adding their mite to the general folly. We were told in Havana that one satisfaction in buying tickets in the national lottery there was, that like the Louisiana Lottery it was honestly conducted. Our incredulity upon the subject was laughed to scorn, but since then the Havana Lottery has been detected in a series of the most barefaced swindlings that can be imagined. As to that of Louisiana, we never for a moment have believed in there being any thing "honest" about it. A concern which can afford to offer the

State government of Louisiana over a million dollars per annum for the privilege of running a gambling institution there, must carry on a more reckless swindling game upon the public at large than its worst enemies have suspected.—*Aztec Land.*

Parental Influence.—Mothers, in the education of their children, are responsible for the power, wide in its extent, indefinite in its effects, and inestimable in its importance. On you depend in no small degree the principles of the whole rising generation.

THE FRIEND.

FIFTH MONTH 23, 1891.

In the article on page 333, taken from the *Dundee Courier and Argus*, there is given a statement of the doctrines proclaimed by George Fox, which seems to require some explanation. The paragraph referred to says: "The doctrines which he then advanced were, the uselessness of human learning on the part of ministers; that men's opinions ought to be tested by the Holy Spirit, and not by the Holy Scriptures; and that the presence of Christ in the heart of believers superseded, as the 'inner light,' all other lights or guides whatever."

George Fox and early Friends believed that the ministry of the Gospel was a Divine gift communicated by Christ, the Head of the Church, to those whom He pleased to call into this service; and that no amount of human learning or training could ever qualify any man to be a minister, who had not received this Divine gift and call; indeed they might be positively hurtful to his success, if he was led to depend upon them in his ministry, instead of waiting upon and looking for the fresh pouring forth of the Spirit. Yet Geo. Fox was no enemy to useful learning when kept in its right place; and he exerted himself in the establishment of schools for the instruction of the children of Friends.

While George Fox believed that the revelation of the Divine will, with which all men are favored in their own hearts, is the divinely appointed means of guidance and instruction, by which each individual is to be led in the way of salvation; and that no outward guide can take the place of this ever-present rule, which is applicable to every case and every emergency; yet he highly valued the Sacred Scriptures as a declaration of the Divine will, and esteemed them to be profitable "for doctrine, for reproof, for correction and for instruction in righteousness."

SUMMARY OF EVENTS.

UNITED STATES.—On the afternoon of the 15th instant, the President and party reached Washington on schedule time. During the trip the President made 140 speeches.

The American warship *Charleston* in pursuit of the rebel cruiser *Itata*, after stopping in the harbor of Acapulco, Mexico, sailed southward on the night of the 17th instant.

The Agricultural Department has received advices from Mexico, where the Government is conducting ramie experiments, that a machine and process recently invented has shown a capacity of one and one-quarter tons of ramie per day, and that the fibre can be cleaned and degummed at a cost of about four and seven-tenths cents per pound. It is not known whether these results can be assured when the attempt is made to produce the fibre in commercial quantities.

Assistant Secretary Spaulding has decided that "cabinets of old coins and medals are dutiable on importation, unless produced prior to the year 1700, in

which case they can be imported free of duty as collections of antiquities."

The monthly crop reports issued by the Michigan Department of State, gives the condition of wheat, as compared with past years, in the southern counties, 104; central, 99, and northern, 100 per cent., which is much above the condition of the past six years.

What is believed to be the largest single piece of granite ever started at one blast in Quincy, Massachusetts, has been moved from its original bed in Rogers Quarry. It is 25 feet wide, 20 feet thick and 70 feet long. The company have been five years clearing the front of the stone, which is of the finest quality.

The forest fires in the lower peninsula of Michigan are still raging from Manistee to Huron, and the loss already is estimated at \$2,000,000. Detroit is wrapped in a dense smoke, and the Mackinaw Straits are so densely overhung with smoke as to seriously impede the progress of all boats. The loss in the upper counties is said to far exceed this estimate. Hundreds of families have been made destitute.

Over one hundred square miles of virgin forest has been utterly destroyed by fire in Wisconsin, and the head of one logging firm puts the losses at \$1,500,000 in standing lumber.

A fire in Muskegon, Michigan, on the afternoon of the 16th inst., destroyed over 20 blocks of buildings, including about 350 dwellings. The total loss is estimated at nearly \$500,000, and the insurance at \$300,000. Two unknown children are reported to have been lost in the flames. Harry Stephens, Assistant Postmaster, who was ill of pneumonia, died while being removed to a place of safety.

A despatch from Sprague, Washington, says the Indians in the Okanogan country are in a state of consternation, owing to the prevalence of gripe. One hundred or more have died. The Indians are leaving for Idaho and other places.

Deaths in this city last week numbered 458, which is 24 more than during the previous week, and 84 more than during the corresponding period last year. Of the foregoing 243 were males and 215 females: 56 died of consumption; 47 of pneumonia; 33 of heart diseases; 19 of old age; 19 of typhoid fever; 17 of inflammation of the brain; 17 of Bright's disease; 16 of apoplexy; 16 of convulsions; 15 of marasmus; 13 of cancer; 13 of inanition; 13 of bronchitis; 12 of scarlet fever and 11 of diphtheria.

Markets, &c.—U. S. 4½'s, reg. 100½; coupon, 101½; 4's, 120; currency 6's, 112 a 122.

COTTON was quiet and steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, \$19.00 a \$20.00; spring bran, as to quality, \$17.50 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.90 a \$4.25; Western and Pennsylvania extras, \$4.25 a \$4.50; No. 2 winter family, \$4.50 a \$4.75; Pennsylvania, roller process, \$4.75 a \$5.25; Western winter, clear, \$5.00 a \$5.25; Western winter, straight, \$5.25 a \$5.50; winter patent, \$5.50 a \$5.75; Minnesota, clear, \$4.75 a \$5.25; Minnesota, straight, \$5.25 a \$5.50; Minnesota patent, \$5.50 a \$6.00. Rye flour was not much wanted, but prices ruled steady at \$4.80 a \$4.90 per barrel, as to quality.

GRAIN.—No. 2 red wheat, \$1.13½ a \$1.14½.

No. 2 mixed corn, 69½ a 70 cts.

No. 2 white oats, 57 a 57½ cts.

BEEF CATTLE.—Extra, 6¼ a 6½ cts.; good, 5½ a 6½ cts.; medium, 5½ a 5½ cts.; fair, 5½ a 5½ cts.; common, 4½ a 5 cts.; fat cows, 3 a 4½ cts.

SHEEP AND LAMBS.—Wool sheep, 5 a 6½ cts.; clipped sheep, 4 a 5½ cts.; clipped lambs, 5 a 6½ cts.; spring lambs, 7 a 10 cts.

HOGS.—Good Western, 7½ a 7½ cts.; other grades, 7 a 7½ cts.

FOREIGN.—A cablegram from London, dated the 12th instant, says: The deaths from influenza in this city, during the past week, number 148, an excess of 21 over the highest death rate in the epidemic of 1890. The deaths from lung diseases reached a total of 584, which is 240 in excess of the average rate.

The Times believes the Russian Government will withdraw £3,000,000 from London within the next month or two, and that it is doubtful whether the Bank of England will be able to draw that amount from America. "Besides which," adds the Times, "there is a strong probability of a partial failure of European crops, which would cause a drain of gold to America in the autumn."

Sensational reports, in connection with the situation of affairs in Portugal, are being circulated in Madrid. The *Justicia*, the Republican organ, publishes telegrams from Portugal, which state that King Charles has called a meeting of the Council of Ministers in

order to confer with the Council upon the financial and political situation.

The *Justicia* adds that the King of Portugal is disposed to abdicate his throne should the Ministers come to the conclusion that such a step is necessary.

The Paris paper, *La Presse*, announces that a contract was signed, early during the present month, between the Russian Government and the Chatelherault arms factory, by which the plant of the factory and its employés are at the absolute disposal of Russia, who has given an order for three million new rifles.

General Gressner, Chief of St. Petersburg police, has received instructions to rigorously enforce the anti-Hebrew measure of the Government.

It is stated that the expulsions of Hebrews from Moscow, which were renewed after the Rothschilds withdrew their offer to place the new Russian loan, are now carried on less overtly in order not to cast gloom over the advent of the Governor of Moscow, the Grand Duke Sergius. It is also stated that the Government has ordered that immediate steps be taken in all provinces for the removal of Jews to the quarters in which they are permitted to reside.

The *Dix-Neuvieme Siècle* states that commercial advices have been received at Marseilles from Trebizond to the effect that a new volcano has appeared in Armenia at the summit of Mount Nimrod, in the District of Van, vomiting forth flames and lava. The villages at the base of the mountain have been destroyed, and many persons are said to have been killed or injured. The fugitives are camping outside the range of destruction. They are almost entirely destitute and the greatest misery prevails among them. The Turkish Government has taken measures to aid the sufferers.

A despatch from Paris, dated the 17th instant, says: The French Embassy at Tokio has telegraphed the official details of the recent attack upon the Czarewitch of Russia. It appears that the Czarewitch's assailant was a policeman, named Thunda, who had been eight years in the service. The Czarewitch and his suite were leaving Otsu in a jinriksha, having just visited a Buddhist temple. Both the Czarewitch and Prince George went to the shrines with their boots on, and the Chief Bonze, on their retiring, complained to the Japanese guards about this offense against the national religion. The Prince was entering the jinriksha, when Thunda who was standing guard, dealt the Czarewitch a blow with his sword. Prince George's return blow with his stick threw Thunda several feet. The policeman rose and made another rush at the Czarewitch. A Japanese closed the front of the carriage, and another Japanese wrested the sword from Thunda and cut him down inflicting a severe wound. The Chief Bonze, with several guards, arrested the man. The Czarewitch's injury has already healed.

NOTICES.

THE HOME FOR DESTITUTE COLORED CHILDREN, Berks St. and Old Lancaster Road.

The annual meeting will be held at the Home on Second-day, Fifth Month 25th, 1891, at 3 P. M. The Annual Report will be read, an election of officers will be held, &c., &c.

The public are respectfully invited to be present.

WM. M. LONGSTRETH, Secretary.

Trains leave Broad Street for 52nd St., at 1.30, 2.10, 3.36 P. M.

WANTED—A competent Friend to teach the Preparative Meeting School at Malvern, Pennsylvania, in the Ninth Month.

Apply to David Evans, or John-G. Haines.

WANTED—A capable teacher for the Aimwell School, to give instruction in drawing, sewing and some other branches. She is desired to enter upon her duties in Ninth Month next.

Application may be made to

Sarah Richie, 3216 N. Sixteenth St., Philada.

Deborah P. Lowry, 2220 Pine St., Philada; or

Jane J. Wetherell, 3435 Lancaster Ave., Phila.

WANTED—An experienced teacher for Principal in Friends' Boarding School, Hickory Grove, Iowa. To enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa, or

Abigail B. Mott, West Branch, Cedar Co., Iowa.

DIED, on the 17th of Third Month, 1891, ACHSAH S. REEVE, widow of Samuel Reeve, in the 93rd year of her age, a member of Salem Monthly Meeting of

Friends, New Jersey. She was naturally of a cheerful disposition and retained her memory and mental faculties almost unimpaired to the last. She suffered much from oppression in consequence of a dropsical affection which confined her to the house for many months, and when her patience was severely tried, she would very often be heard saying, "Blessed, blessed, blessed, adorable Heavenly Father! be pleased to be very kind and merciful to me so unworthy! And her prayers were surely answered, for she was enabled to bear her sufferings in a most remarkable manner.

—, in Richmond, Ind., on the 30th of Third Month, 1891, ABIAH MOFFITT, in the 68th year of his age. During his long sickness, which he endured with remarkable patience, he found great comfort and enjoyment in different passages of Scripture, especially those promises, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." "Him that cometh unto me I will in no wise cast out." His faith in Jesus Christ—that salvation is only through Him,—was strong. It was with great peace of mind that he often spoke to his family of the heavenly home, never feeling agitated in speaking of death; he hoped to recover from his sickness, but was perfectly resigned, having the blessed assurance of eternal inheritance. He passed away apparently in sweet and quiet sleep, and there seemed to be a Divine presence around him that was felt by all who were in the room.

—, at the residence of her grandson, Charles Wright, in Medford, N. J., Fourth Month 14th, 1891, JEMIMA COLLINS, aged 93 years, one month and ten days, a member of Upper Evesham Monthly Meeting of Friends.

—, at her home in Canton, Kansas, of goit Fourth Month 12th, 1891, HANNAH WAY, wife of John Way, in the 66th year of her age. She was a member of Coal Creek Monthly Meeting of Friends, Keokuk County, Iowa. She was brought up a Friend from infancy, and adhered to that faith through life. She was a truly conscientious Christian, and was fully resigned to the Master's will, and ready to go. Her friends, the blessed assurance that she sleeps in Jesus, is a consolation. Her quiet, gentle and sympathetic way made her friends wherever she resided.

—, at her residence near Harrisville, Ohio, the morning of the 9th of Fifth Mo. 1891, HANNAH HALL, widow of the late William Hall, Sen., in the 84th year of her age, a member and elder of Shocreek Monthly and Harrisville Particular Meeting of Friends. Endowed with good natural abilities and possessed of a remarkably cheerful and amiable disposition, she was justly endeared to those who knew her best, and eminently useful not only in her meetings but in her family and neighborhood. We believe was her concern throughout the course of her lengthened life, to be found walking acceptably in the sight of her Heavenly Father, and that her adorning might be that of "a meek and quiet spirit," which did not diminish as years were added, but she was green old age. Witnessing as she did that one by one the pins which sustained the earthly tabernacle were being removed, she realized that the time of her tarryance here was growing short, and evinced that she could with composure look forward to the time of dissolution, esteeming it far better to depart and with Christ. When stricken with the prevailing order, and informed by her physician of its probability, she manifested no surprise but quietly replied, "the long looked-for has come at last."

—, at the residence of his mother, in Philadelphia, on the 26th of Third Month, 1891, JAMES WILLITS MOORE, youngest son of Martha J. and late James W. Moore, in the twenty-third year of age, a member of Little Eggharbor Monthly Meeting of Friends, at Tuckerton, N. J. This dear young man bore his illness with christian patience and resignation. He was of a quiet, unassuming, affectionate position, and of a consistent upright walk in life. Although called away so early, his bereaved friends have the comforting thought that, through Divine mercy and faith in Christ Jesus, he has been permitted to enter the pearly gates of the heavenly Jerusalem, to go no more out, but to be ever with the Lord, and has experienced the fulfillment of the Psalmist when he said: "Yea, though I through the valley of the shadow of death, I will not evil, for thou art with me; thy rod and thy staff they comfort me."

THE FRIEND.

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(Continued from page 337.)

First Month 12th, 1815.—The Monthly Meeting near Ballinderry: the fore part of the meeting was a low time, my mind was much tried with a wandering spirit which I endeavored to subject, and after some time experienced quiet; when that passage opened on my mind recommending the offering our bodies a living sacrifice, and I was gradually enlarged, and led to compare the state I had been baptized into during the early part of the meeting to the waves of the sea, succeeding one another—that this was the work of the enemy to render our sacrifice unacceptable to God—but let us suffer the waves to pass over our heads, and not to carry us away into the world, and thereby [deprive] us of the opportunity of renewing our strength in Christ, who through his instruments appointed those seasons to his church and family for that gracious end and purpose. It was a time of refreshment and renewal of strength, for I went to meeting under deep exercise, not expecting or desiring to be so engaged, and under the feeling of life I was drawn forth in supplication at the close. The covering of the first meeting was carried into the meeting for discipline, which was conducted and concluded in a truly solemn manner; the praise is due to that all-wise and holy Being in whom "is life, and the life is the light of men," and who has not forgotten to be gracious to a backsliding people!

In sitting in meetings for discipline, I look for as clear an evidence to speak as in meetings for worship, therefore my words are few, but I hope they are in degree seasoned with salt—"let your speech be alway with grace seasoned with salt," which is the life—in this path the wayfaring man cannot err, and peace is found in his dwelling; it is a means of keeping down those forward spirits which are ready to run when not sent, whose state is that of flatness and death instead of peace and consolation, and to whom the language applies, "Who hath required this at your hands?"

Sixth Month 6th.—Our Quarterly Meeting at Moyallen, I had a pretty open time in both meetings on the First-day; the meeting for discipline was to me a remarkably clouded time, I was baptized in the cloud into death. As I lay in bed that night or early next morning, the spring of Gospel ministry opened and flowed in

my heart abundantly, in such a variety of doctrine as filled me with surprise, which gradually arose from a small beginning to a stream that I could swim in. I lay silent in spirit, and attended to the flowing of it to my admiration; towards morning it closed, and I arose in my usual poverty and went to meeting in a low and stripped state, but had not sat long before some little matter gradually arose before me, and as I attended on the opening it increased to the time I should stand up with a metaphor of Christ's school, in which He is the teacher: fresh matter gradually opening in my view I was enlarged in a clear testimony which afforded peace and comfort to my mind, the praise of which is only to be given to Him to whom alone it is due, the great and holy Head of his church, who is blessed for ever and ever!

Tenth Month 25th.—I felt a draught to attend the Monthly Meeting near Charlemont, and was silent therein; in the second meeting, upon the clerk's querying if any Friend had anything to offer, I felt it right to say that I came there from an apprehension of duty, but in both meetings there was, I thought, such a thick cloud over me, I could not travel forward—that whatever was the cause I could not tell, but if each of us were so disposed to inquire in sincerity, "Is it I?" I believed the individuals might find out who it was; but that if we abode under this covering, our stay in the wilderness would be prolonged, so that instead of advancing, we might be returning back again to our former conditions, and never reach the promised land. The clerk stood up, and said the Friend's concern was right, he believed, as there was occasion for the remark. My mind was relieved, and I returned in peace.

Twelfth Month 14th.—For some time past my hopes have been all centred in Divine mercy and forgiveness, my former works of righteousness have been blotted out, and in my heart I have said, "Though thou slay me, I will trust in thee." In my troubles, I have endeavored to remember the day of my espousals, when his light and his truth shone into my dark habitation; I was then brought into his banqueting-house, and his banner over me was love; but now I feel my enemy spreading snares to entrap me, but I trust the fear of falling will preserve me, through the mighty God of Jacob. Thy ways, oh! Lord, are past our finding out,—but the advice of Moses formerly to Israel is good for me at this time, "Stand still, and see the salvation of God." I have but little to add at this time, but to acknowledge the [Divine] mercy in supporting me with some patience under distressing trials in my family, but no way has opened for my escape from them. I feel bound to this quarter of the vineyard, where my poor labors appear to be acceptable.

I felt a concern to attend the Monthly Meeting at Moyallen, and being desirous of turning the fleece upon it produced an exercise for two days, which was very trying, and when it had reduced me to resignation, the concern left me, and I remained at home in peace. When I feel

drawings abroad, they are generally pleasant to the taste, but in turning the fleece they are bitter inwardly, and very hard to give up to. There is in man, though he has passed measurably through the fire, and drunk of the bitter waters of affliction, a share of the first nature still unsubdued, that would say, "Send by whom thou wilt send," or that complaint of, "Who hath believed our report?" Yet gracious, condescending Mercy bears with us as a tender parent, and rewards us (instead of chastising) with his evidence of peace!

Third Month 24th, 1816.—The great necessity for watchfulness in ministers in exercising their gifts in meetings for worship has been shown to me lately. As I sat in meeting, a field of offerings opened before me, in which was much sound doctrine, on various subjects, which appeared to me suitable to many states and conditions who might be present; but as I rarely stand up till a considerable lapse of time, I viewed the subject, whether they might be offered, when this language clearly came before my mind, that this ram had not horns,—the whole was resumed back into the treasury, and another ram was fastened in the thicket, and was offered, which I believe was accepted with wine and oil, and I had to conclude the meeting with solemn supplication to the Lord, who is Wonderful, Counsellor, and the Prince of Peace! Praise his holy name, O my soul, for He only is worthy of it.

Seventh Month 10th.—The week-day meeting at Megabry was, I thought, comfortably held in silence; many doctrines opened in my mind in a living experience, which I thought I could have stood up with to edification, but the necessity or woe was not with them, therefore they passed away under this impression, that they might open again in some other meeting.

11th.—I attended the week-day meeting at Lisburn, much in the cross, as a hard time generally is my lot there; I sat in great poverty for upwards of an hour, when a very small opening appeared, with which I stood up, and gradually proceeding, it increased till it became as a broad river, when the sense impressed the day before, of these openings being renewed in some other meeting, was fulfilled, I believe, to the satisfaction of many present, as well as to my own—praises be given to the Great Giver of every good and perfect gift! Watchfulness is as necessary to ministers as faithfulness, lest they enter into temptation.

Ninth Month 30th.—My exercises are many, and deeply distressing on account of the state of my son's affairs, with the poor prospect his small family has of a livelihood: my own state also being a stripped one, leads me oftentimes to call upon Divine mercy, that He would be pleased to afford but one ray of light to show me where I am, if I am still in the land of the living. My sore runs in the night season, and occasions me many sleepless hours, meditating an escape from this furnace, and to pitch my tent in some other place. Such thoughts occupied me early this morning in bed, when these expressions impressed my mind in a solid man-

ner, and entirely laid aside my meditated removal elsewhere.—“Thou art a fruit-bearing branch, thou must abide in the Vine, or thou canst not bring forth fruit;” by which I understood that if I removed in my own will or desire I might become fruitless, and be as a useless branch broken off and cast away. A lesson of sound instruction, may I never forget the awful effect it produced in me.

(To be continued.)

FOR “THE FRIEND.”

Historical Notes—Second Series.

(Continued from page 338.)

The trial of William Penn and William Mead, referred to in our last, gives a good example of the latitude which the courts of law allowed themselves in their efforts to convict and punish those who were obnoxious to the judges, or where, from motives of political expediency, the Government wished to suppress. The sensitiveness to any infringement on personal liberty, which marks the Englishman and the American of the present century, did not then exist in anything like the same degree. He who reads the details of English history for two hundred years preceding the middle of last century, will find abundant proofs of the feebleness of the barriers which protected the individual citizen, who had no powerful party to enforce his claims to justice.

Neal, in his *History of the Puritans*, relates that, “Some of the Puritans having been imprisoned by the Court of High Commission, during the reign of James First, prevailed with Nicholas Fuller, a benchler of Gray’s Inn, and a learned man in his profession, to be their counsel: they having been brought to the bar upon a writ of *habeas corpus*, he moved that the prisoners might be discharged, because the High Commissioners were not empowered by law to imprison, or to administer the oath *ex officio*, or to fine any of his majesty’s subjects. This was reckoned an unpardonable crime; and, instead of serving his clients, brought the indignation of the Commissioners upon himself. Bancroft told the king, that he was the champion of the non-conformists, and ought therefore to be made an example, to terrify others from appearing for them; accordingly, he was shut up in close prison, from whence neither the intercession of his friends, nor his own most humble petitions, could obtain his release to the day of his death.”

Macaulay, in his *History of England*, speaking of the reign of Charles the First, says:—“The tribunals offered no protection to the subject against the civil and ecclesiastical tyranny of that period. The judges of the common law, holding their situations during the pleasure of the king, were scandalously obsequious.”

In the year 1681, in the reign of Charles II, the government indicted Lord Shaftesbury of high treason, before a London grand jury.—Knight, in his history, says: “Had a true bill been found, Shaftesbury would unquestionably have finished his career on the scaffold, whether guilty or not. His judges would have been selected by the king, his subsequent trial would have been a mere matter of form.” The evidence was very defective, and the grand jury ignored the indictment.

This refusal to find a true bill was imputed to the selection of jurymen by the Whig sheriffs, —and the court determined to obtain obedient sheriffs, who would summon pliant jurymen.—After a contest of several months, the Government was successful, and Shaftesbury fled to

Holland, knowing that he would have small chance of saving his head, if another indictment were presented against him.

During the reign of James II, Richard Baxter, one of the most eminent of the non-conformists, published a Commentary on the New Testament, in which he complained of the persecution which the Dissenters suffered. For this offence, a charge was laid against him before the court at Westminster Hall. Chief-Justice Jeffreys presided. The trial has been graphically described by Macaulay:—

“Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce begun his address to the jury, when the chief-justice broke forth: ‘Pollexfen, I know you well. I will set a mark on you. You are the patron of the faction. This is an old rogue, a schismatical knave, a hypocritical villain. He hates the liturgy. He would have nothing but long-winded cant, without book;’ and then his lordship turned up his eyes, clasped his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter’s style of praying:—‘Lord, we are thy people, thy peculiar people, thy dear people.’ He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city.

“Wallop interposed, but fared no better than his leader:—‘You are in all these dirty causes, Mr. Wallop,’ said the judge. ‘Gentlemen of the long robe, you ought to be ashamed to assist such factious knaves.’ The advocate made another attempt to obtain a hearing, but to no purpose.—‘If you do not know your duty,’ said Jeffreys, ‘I will teach it you.’

“Wallop sat down, and Baxter himself attempted to put in a word; but the chief-justice drowned all expostulation in a torrent of ribaldry and invective.—‘Richard, Richard, dost thou think we will let thee poison the court?—Thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat. By the grace of God, I’ll look after thee.’

“‘Does your lordship think,’ said Baxter, ‘that any jury will convict a man on such a trial as this?’ ‘I warrant you, Mr. Baxter,’ said Jeffreys, ‘Don’t trouble yourself about that.’ Jeffreys was right. The sheriffs were the tools of the Government. The jury selected by the sheriffs from among the fiercest zealots of the Tory party, conferred a moment and returned a verdict of guilty.”

The records of our own Society show that Friends, as well as others, suffered from these defects in legal proceedings. By a strange perversion of the principles of justice, prisoners were often refused a sight of the indictments on which they were to be tried: so that they could not properly prepare themselves for their defence—nor were they allowed the assistance of counsel learned in the law. The injustice of this was strikingly set forth in 1696, by a speech of Lord Ashley, then a young man and new to Parliament, who was advocating the passage of a bill to regulate trials in cases of high treason. “In the course of his speech, he faltered, stammered, and seemed to lose the thread of his reasoning. The House encouraged him to proceed. ‘How can I, sirs,’ said the young orator, ‘produce a stronger argument in favor of this bill than my own failure? My fortune, my character, my life are not at stake. I am speaking to an audience whose kindness might well inspire me with courage. And yet from mere nervousness, from mere want of practice in ad-

ressing large assemblies, I have lost my recollection; I am unable to go on with my argument. How helpless, then, must be a poor man who, never having opened his lips in public, is called upon to reply without a moment’s preparation, to the ablest and most experienced of advocates in the kingdom, and whose faculties are paralyzed by the thought that, if he fails to convince his hearers, he will in a few hours die on a gallows, and leave beggary and infamy to those who are dearest to him.”

A similar bill had been before Parliament some years before, and had failed through a quarrel between the two Houses of Parliament. In speaking of this effort, Macaulay says:—“During the eight years which preceded the Revolution, the Whigs had complained bitterly of the hard measure dealt out to persons accused of political offences. Was it not monstrous, they asked, that a culprit should be denied a sight of his indictment? Often an unhappy prisoner had not known of what he was accused till he had held up his hand at the bar. The more innocent the defendant was, the less likely he was to guess the nature of the charge on which he was to be tried; and how could he have evidence ready to rebut a charge the nature of which he could not guess.”

The crown had power to compel the attendance of witnesses. The prisoner had no such power. The juries, carefully selected by sheriffs whom the crown had named, were men animated by the fiercest party spirit—men who had as little tenderness for an Exclusionist or Dissenter, as for a mad dog. “The Government was served by a band of able, experienced, and unprincipled lawyers, who had passed their lives in making the worse reason appear the better. In defence of the poor wretch, no advocate was suffered to utter a word. A state trial so conducted was little better than judicial murder. Hallam, in his *Constitutional History of England*, says, the “Courts of justice, in cases of treason, were little better than the caverns of murderers.” He accounts for the easiness with which verdicts were sometimes given against those accused on insufficient evidence, by the peril of fine and imprisonment to which the jurors were exposed in case of acquittal.

J. W.

(To be continued.)

SELECTED

I SHOULD be very glad to attain to more evenness in my course, not be unduly cast down with desertion, or set at ease by favors received. I remember some Friend in high esteem, after passing through a season of close proving, remarked to a Friend, that she had found “holes and corners” she had never thought of. And such I can truly say has often been the case with me; so that I could say, indeed, that “as my righteousness is as filthy rags.” But such provings lead us to appreciate more highly the dear Saviour’s righteousness, with which we seek to be clothed. It not only teaches us, by the repetition of these trials, we may hope, to settle us in the uniform habit of mind of ascribing all praise where alone it is due. “Not unto us, not unto us, oh Lord! but unto Thee name give glory.” &c.

It is a great thing to be thoroughly delivered from self, in all its hidden as well as open appearances, to die ourselves; and to be renewed in the life of righteousness. It is a state I fully believe in, and I hope aim after; but I am very sensible of lacking yet. Thou wast not mistaken in thy views of the Christian

unity that has existed heretofore, and I much desire I may continue worthy to retain it. To be members of the same family with those who have gone before us, and to be gathered home with them in the end, would be the height of my desires, and is what I have no doubt thou wilt realize. In the meantime, it may be wise in us to cherish a willingness to fill up all our measure of suffering, mentally or otherwise, for our and the body's sake. We can hardly expect to abound in the present condition of the Church, and if we can but possess our souls in patience, it may be as much as we can ask, not doubting if this is done, we shall witness preservation.

I have been reading Samuel Fothergill's memoirs, and although I have read portions of them before, I did not know they were such a treasure—so rich and instructive. Reading, latterly, has not been so much relished as feeling. I have known a state that could not live upon the labor of others; but must labor for myself or starve. But reading this work has been reviving; he seems truly to have grown up to the stature of a perfect man in Christ. But what a view it gives me of myself! he had been forgiven much, and therefore he loved much.—*From a Letter of James Emlen.*

FOR "THE FRIEND."

Varied Experiences of Religious Life.

Through all it is proved that extremes are dangerous errors. Therefore, every Christian should be on guard lest wrong thinking should betray into wrong doing, as it surely will if indulged. Extremes and excesses even in what is good, lead on and on, unless checked, in one continuous stream of evil, till, overwhelmed in error, the victims become plunged in unbelief. Whereas, on the other hand, ample scope is furnished for the exercise of every Christian virtue, when following on to know the Lord. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise,"—the Christian should think on these things, according as recommended in Scripture: (Philippians, chap. iv.)

In a life of three-score years and ten, the Christian's life is one of warfare, when abstaining from every appearance of evil. From first to last, there is more or less of conflict. This is in accord with the experience of the righteous in former ages—prepared as they were to testify both of judgment and of mercy. One thus prepared, could and did say, "Innumerable evils compass me round about: they have taken hold upon me, so that I am not able to look up. Therefore my heart faileth me." But in the triumphs of faith, the believer has a different experience, when gaining confidence to that extent as to say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou [Lord] art with me; thy rod and thy staff they comfort me."

What a pity that it is not more the experience of Christians to love without dissimulation, —to love enemies and hate the sin that betrays guiltiness—thus become prepared to give thanks to God who giveth the victory through our Lord Jesus Christ.

P. R. G.

PROVIDENCE, Fifth Mo. 12, '91.

RELIGION is the only sure ground of morals; and private principle the only solid basis of public virtue.

FOR "THE FRIEND."

Impressions of Florida.

WITHLACOOCHIEE RIVER, near Macon, Fla.
Fifth Month 11th, 1891.

This river is typical of all Florida streams, a narrow tortuous channel of swiftly flowing, coffee-colored water, shaded densely with moss-hung live-oaks and cypress, and in some places, buttressed by a solid wall of cabbage-palms and live-oaks. The banks are very steep, and average 8 to 10 feet above the present low-water mark; but in the rainy season are overflowed, and the water covers the adjacent lowlands, in varying depths, to the edge of the pine timber lands. Just now, the forest vegetation is at its finest stage of fresh greenness, and I am beginning to appreciate the sturdy, yet truly graceful beauty of the live-oaks, which grow to such a noble size when in the reach of water, or a fertile soil. The bearded cypress is worthy of special mention too. One stands in ten feet of running water, right before me now, and though at the surface its bole is six feet in diameter, the rather scrawny top only reaches twenty feet higher. It is sundown now, and the little gnats and mosquitoes give me notice to quit; and a great crested fly-catcher sharply says the same, while a pair of Barred owls, repeatedly enquire, "who cooks for you all," a significant question in this supperless place.

Taking a birds-eye view of the great Peninsula, one immediately notes the total absence of hill or mountain, and the omnipresence of water throughout. With the exception of four southern counties, the State presents the appearance of an immense pine-grove, dotted and intertwined with the live-oak-grove, cabbage-palms and saw-grass of its myriad water ways and lakes. In the Okeechobee and Everglade region, millions of acres of prairie, treeless (save at intervals) as the Western plains, extend hundreds of miles into the interminable swamps of saw-grass, bamboo, cypress and mangrove of Dade, Lee, Monroe and Brevard counties, where the last of the Seminoles find sure immunity from their "natural enemies," as a white man hardly ever enters.

Look out of a car window anywhere in Florida, and ninety times out of a hundred you see apparently nothing but pines, pines, pines; then you notice, here sparsely, there thickly interspersed over the ground the low palmetto, varying with the fertility of the soil from three inches to four or five feet in height. I was immediately struck with the sparseness and isolation of the yellow pines, even under the most favorable conditions of soil, differing in this from our Jersey pines or even the Carolina pines. Whether good or poor, the soil apparently was averse to supporting more than thirty or forty per acre, oftener it was only twenty; but to saw-palmettos there was no limit. Another striking feature of the woodlands, at this season, is the desolate, fire swept appearance in many regions. Where not so, they have just recovered from the annual burning which seems universal. Sometimes whole tracks of fine trees are destroyed in very dry weather, but generally the valuable timber resists, and only the undergrowth suffers to be replaced by a sparse growth of weeds and grass very soon, which is the real object desired by the cattlemen on behalf of their immense herds of half wild cattle.

In the region of Ft. Thompson and Alva, on the Caloosahatchie River, there are strips of excellent shell and rock phosphate and clay bottom land, which support splendid growths of

oaks and palmetto, and meadow lands of fine grass; and occasionally, as at Ocala, the monotony of sand and pine is relieved by a rolling clay bottom country that is really fertile.

Before leaving the subject I might say that the yellow pine is the bone and sinew of so much of this south country, that I never cease to wonder why the people treat it so badly. There is nothing in the animal or vegetable line that could replace the wonderful offices of this tree. A glance at its manner of growth, tells the secret. A tap-root of large proportions strikes down into the sand-bed, and be it twenty or thrice twenty feet to perpetual moisture, that great radix is bound to reach it, and in many cases is so well content when it gets there, as to do away entirely with anything nearer the surface, except a fine network of surface feeders, which surround the trunk. Previous to the advent of Northern and Western people into this locality, the Floridian did not find it necessary to work more than thirty or sixty days in the year to supply a rather luxurious living for his family. Then money was scarce and little cared for, as it could buy very little that could not be had for the asking or taking. Now, even in the depths of the Everglades, the glitter and ring of silver has overcome one and all with the insane desire to at least handle it. The Seminoles that come into Fort Meyers and Thompson, no longer come to barter, but to sell outright for "cashee;" and run the fiery gauntlet of the saloons on their way home. A great many of the older white Floridians, whom fortune has made very wealthy in spite of themselves, have perfectly stood the storm of "shekels," and still pursue the even tenor of their backwoods life. One such man near Alva owning \$100,000 worth of live stock, besides other property and real estate, making him worth over a million, lived in a hammock clearing, twenty miles from any settlement of importance, and was hard at it, cultivating a young orange grove, preparatory to selling the place.

As may have been suggested before, the Florida railroads have peculiarities not to be overlooked, and deficiencies which are the frequent butt and byword of both visitors and natives. The engines burn pine wood invariably, and have huge smoke-stacks of the balloon type. The bells sound like the average farm dinner-bell, and the whistle is that bellowing roar which is so characteristic of the steamboats plying about Bar Harbor, Maine. At night when a heavily laden train starts off into the pines, a stranger would judge something had burst, or gone fearfully wrong with the engine; for at each puff, a blast of sparks shoot skyward twenty feet, and covers everything in the train's path with a trail of fire. Judging by its formidable appearance one would think this a more dangerous nuisance than it really is. Nevertheless there is annually destroyed by fire, timber, houses and railroad property enough to furnish a vast amount of better fuel. Nearly a quarter of the railroads are yet narrow gauge, and until lately hardly paid running expenses. Consequently tracks are in bad order, time very slow, and trains few and apparently non-connecting by design. Owing to straight level tracks, some trains on the standard gauge lines run very fast at times, but this is lost generally by dallying at stations. Last night on the Florida Cen. and Penna. Railroad, a train of six well loaded coaches, which was an hour late, was stopped by the conductor at a by-path, and he asked one of the passengers to help him escort a woman and three small children to her home,

several rods from the station, and wake her "brother-in-law" to let her in. The passenger, a northern drummer, kept the car roaring with his description of the scene, telling how he clambered over the fence three times to find the gate, and ultimately found the dog, &c., until we forgot our vexation in our amusement. The numerous rotten and bulging ties, spread rails and other track encumbrances are not half so exciting as a drove of cows, bounding or lounging along in front of the little narrow gauge engines of the Orange Belt Railroad.

The deer are quite plentiful in many districts in Florida, and turkeys also; and a few bears and wolves remain. Large alligators are rarely seen unless hunted for, and are not common anywhere. Judging from their roaring about my Lake Hicpochee camp, in the dead of night, there yet remain some very large ones.

Having been in the most likely places, and seen no rattlesnakes, and few moccasins, two little scorpions, no fleas, ten cockroaches, and only several mosquitoes and flies, I have no further concern on that point.

Birds in Florida are not more plentiful on the average, than in the North. This is owing to the unparalleled destruction of "plume-birds," chiefly of the heron tribe, throughout the State. A law is now passing—all too late I fear for their protection. There is, barring the Mockers, a dearth of singing birds, only three or four typical finches are found here in summer; no robins, cat-birds or true thrushes and orioles. The bird fauna of Florida is quite unique in its representation of our northern races by forms which cannot be found outside the State, do not migrate, and are nevertheless only separable from northern species by very slight differences in coloration, size of bill, length of wings or tail, and in the quality of their voices. Thus, there is a Florida chewink like ours saving the iris, is yellow, instead of red; a Florida quail, smaller than ours, with darker markings and two Florida black-birds easily distinguishable by their voices from ours in the north, but otherwise like them, save in the comparative measurements of the bill, &c. Florida, so far as I have seen it, in a six weeks sojourn, is not peculiarly a land of flowers, and in show and variety and beauty, hardly equals the New Jersey flora at a like season.

S. N. R.

GOD knoweth best what is needful for us, and all that He does is for our good. If we knew how much He loves us, we should be always ready to receive from his hand equally, and with indifference, the sweet and the bitter; all would please that came from Him. The sorest afflictions never appear intolerable, but when we see them in a wrong light. When we see them in the hand of God, who dispenses them—when we know that it is our loving Father who abases and distresses us—our sufferings will lose their bitterness, and become even matter of consolation.—*Selected.*

Attendance at Theatres.—Supposing it possible for any one to attend theatrical representations and other places of fashionable corrupting amusements, without being scathed themselves, how can a thoughtful and conscientious mind bear the thought of being instrumental in leading others, and especially, perhaps, young persons hitherto uncorrupted, by their example and influence, from paths of rectitude, sobriety and chastity, into scenes of vanity and folly, dissipation and positive sin?

A POEM BY JOB SCOTT.

[The Friend who sends the following poem, expresses a hope that those who feel called to preach the everlasting Gospel in its fulness and simplicity may be encouraged and strengthened by its perusal.—ED.]

"A remarkable opening or prospect of Job Scott, shortly before his visit to Great Britain, transcribed from a copy taken from his manuscript journal—being a continuation of that concluded on page 289, and omitted in his printed journal."

"At my command when 'peace be still' I say,
No lawless wave shall ever disobey;
I hold the helm, in awfulness preside,
I rule the storm, and on the ocean ride."

Fear not the waves, nor shudder at their roar
Firm shalt thou stand, as on the firmest shore;
And on the shore again thy foot shall stand,
Again shall wonders strike thine eyes by land.

Great things to come I'll show thee
Dark mysteries unfold,
Thine ears shall hear, astonished;
Thine eyes, surprised, behold.

Things yet untaught, I'll teach thee;
Things not yet seen, disclose;
Through perils great, I'll lead thee;
And vanquish all thy foes.

By day and night I'll guard thee;
I'll keep thee safe from ill;
An hundred-fold reward thee;
And all my word fulfil.

No evil near thy dwelling
Shall ever entrance find;
E'en things the most afflicting,
Shall work the end designed.

Thy foes on earth, though many,
No real harm shall do thee;
And cursings poured in plenty
Shall but for good pursue thee.

I'll overrule their venom;
I'll turn to wine their gall;
On their own heads, in vengeance,
Shall all their curses fall.

Thy soul, in peace, shall see it,
For peace will I restore;
I firmly now decree it;
Bow, therefore, and adore.

Love all my dispensations,
In trials, kiss the rod:
I am thy only portion,
Thy law, thy life, thy God.

Naught else, I'd have thee value;
Be this thy only prize;
And then above all conflicts,
In triumph thou shalt rise.

Through every deep probation,
Some truth I'll teach thy soul;
The joys of my salvation,
At last, shall crown the whole.

My will be done—thy anthem
Through time shall be, and ever,
And from my holy presence,
Naught shall divide or sever.

Thy life shall bring me glory,
Among my saints below;
Arch-angels shall adore me
In things that thou shalt know.

Thy soul, I've deeply humbled,
And still, from time to time,
In awfulness I'll bow thee,
To bend thy will to mine.

I'll teach thee strict dependence;
I'll make thee know and own,
That all thy art and cunning
Can nothing do, alone.

Learn this most useful lesson,
Let self in silence lie;
And in my time and motion,
Thy soul shall mount on high.

On eagles' wings I'll bear thee,
Hinds' feet I'll give thee too;
For every work prepare thee,
And light thy lamp anew.

Thy bow I'll string for battle,
Thy fingers teach to fight;
I'll make thee chase a thousand,
Ten thousand put to flight.

And after all thy warfare,
I'll crown thy head with gold;
Fear not.—Lo, I command thee,
Go forth, Be humbly bold.

No purse nor scrip take with thee,
Nor staff, nor change of dress;
I only can equip thee,
I'm thy alone success.

Kings I'll reprove before thee;
I'll bind opposing spirits;
He no defeat shall witness,
Who my blest mount inherits.

Look not again behind thee;
Turn not to right or left:
Straight forward bend thy journey,
The rocks shall then be cleft.

Among the rocks and mountains,
And through the sea I'll make
A smooth and easy passage,
For mine anointed sake.

The work is great, appointed
By me, my son, for thee;
And thou shalt be anointed,
For that great work by me.

Through every strait I'll lead thee,
Wherever I shall send,
With bread of life I'll feed thee,
Until thy journey's end.

And when thy work is finish'd,
And death has set thee free;
To glory I'll receive thee,
To reign in life with me.

The Religiousness of all Life.

It is commonly assumed that there is a department or range of duty and action which may be called religious, and another which, as opposed to this, may be called secular,—that, for example, prayer, attendance upon church services, and the reading of the Bible, are religious, while buying goods or working at one's trade is secular.

Is there a just ground for this distinction? The Apostle Paul clearly holds that all life in all its activities and duties should be religious. He says that whatsoever we do should be done to the glory of God. This expression has a wide sweep. It seems to take in all the activities and duties of life. Is there anything then left to constitute that secular sphere which men commonly distinguish from the religious? It is certain that in Paul's view religion is as comprehensive as life, and there is no department of life which can possibly lie beyond its scope and power.

How, then, are we practically to understand and apply this truth? Must not the answer be that we are to carry the spirit and power of religion into all spheres of life, that all things are to be done under the conviction that they are a part of our life work, and are to be regarded in their relation to the whole significance and usefulness of life?

The Christian is always to act worthily of himself and of his profession. He is to be a man among men. He need not advertise his Christian profession by any strange or striking eccentricities, but should always evince the spirit of the Christian man, and that no less in his business than when at church, no less in trade and in conversation than when occupied

with the duties technically called religious. There is no range of action within which alone a man must be religious, but outside of which he need not be.

This conception of the subject implies that religion does not consist of certain exercises to be performed. It consists rather in subjecting life to the truest motives, the noblest spirit, and the highest purposes which can inspire and direct our action. Religion is life. It must therefore penetrate all our activities and relations. It is the all-prevailing power and spirit. It cannot be had on Sundays and omitted the rest of the week. Indirection in business cannot be compensated by church attendance on Sunday.

Is there, then, no reason for the common distinction drawn between religious and secular acts and duties? It is, of course, to be admitted that there are Divinely appointed means of special religious service which are adapted to secure the ends of religion in our life; but religion itself is for the whole life; and special services, which may be called in a peculiar sense religious, are of real value to us only as they help to secure Christian living. All services, meetings, and exercises must have Christian life and character in view as their ultimate end. Religion does not consist primarily in these exercises, but in the life which they are intended to serve and develop. They fail of their purposes if they do not secure this end.—*S. S. Times.*

A Bright Interpreter.—It is doubtful if a dream was ever more ingeniously or appropriately interpreted than in the following brief story, from a Scotch paper. Indeed, the story is a sermon in itself:

A laborer at the Dundee harbor lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him four rats. The first one was very fat, and was followed by too lean rats, the rear rat being blind.

The dreamer, who was superstitious, was greatly perplexed as to what evil might follow, as he had been told that to dream of rats denotes coming calamity. He appealed to his wife concerning this, but she could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter.

"The fat rat," he said, "is the man who keeps the public house, that ye gang till sae often, and the twa lean anes are me and my mither, and the blind ane is yerself, father.—*Selected.*

Horseshoe, or Hair-Spring.—A boy is something like a piece of iron, which, in its rough state, isn't worth much, nor is it of very much use; but the more it is used the more valuable it becomes. A bar of iron that is only worth \$5 when in its natural state is worth \$13 made into horseshoes; and after it goes through the different processes by which it is made into needles its value is increased to \$350. Made into pen-knife blades, it would be worth \$3,000, and into hair-springs for watches, \$250,000.

But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing; and so, if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study the better material you will make. The iron doesn't have to go through half so much to be made into horseshoes as it does to be converted into delicate watch-springs; but think how much less valuable it is. This is your time of preparation for manhood.—*Selected.*

[We have received a communication written by an aged Friend residing in Indiana, who is evidently distressed by the departures which he sees from the former practices of our Society. He says:]

That distant Friends, those belonging to other Yearly Meetings, may know something of the trials and privations that a few of us members of Western Yearly Meeting, have been subjected to, on account of the innovations and changes that have recently been introduced by our Yearly and subordinate meetings, the following communication is sent for publication.

For several months past some of our members have been trying to obtain consent to purchase an organ to be used in our religious meetings and First-day school. But the trustees of the house and many other Friends are opposed to this. A number of members of this meeting will leave or resign their membership if the organ be introduced.

Another trying thing we have to combat with is this: a part of the meeting has engaged a minister to come and preside over us as a "pastor." He assumes all the prerogatives common to a pastor of other churches; and to some of us whose training had been under more Quakerly care, such things are truly very hard to endure. This man, though calling himself a Quaker, often gives out in the meeting even at two weeks in advance, what he will talk about at that time. And when he has occasion to be absent from our First-day meeting, he invites some neighboring minister of another denomination to come and fill his official duty. Is not this ancient Quakerism only "turned upside down?"

It is very hard for me to give up the assembling of myself at the old house to worship, where for years I have been wont to go; but I must either listen to a *man made minister*, or remain at home in my humble cottage. Which shall I do?

I am looking with much interest to the approaching Yearly Meeting of Philadelphia, knowing that many Friends there know something of the trials I have alluded to.

Dear Friends, when at the throne of Grace, present us with our many trials and conflicts to the great Head of the Church.

BENJAMIN ALBERTSON.

A Metaphor.—Under the familiar metaphor of rural labor, we are exhorted by Hosea to "break up the fallow ground, to sow to ourselves in righteousness, to reap in mercy, to seek the Lord till He come and rain righteousness." This beautiful simile instructs us that the first work of regeneration is attended with difficulty. The preparation of the heart by repentance, that "broken and contrite spirit," that "breaking up of the fallow ground," bespeaks at once a rugged and laborious task.—But, as in agriculture—the effect of the plow is useful and necessary to prepare the earth for the reception of the grain—so, in the heart mellowed and broken by conviction and repentance, the seed of Divine grace finds its genial and most appropriate soil.—*Selected.*

LOOKING out to see what others "shall do" to the neglect of the "individual and inward work," is causing much suffering to the body, and delay to our progress. I may include myself in a share of the admonition.—*James Emlen.*

Scripture Illustrations.

BY H. B. TRISTRAM, CANON OF DURHAM.

"Climbed up into a Sycamore."—The meeting of our Lord with Zaccheus took place on the Plain of Jerico, on the west side of the city, where the road crosses the plain to the foot of the pass by Wady Kelt, through which he ascended to Jerusalem. He had come from Galilee, not by the ordinary route through the country of Samaria and Benjamin, but by the east side of the Jordan valley, till he reached the Plain of Shittim, and then crossed by the same ford by which Joshua had led the chosen people into the "promised land."

An interesting illustration of a minor incident in this part of his journey, is afforded us by the fact that there still linger by that roadside a few old gnarled sycamore fig-trees. The sycamore is not to be confounded with the sycamore or maple of temperate climates. It is a species of fig, bearing its fruit crowned on the stem and naked boughs, and not among its leaves. It is very sensitive to cold, and cannot bear frost ("He destroyed * * * their sycamore trees with frost," *Psa.* 78:47); and, though common in Egypt, in Palestine only grows in the mild climate of the maritime plains of Phenicia, Aere, and Sharon, and in the hot Jordan valley. It grows to a large size, sometimes a circumference of fifty feet, and is evergreen, as in the case of the celebrated sycamore tree by the Khan of Damascus. It is not a tall, but a wide-spreading tree; and, with its low laterally extending branches and dark foliage, recalls the English oak. It is consequently, on account of its shade, a favorite wayside tree. With its very short trunk and wide horizontal branches, it is very easy to climb, and would naturally be selected by Zaccheus as an accessible position, where he could sit overhanging the path, and thus obtain a view of our Lord as He passed underneath him, from his "coign of vantage."

We may remember that the Prophet Amos speaks of himself as a gatherer—(literally, a scraper)—of sycamore fruit; that is, one who punctured or scraped the fruit to let out the acid juice before it was quite ripe, without which precaution it is bitter and nauseous. Only the very poorest would devote themselves to such a task.

"Zaccheus * * * a Chief Publican."—Zaccheus was chief of the publicans—an expression which only occurs in this passage. But it is at once understood when we remember the great importance of Jerico as a source of revenue to the imperial government. Here alone was cultivated the famous balm of Gilead, now quite extinct, and not a native of the country, but of the east coast of Africa. Tradition said it was originally introduced by the Queen of Sheba, who gave some roots to King Solomon. From hence plants were taken by Cleopatra for her gardens at Heliopolis. It was a government monopoly, and imperial guards were placed over the plantations. Hence the importance of the position of the tax-gatherer at Jerico, who naturally would be a chief officer of the publicans. Besides the revenue from the balsam, Jerico was the great halting-place for caravans from North Arabia to Palestine and Egypt; and here they paid the duties on their merchandise.

"If I have taken * * * by false accusation"—The system by which taxes were, and still are, raised in the East, is very different from the mode in which the revenue is raised in Western and happier lands. The Romans, like the

Turks, let out to the highest bidder among the chief publicans, the collection of the revenue at each place. It is true that the amount payable on each article was fixed by law. But the contractor has to pay his fixed sum, and to secure his own profit as best he can. This opens the door to every kind of surcharge and extortion; and if the oppressed cultivator or merchant should appeal, the temptation to meet him by false testimony as to value or quantity of his produce, is to an Eastern official almost irresistible. It is to this evil custom that Zaccheus alludes when he speaks of false accusation.—*S. S. Times.*

The Indian Question.

THE GOVERNMENT NULLIFIES ITS RULE AGAINST TAKING INDIANS FOR WILD WEST SHOWS.

A telegram from Chicago about a month ago informed the public that Mary C. Collins, a missionary of the American Board among the Sioux, had interested herself in the endeavor to prevent the nullification of the newly-enacted rule of the Indian Bureau against the employment of Indians in the Wild West shows.

The promulgation of the rule was hailed with a great deal of satisfaction by the friends of the Indians, and by those also who had observed the mischievous effects of the realistic rendering of Indian fights and mail-coach robberies upon many of the boys of our own race. But this satisfaction was destined to an early revulsion, when, for alleged valuable services during the late outbreak of the Sioux, Wm. F. Cody received the strong endorsement of General Miles to his application for permission to take a band of the late hostiles to Europe, and to attach them to the Wild West show expectantly awaiting them there. The application was promptly honored by Secretary Noble, despite the protests (so reported) of Commissioner Morgan.

To return to Mary C. Collins. The latter has recently furnished to Herbert Welsh, Secretary of the Indian Rights Association, a statement of her efforts to induce the Government to withdraw its consent that the Indians, particularly those of them held as prisoners, should be given to Buffalo Bill for exhibition purposes. After speaking of the fact that Sitting Bull, who she had known for a number of years, had travelled with one of Cody's shows, and had become persuaded that he was a great man, in having killed Custer and his soldiers, and in being placed on exhibition and honored by visits from the whites, the narrator proceeded to tell of a visit made by her to Camp Sheridan, where she saw a number of prisoners already engaged to accompany Buffalo Bill. Some begged that she would interfere on their behalf, as they preferred to remain where they were for six months, and then return to Pine Ridge; but most of them having been given to understand that on their return to the West, they would be liable to arrest and punishment, were willing to go with the show, and receive their \$25 a month.

Having presented her plea before a large and influential meeting of the Congregational Club at Chicago, who adopted resolutions against the nullification of the new rule, Mary C. Collins proceeded to Washington, and called at once upon President Harrison, accompanied by Gen. Whittlesey, Secretary of the Board of Indian Commissioners. The President told her that he "had no sympathy with any kind of exhibition of the wild Indians," and bade her take the resolutions to Secretary Noble, and to

tell him to look into the matter. The Secretary being seen, expressed the view that the Indians had better be off on a show than to be at home fighting or doing nothing; and besides, the Indians who had already been in Europe with Buffalo Bill had sent home the large sum of \$18,000 to their families on the reservation. (No consideration given to the moral damage done to the juvenile onlookers at the shows.) Furthermore, he had received a letter from Secretary Blaine, who had seen the show while abroad, and had advised that he let Cody take the Indians.

Next, the impleader went to the War Department, as Secretary Noble said that the prisoners were under its care, but General Grant (in the absence of the Secretary,) disavowed any responsibility in the premises. He promised to go to the President, and "if the President gave him permission, he would countermand the order;" but the order was not countermanded, and so the Indians were permitted to embark.

Herbert Welsh expresses the opinion that "politics" have been at work in the matter;—that the senators of Nebraska and others have brought their influence to bear, and the objections of Commissioner Morgan, which, as has been shown, were entertained by the President himself, were overruled by the Secretary of the Interior.

Commissioner Morgan is altogether right in advising the nation's wards that the show business is a dangerous, unseemly and unprofitable one for them, and that the agents should "urge them to remain at home and engage in more civilizing avocations."—*Josiah W. Leeds, in the Christian Statesman.*

Consistency—Custom—Christian Mothers.—My parents were not over-anxious about character for its own sake, but they were tenderly vigilant not to bring any reproach upon the Christian name by imprudence, negligence, or inconsistency, even in small things. "Custom," said my mother, "can never alter the immutable nature of right; fashion can never justify any practice which is improper in itself; and to dress indecently is as great an offence against purity and modesty, when it is the fashion, as when it is obsolete. There should be a line of demarcation somewhere. In the article of dress and appearance, Christian mothers should make a stand. They should not be so unreasonable as to expect that a grown-up girl will of herself have courage to oppose the united temptations of fashions without, and the secret prevalence of corruption within; and authority should be called in where admonition fails."—*Hannah More.*

A Religion of the Heart.—It seems a natural consequence of our Christian profession, that the things which our Lord despised, we should not over-rate; the vanities He trampled on, we should not admire; the world that He censured, we ought not to idolize; the ease which He renounced, we should not rate too highly; the fame which He set at naught, we ought not anxiously to covet. Surely the followers of Him who was "despised and rejected of men," should not seek their highest gratification from the flattery and applause of men.—*Selected.*

Natural History, Science, etc.

Fungous Diseases of Plants.—Among the means of protecting plants from the attacks of

fungi, one of the most important is to less the sources of infection, by the removal of rubbish, of remains of diseased plants or fruits, of wild plants which may serve as propagators of disease. For example: if a vineyard has suffered from mildew or black rot, all diseased leaves and berries should be collected at the end of the season, with scrupulous care, and wholly burned. In some cases, where the spores remain in the soil, as in the stump-foot of cabbages, or the smut of onions, the attacks of disease can only be avoided by rotation with crops on which the fungus in question cannot live.

When the disease does develop, the spraying of the plants with a solution containing copper will often destroy the life of the fungus and preserve the crop.

The Shrike, or Butcher-Bird.—Julia McNamara Wright, in *Science*, in discussing the food of the bird, quotes from John Burroughs, who says that the Shrike kills lizards, toads, birds, &c. by striking them on the head, then eats the brains only, and hangs up the carcass. What for?

"Professor A. Newton, in 'Encyclopædia Britannica,' says, the shrike hangs up its prey for greater convenience in tearing the carcass to pieces in order to devour it. I have seen a shrike's nest *in situ*. Around it hung a beetle, a mouse, a small bird, and a big bumble-bee. All were within reach of the bird, as she sat on her eggs. For what were they hung up? For traps, I venture to suggest.

The shrike, no doubt, strikes its prey on the thin skull bone. Let us say that instinct teaches that here is the spot most vulnerable for a beetle no larger than that of the shrike. The exposed brain presents a soft eatable morsel, and the shrike eats it. Then it hangs up its booty, a straightway the decaying carcass attracts the flies, blue-flies notably, and thereon the shrike feasts. I believe that the shrike is chiefly insectivorous; and its habit of hanging up plunder, making a kind of larder all about its nest, is to call there plenty of large flies, which can be safely picked off."

Chinese Insect Wax.—This is the product of a species of *Coccus*, the great breeding ground of which is the Chien-chang valley, about 5,000 feet above sea level. The insect is found on a species of Privet which is found there, little pea-shaped excrescences on the bark of the twigs, which are full of the minute insects. These excrescences are gathered and carried by porters to the town of Chia-ting, about 200 miles to the northeast. The porters travel only during the night, to avoid the high temperature of the day, which would tend to the rapid development and escape of the wax insects. At stopping-places the packets are opened out in cool places.

On the arrival of the scales at Chia-ting, they are done up in small packets and tied to branches of ash trees, cultivated for the purpose. The substance known as white-wax excreted by the male insects, and is deposited on the under sides of the branches and twigs, resembling a covering of snow. It attains a thickness of about a quarter of an inch. The twigs are cut off, and as much of the wax as can be done, and the wax is obtained by throwing the branches into boiling water, and skimming off the wax as it rises.

Power of Water in Motion.—In some of the gold mines, the force of running water is used to break up the banks of earth so as to separate the particles of gold disseminated through the

the superintendent of the Spring Valley Gold mine, California, says, that he has seen an eight-inch stream under 311 feet of vertical pressure drive a two-ton boulder at a distance of twenty feet from the nozzle. "No man that ever lived," he adds, "could strike a bar through one of these streams within twenty feet of discharge; and a human being, struck by such a stream, could be killed—pounded into a shapeless mass."

Professor Christy says, that he has often tried to drive a crowbar into one of these streams. The stream felt as solid as a bar of iron; and, though he could feel the point of the crowbar enter the water for perhaps half an inch, the bar was thrown forward with such force that it was almost impossible to retain it in the grasp.

Maguey Plant—Pulque.—In the environs of Queretaro, one sees immense plantations devoted to the growth of the maguey plant, from which the national beverage is manufactured. Pulque is to the Mexican what claret is to the Frenchman, or beer to the German—being simply the fermented juice of the aloe. It is said that it was discovered here, though its advent is attributed to many other towns in Mexico; but it is certain that either the process of manufacture here is superior to that of most other localities, or the plant grown here possesses peculiar properties, as it commands the market. When we consider the matter, it is surprising to recall the number of uses to which the maguey plant is put. Paper is made from the fibre of the leaves, as well as wire and rope; the roots are used by the Indians in place of soap; the young sprouts are eaten after being slightly roasted; while in the dried form the leaves are used both for fuel and for thatching the native cabins. The maguey plant has been called the miracle of nature, on account of the large number of articles which are made from it, and the variety of uses to which it is adapted. It may be added, that of all these properties of the agave, the early Toltecs were fully aware, and improved them for their own benefit. We have measured specimens of the well-developed plant, the leaves of which were eight feet in length, a foot in width, and eight inches in thickness. When the maguey is about seven or eight years old, it is at its best for the production of the desired liquor, and is tapped for the milk-like sap, of which it yields from two quarts to a gallon daily for three or four months. This natural liquor is then called *aqua miel*, or honey water; but when it has gone through the process of fermentation, it becomes *pulque*. If the plant is left to itself, at about ten years of age there springs up from the centre of the leaves a tall stem, twelve or fifteen feet in height, which bears upon its apex clusters of rich yellow flowers, and then the whole withers and dies. It never blooms but once. The maguey plant constituted the real vineyards of the Aztecs, as well as the tribes preceding them, its product being the drink of the people of the country long before the days of the Montezumas. At this writing, over eighty thousand gallons of pulque are consumed daily in the national capital.

We are all familiar with the broad, long, bayonet-like leaf of this plant, which is to be seen in most of our conservatories, known to us by the name of the century plant, and to botanists as the *Agave Americana*. It rarely blooms except in tropical climates. Indeed, it is the best known with us at the North as the century plant, a popular fallacy having become attached to it, that it blooms but once in a hundred years. Hence the name which it bears in New

England. When the juice is first extracted, it is sweet, like new cider, and is as harmless. It is believed to possess special curative properties for some chronic ills that flesh is heir to; but fermentation sets in soon after it is separated from the plant, and the alcoholic principle is promptly developed. We were told at the city of Mexico, that the government treasury realizes a thousand dollars each day as a tax upon the pulque which is brought into the capital from various parts of the country, and that the railway companies receive an equal sum for the freight.—*Aztec Land*.

Items.

Changes in the Church of England.—The annexed paragraph from a recent number of the *Manchester Guardian*, by their London correspondent, shows that even the Established Church is at last beginning to recognise what Friends have all along contended for—that spiritual power is not confined nor is it necessarily conferred to those on whose heads the Bishop has laid his hands. J. L.

"The latest new departure in the diocese of London cannot fail to attract attention outside the Church of England circles. For some time past lay assistance has been largely employed in the diocese, the associates numbering now something like six thousand. The intention is to admit by special ordination at St. Paul's Cathedral, a number of prominent Church laymen, such as Eugene Stock, George A. Spottiswood, and representatives of the Church Temperance and Missionary Societies, to the office of diocesan reader, which position will empower them to conduct extra services within consecrated buildings. Simultaneously with this new departure is a movement for creating within the Church a sort of John Wesley Society, one of the objects of which will be to affirm the right and duty of educated laymen to preach the Gospel."—*British Friend*.

Negrophobia.—President Harrison has appointed as postmaster of Opelousas, La., Harry Bloch, an intelligent man, a decided blond, but one who has an undiscoverable trace of Negro blood in his veins. He has lived in Opelousas all his life, and has for fifteen years been employed by a firm of merchants as a clerk and has conducted all their business. A mass meeting, however, was called two Sundays ago to denounce his appointment, and the people declared that they would not tolerate a Negro postmaster, "however estimable personally." The new Constitution of Mississippi allows a person with one-eighth Negro blood to marry a white person, but here is a man respected in the community, with perhaps one-sixty fourth Negro blood in him, whiter than most of those who object to him, who is denounced as unfit to be a postmaster because of that invisible fraction. We do not expect that the President will yield to their silly clamor.—*The Independent*.

Testimony Against Opium.—In the British House of Commons, a resolution was introduced by Joseph Pease, declaring that the "system by which the Indian opium revenue is raised is morally indefensible," and urging the Government of India to cease to grant licenses for the cultivation of the poppy and the sale of opium except in quantities sufficient for medical use. This was carried by a majority of thirty in a rather meagre House, but it gives great encouragement to those who have been denouncing the system as an iniquity. It is also welcome to those who hope to bring the British nation to realize that the liquor traffic is also "morally indefensible." The British conscience may be slow to move, but when it is once aroused it is irresistible.

The Negroes of Jamaica.—Sir Henry Blake, the Governor of Jamaica, thus speaks of the gradual change which has taken place on that island in the last 30 years:—

"But all this time events were showing that freedom holds a blessing in both hands. The people who in times gone by had worked as slaves on the estates were gradually extending into the higher

grounds of the interior, acquiring property, reclaiming and planting, with all the diligence that is the offspring of ownership. While ruin was being noised abroad, and scared capital avoided the island, these people were busy laying a broader and deeper foundation of prosperity than that which had gone before, until we suddenly awoke to the fact that these thousands of rivulets of business that filtered down from the mountain clearings united in a volume of trade once and a half as great as that of fifty years ago."

THE FRIEND.

FIFTH MONTH 30, 1891.

In a late number of the *Christian Advocate*, the leading Methodist paper of this country, we find the following article:—

"FIRST PURE, THEN PEACEABLE."

Mrs. Mary C. Beardsley, Superintendent of the Department of Peace and Arbitration for the Woman's Christian Temperance Union, of Schuyler County, N. Y., writes us objecting to any thing eulogistic in reference to deceased warriors, believing that the profession of a soldier is entirely contrary to the teaching of the Sermon on the Mount; and seeing in *The Christian Advocate* of March 5th a notice of the death of General Robert M'Allister, and a notice of General Sherman's funeral, which does not seem to be consistent in connection with the memorial of John Wesley, who said: "Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world the benefit of war?" she suggests that she is not disposed to pass judgment on these men, but it would be a better way for the followers of the Prince of Peace to take no notice of their deeds, but simply recording their death, leave them in the hands of a just God.

While admiring the spirit of Mrs. Beardsley, we cannot agree with her; neither with her views of the Sermon on the Mount, nor of the general tenor of John Wesley's teachings, nor of the concrete cases to which she refers. The benefits of war are like the benefits of surgical operations, only tolerable because they are believed, in certain cases to alleviate or extirpate greater evils. According to this theory, it is not right to hold up before the youth of the country the services of Washington, Grant, or Sherman; according to this, the whole Old Testament, in all that it says of Joshua, against whom nothing is recorded, David, and other warriors of the Lord, is a dangerous book. War is necessary whenever government is rebelled against.

Mrs. Beardsley is in a good work in promoting peace and arbitration; but Romans xiii. 4, discussing human governments, says of the ruler: "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

This same authority in the time of insurrection must slay multitudes; and apart from that it must invoke the aid of High Heaven in defending its people from massacre, its cities from fire and rapine, its land from conquest.

We believe it to be in harmony with the spirit of Jesus Christ to do as our fathers did, go from the holy communion to resist the invader: and that enlightened Christian patriotism requires the holding in high honor of every private soldier, drummer, corporal, sergeant, lieutenant, captain, major, adjutant, lieutenant-colonel, colonel, general, major-general, lieutenant-general, and general of the army of the United States, and every marine and officer of the navy who does not by gross immorality, crime, or treason forfeit his right to the esteem of his fellow-citizens.

We also believe that it is the duty of every Christian patriot to do all in his power to prevent his country from entering upon a war until every method for peaceful arbitration has been employed,

and in that work, and in mitigating the horrors of war, we wish Mrs. Beardsley and her coadjutors great success.

We have great respect for the *Christian Advocate*, and for the society it represents, but we feel regret that it should admit into its editorial columns a defence of one of the greatest evils that has afflicted the human race.

We are well aware of the powerful influence exerted by education and associations on the human mind; but we can scarcely imagine a more forcible illustration of this than that furnished by a man of intelligence and ability, who can reconcile the practice of war with the precepts of the Sermon on the Mount.

The blessings it pronounces are on the meek, the merciful, the pure in heart, the peacemakers, and those who are persecuted for righteousness' sake—qualities the very opposite of those engendered by war.

In it, our Saviour, while endorsing the command "Thou shalt not kill," prohibits even the indulgence of angry passions; He enjoins upon his followers not to resist evil, to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you;" and He tells them "All things whatsoever ye would that men should do to you, do ye even so to them."

It needs no argument to prove that an army of men imbued with the spirit of the Sermon on the Mount, could not carry on war, as in practice it always is carried on. The soldier's business is to do evil to others instead of good, to wound, starve and kill the opposite party. The excitement of the battle quenches the Spirit of Christ, and stirs up that of the devil.

We believe that it would be just as possible to defend adultery, swearing, covetousness and other evils condemned by our Saviour in this most valuable statement of his doctrines; and to prove them all to be consistent with his declarations; as it is to show that war can be justified by him who admits the supreme authority of Christ, as a lawgiver to his people.

SUMMARY OF EVENTS.

UNITED STATES.—The United States Supreme Court on the 25th instant, upheld the constitutionality of the original package law passed by Congress, and also held that it was not necessary for the State of Kansas to re-enact its prohibitory law after the passage of the Congressional act, in order to shut out liquors in original packages. The case came up on appeal of Wilkinson, sheriff, against Rahrer, the lower Court having decided against the State. This Court reverses the decision of the lower Court. Chief Justice Fuller rendered the decision, the entire Court being with him.

President Harrison on the 21st instant, issued a proclamation opening to settlement about 1,600,000 acres of the land of the Fort Berthold Indian Reservation in North Dakota.

The Convention in Cincinnati, Ohio, on the 20th inst., formed the People's Party of the United States of America. A platform was adopted and a National Committee appointed with H. E. Taubeneck, of Illinois, as Chairman. The platform demands the abolition of National Banks as banks of issue; the free and unlimited issue of silver money; an income tax, and the election of President, Vice President and United States Senators by a direct vote of the people.

The Census Bureau has issued a statement of the debts of nations, which shows that the total debt of foreign nations is over \$25,000,000,000, that of the United States \$915,000,000, and of the States and Territories, \$223,000,000.

The New York correspondent of the *Philadelphia Ledger*, writes: "The rush of Americans to Europe has never been greater and more impetuous. The 'exodus,' as it is so commonly called, has begun earlier this year than has been the case in the past. There are now nearly as many fashionable New Yorkers in

London and Paris as there are here, and more are going. The popularity of the European tour increases every year. There is now a class of rich Americans who spend a part of each year abroad. Some of them take houses in London and Paris, and entertain there as much as they do at home. Their acquaintances abroad are as numerous as they are in New York.

"One phase of this exodus is often forgotten. The amount of good American money which these travelers carry to Europe and never bring back must be very considerable in the course of a year. Its aggregate can be expressed only in a sum of seven or eight figures. This money is a clear gain to Europe and a clear loss to the United States, except that it buys for our people a knowledge of other countries, and that breadth of view which travel imparts and which is often more valuable than money."

A despatch from Huntingdon, Pa., says that eight weeks of continued drought has practically ruined a greater portion of the growing grain throughout the Juniata valley. The wheat, oats and rye crops are parched beyond recovery, and many farmers have not yet succeeded in planting their corn.

A terrific dynamite explosion occurred on a construction train near Tarrytown, New York, on the morning of the 19th instant. The dynamite was loaded on a flat car, on which were also a number of Italian workmen. The cars were blown to pieces, and 13 men were killed and 22 injured.

In all the hospitals of Philadelphia the use of the Koch lymph for the cure of tuberculosis in man and cattle has been practically discontinued.

Last week the failures of the Keystone and Spring Garden National Banks of this city were announced, with large liabilities and almost no assets. It was soon discovered that John Bardsley, City Treasurer and a prominent politician, had failed, and that he had deposited over \$400,000 belonging to the city and \$930,000 to the State of Pennsylvania in these banks. Marsh, the President of the Keystone Bank, after entering bail to the amount of \$20,000, absconded. Bardsley is under \$50,000 bail, and the President and Cashier of the Spring Garden Bank, are under \$10,000 each. A large part of the city money was derived from the sale of liquor licenses.

Deaths in this city last week numbered 423, being 35 less than last week, and 86 more than the corresponding week one year ago. Of the whole number 204 were males and 219 females: 62 died of consumption; 35 of pneumonia; 32 of diseases of the heart; 20 of old age; 20 of inflammation of the brain; 17 of diphtheria; 16 of bronchitis; 15 of typhoid fever; 14 of convulsions; 13 of apoplexy; 11 of marasmus and 11 of casualties.

Markets, &c.—U. S. 4½'s, reg. 100½; coupon, 101½; 4's, 119; currency 6's, 111 a 120.

COTTON was quiet and unchanged. Small sales on a basis of 9½ cts. for middling uplands.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; Western and Pennsylvania extras, \$3.90 a \$4.25; No. 2 winter family, \$4.35 a \$4.50; Pennsylvania, roller process, \$4.75 a \$5.25; Western winter, clear, \$5.00 a \$5.25; Western winter, straight, \$5.25 a \$5.50; winter patent, \$5.50 a \$5.75; Minnesota, clear, \$4.75 a \$5.25; Minnesota, straight, \$5.25 a \$5.50; Minnesota patent, \$5.50 a \$6.00. Rye flour is steady, but quiet, at \$4.80 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.10 a \$1.10½; No. 2 mixed corn, 61½ a 62½ cts.; No. 2 white oats, 52½ a 53½ cts.

BEEF CATTLE.—Extra, 6½ a 6½ cts.; good, 6 a 6½ cts.; medium, 5½ a 5½ cts.; fair, 5½ a 5½ cts.; common, 4¾ a 5½ cts.; fat cows, 3 a 4½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4¾ a 5 cts.; medium, 4½ a 4½ cts.; common, 3¾ a 4 cts.; culls, 2¾ a 3¾ cts.; lambs, 5 a 6½ cts.; spring lambs, 7 a 10 cts.

HOGS.—Good Western, 7 a 7¼ cts.; other grades, 6½ a 7 cts.

FOREIGN.—In a recent despatch, the New York *Herald's* London correspondent says: "What happened in the time of the 'black plague,' I cannot say, not having been a member of the House of Commons at that time; but nothing like the present state of affairs has been seen in modern times. Over one-sixth of the total number of members have been prostrated by influenza. Some have died; many more obliged to give up all work. The fact is, the House had become a mere pest-hole, and nearly everybody who put his head into it, was almost immediately attacked with the prevailing epidemic."

"The panic among British manufacturers, as they begin to feel the operations of the new tariff in the United States, has," says the *Sun's* London correspond-

ent, in his despatches of the 23rd instant, "spread Sheffield, where it has taken the place of the influenza epidemic in the popular mind. It has been discovered quite suddenly, that the value of the cutlery sent to the United States from Sheffield, which for ten years past has averaged £22,000 annually, has fallen during the present year to £5,000.

A terrific storm passed over the city of Paris on the evening of the 21st instant, causing considerable damage, and creating much alarm. During the passage of the storm, a huge water-spout formed in the Champs Elysees, traversed the Place de la Concorde, and burst in the Jardin des Tuilleries, uprooting trees, destroying lawns and flower-beds, and washing away pavements. In addition, a thunderbolt fell in the Esplanade des Invalides, but without loss of life. Consternation prevailed in the neighborhoods most attacked by the storm.

So desperate is the financial situation of Portugal that it is said king Charles has offered for the present to give up his income from national sources. The Bank of Portugal last week refused temporarily to cash its notes, and a forced paper currency is talked of.

On the 19th instant, Natalie, queen of Servia, was forcibly expelled from the kingdom.

Semlin, where the exiled queen passed the night, a fortified town of Austro-Hungary, on the right bank of the Danube, and only three miles from Belgrade, the capital of Servia.

Baron Hirsch has completed the purchase of an immense tract of land in Uruguay, upon which he will form a Jewish colony.

A bed of lithographic stone has been discovered near Owen Sound, Ontario, which is said to be equal to the German and Bavarian article.

NOTICES

THE HOME FOR DESTITUTE COLORED CHILDREN, Berks St. and Old Lancaster Road.

The annual meeting will be held at the Home on Second-day, Fifth Month 25th, 1891, at 3 P. M. The Annual Report will be read, an election of officers will be held, &c., &c.

The public are respectfully invited to be present. WM. M. LONGSTRETH, Secretary.

Trains leave Broad Street for 52nd St., at 1.30, 2.15, 3.36 P. M.

WANTED—A competent Friend to teach the Preparative Meeting School at Malvern, Pennsylvania, in the Ninth Month.

Apply to David Evans, or John G. Haines.

WANTED—A capable teacher for the Aimwell School, to give instruction in drawing, sewing and some other branches. She is desired to enter upon her duties in Ninth Month next.

Application may be made to

Sarah Richie, 3216 N. Sixteenth St., Philadelphia;
Deborah P. Lowry, 2220 Pine St., Philada.; or
Jane J. Wetherell, 3435 Lancaster Ave., Phila.

WANTED—An experienced teacher for Principals' Friends' Boarding School, Hickory Grove, Iowa. Enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa,
Abigail B. Mott, West Branch, Cedar Co., Iowa.

DIED, on the 13th of Third Month, 1891, at the residence of his son, near Mt. Gilead, Morrow County, Ohio, WILLIAM W. HEALD, in his 93rd year, a member of West Branch Monthly Meeting, conservative Orthodox Friends, West Branch, Iowa.

—, on the 27th of Third Month, 1891, RUTH HAZARD, of Ferrisburgh, Vt., nearly 83 years of age. In early life he was visited with the Day Spring fever on High, which abode with him through a long life. For many years he acceptably filled the station of overseer and elder in the Society of Friends. He manifested much willingness to die, and showed that he was prepared to go.

—, at his residence, near West Chester, Pennsylvania, Fourth Month 23rd, JACOB HOWELL, in the 65th year of his age, a member of Birmingham Monthly Meeting of Friends. He peacefully entered into rest, firmly trusting in the redeeming love of his Saviour. "The path of the just is as a shining light, that shines more and more unto the perfect day."

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John Conran.

(Continued from page 346.)

Second Month 2nd, 1817.—I attended the meeting at Moyallen, where after a deep travail I was opened on the new birth, from the state of the babe whose food is proportioned to its weakness, the pure milk of the Divine Word—its progress to the state of the young man—then to manhood, enabled to resist the devil—then to that of an elder who becomes a pillar in the church, able to bear up and support a share of the building—and the next translation would be to heaven and happiness, there to receive the fulness of the answer of "Well done," &c. It was a time of favor, and brought me the comfortable evidence of peace: there was a person present lately received into membership, for whose encouragement and strengthening I believed I was thus drawn forth.

6th.—I attended the Preparative Meeting in Lisburn by appointment, in it those deistical principles so prevalent were closely spoken to and resisted on the clear evidence of Scripture, with the danger of dying in a denial of Christ before men, and the awful consequences thereof. I had to trace the enemy's delusions and various transformations from Adam, in sundry generations of mankind, describing their appearances, and that he still is the unwearied enemy, and is now attacking the Divine light from heaven, desiring to gain proselytes to the opinion that it proceeds altogether from man, as a portion of his reason, and not from Christ in us the hope of glory. It was an exercising time to my mind, but left the evidence of peace.

Third Month 12th.—To record the many baptisms I have to pass through, and painful exercises which I believe are the experience of all Christian travellers (in that way which the vulture's eye hath not seen) is not my intention; the wind bloweth where and when it listeth, we hear the sound thereof, but know not whence it cometh; therefore such must be contented to bear the blasts of it without considering much about the cause: this is very much the course I travel in. I felt drawings to attend Belfast meeting this day two weeks, which from my weakness at the time, with some other discouragements, made it hard to give up to, but I was secretly helped through, and had a time of favor and much enlargement in both meetings, and

openness in sundry families, stopping there nearly three days. Since then my borders have been narrowed, and I rest satisfied, hoping I feel myself at times under the shadow of his holy wing, in which I find great delight; though at others some withering blasts are felt, for which I hope I am thankful. A change of seasons in the natural world is pleasant, the spring coming on after the winter, with the singing of the birds is cheering; so are the secret touches of Divine love succeeding the cold blasts of winter, strengthening and refreshing to the traveller, encouraging him to hold on his way without fainting or growing weary. This is part of that hidden mystery which the world by wisdom knoweth not of, neither can it, as experience only can teach it; by this the wayfaring man (though a fool as to worldly wisdom) hath found it, and walks therein, whilst the worldly wise counts his life as madness, and that his end will be without honor. Unsearchable, Oh Lord! are all thy ways, and past our finding out any other way but by submission to thy holy will. We have girded ourselves heretofore, and went whithersoever we would, but the time is now come to me when another girds me and carries me sometimes whither I would not, but I believe in that wisdom to which I cannot add anything. It is now become as my meat and drink, upon which I live, to look inward for secret help and direction in all my goings, that I may be enabled to walk without reproach from my own conscience or from men.

Ninth Month.—I attended the Quarterly Meeting at Grange, near Charlemont, and next day the week-day meeting at Moyallen, which was satisfactory; after which I returned home, and found the sheriff had that day sold by auction almost the whole of my son's crop, but my share of property was untouched. I was made acquainted with it just before meeting, which brought me to a stand whether to go to meeting, or home to attend the auction and claim what things I had a right to. I staid meeting, and left my affairs to Divine disposal, and I did not lose anything, though I was told there were some greedily wanting to have my hay sold, as I was not there to advance the money if it were; but a stranger came forward and offered to advance the money for me till my return: thus was I preserved from loss!

Eleventh Month 16th.—I feel bound to this meeting, so that I cannot find an open door to go out and leave it; and though my labors are frequent among its members, the dry bones in the open valley will rise up in judgment against them and condemn them, for they showed signs of life, and rose up when the prophet prophesied upon them; but here there does not appear any marks of resurrection, the earth keeps its place, not showing any symptoms of being moved out of its place in their hearts, which makes the labor harder to the poor storm-beaten traveller, who at times can scarcely find a path through the wilderness, which leads to peace. This day the excellency of the Scriptures was spoken to and acknowledged, but the more excellent way

was preferred, that [Word of life and light] which gave them forth—that they were oftentimes my study, and administered comfort and consolation in comparing my exercises and temptations with those which are there recorded; yet although my memory would serve me to repeat the whole of them, and to preach therefrom the doctrines they contained, if it were not mixed with true faith proceeding from my having tasted, felt, and handled the pure Word of life and light which gave them forth, my preaching would not profit the hearers, or afford peace to myself. Some in this day search them, and think in so doing they shall have eternal life; but though they testify of Christ, yet of themselves they do not give life. Apollos, in the beginning of his ministry, was mighty in the Scriptures, and from them preached Christ boldly, not fearing the opposers in that day; but when the two well-instructed elders heard him so powerful in the letter, they took him under their pruning hand, and taught him the way of God more perfectly, and then he became a fellow-laborer with the Apostles, and what the latter planted, Apollos watered, and God alone gave the increase.

Seventh Month 9th, 1818.—Feeling a small draught towards the week-day meeting at Hillsborough, I thought it safest to give up, though attended with a discouraging poverty. I sat down in that state, but was rather surprised at my feelings, which were covered with great stillness, that I thought I had got into a quiet habitation from the enemy, who on these occasions often endeavors to stir up in me wandering thoughts. All was silent, when there arose before me not only doctrines instructive to the Christian traveller, but encouragement also to persevere in that way that I believe Truth, by its Divine light, had cast up before the mind, and was inviting to walk in. I waited on these openings, as they moved on my mind, upwards of an hour, desiring a clearer evidence to express them, which not being afforded, I was submitting to retain them for some other season, and now to keep silence; when this intimation touched my mind, that Shiloh's waters run softly, which had the healing effect to strengthen my feeble knees, so that I stood up, and proceeding quietly on by little and little, as it was afforded me, they gradually increased to a pretty full stream of comfort and consolation to my own poor state, and I hope also to the minds of some others, the savor of which remained with me, and the next day also, relieving me from that state of desertion which is very often my experience. Thy ways, oh Lord! with the children of men, are wonderful, and past human wisdom to find out; the stork knoweth its way in the heavens, because it is instructed by thee, but man, by refusing Divine instruction, knoweth not his way, it is past his finding out.

(To be continued.)

ETERNAL things are things near at hand; things in which every living man has an equal interest.

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 346.)

The religious discussions in England at the time of the rise of our Society, were sadly complicated by political dissensions. A marked feature of the popular mind, was a dread of Popery;—and so the enemies of Friends frequently charged them with being Jesuits in disguise, Roman Catholics, &c. This absurd charge was sometimes believed by those whose judgment was obscured by the strength of their prejudices. The cruelties of Mary's reign, the conspiracies against Elizabeth, and the "Gunpowder Plot," had left in the minds of the vulgar a deep and bitter feeling. There existed a strong conviction that a Roman Catholic, where the interests of his religion were concerned, thought himself free from all the ordinary rules of morality.

Of the Jesuits, Hallam says: "Subtle and intrepid, pliant in their direction, unshaken in their aims, the sworn, implacable, unscrupulous enemies of Protestant government, the Jesuits were a legitimate object of jealousy and restraint. As every member of this society enters into an engagement of absolute, unhesitating obedience to its superior, no one could justly complain that he was presumed capable at least of committing any crime that the policy of his monarch might enjoin."

The characteristics of the Jesuit society are strikingly set forth by Macaulay, who says:—"There was no region of the globe, no walk of speculative or of active life, in which Jesuits were not to be found. They guided the counsels of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casuistry, history, treatises on optics, Alcaic odes, editions of the fathers, madrigals, catechisms, and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appear to have discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation. Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals. Meanwhile, they assiduously and successfully cultivated the eloquence of the pulpit. With still greater assiduity and still greater success, they applied themselves to the ministry of the confessional. Throughout Catholic Europe, the secrets of every government and of almost every family of note were in their keeping. They glided from one Protestant country to another under innumerable disguises, as gay cavaliers, as simple rustics, as Puritan preachers. They wandered to the countries which neither mercantile avidity nor liberal curiosity had ever impelled any stranger to explore. They were to be found in the garb of Mandarins, superintending the Observatory at Peking. They were to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay. Yet, whatever might be their residence, whatever might be their employment, their spirit was the same, entire devotion to the common cause, implicit obedience to the central authority. None of them had chosen his dwelling-place or his avocation for himself. Whether the Jesuit should live under the Arctic Circle or the equator, whether he should pass his life in arranging gems and collating manuscripts at the Vatican, or in persuading naked barbarians in the Southern hemisphere not to eat

each other, were matters which he left with profound submission to the decision of others. If he was wanted at Lima, he was on the Atlantic in the next fleet. If he was wanted at Bagdad, he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbor him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went without remonstrance or hesitation to his doom."

George Fox, in his Journal, describes several interviews which he had with Jesuits and other Papists, in which he confuted some of their erroneous views about religion, and reproved their church for persecuting others on account of their religious belief.

Robert Barclay, in his Apology, shows the fallacy of that dependence upon tradition, which is one of the chief supports of the Papal system; and condemns other of their principles and practices.

Edward Burrough openly denounced Popery as an idolatrous system; yet he pleads for toleration of their persons, and he tells the priests about London (to whom he was writing,) that they ought to conquer with spiritual warfare, and not kill and murder persons.

The whole system of Quakerism was so opposite to the Papal system, that the charge that our early Friends inclined to that form of religious profession, probably never was believed by the more thoughtful and clear-headed even of their opposers; but it must be regarded as an effort of unscrupulous adversaries to unjustly fasten upon them some of the popular odium attached to the Catholic cause.

In the early periods of English history, many of the laboring people in the agricultural districts were under bondage to the large landholders, and were bound to cultivate their lands and perform other services. At one time they were not free to remove elsewhere without the consent of the lord of the manor. Then gradually developed a spirit of fierce opposition to these restraints, which was aggravated by the misery occasioned by the exhaustion produced by frequent wars, and by the repeated attacks of pestilence, which swept away a large percentage of the people. The numerous statutes passed in those days, by the Parliament, to regulate wages and compel the people to work for the owners of land and other property, are a proof of the struggle of the poor to gain those rights of which they were sought to be deprived. The enclosure of large tracts of land as private property, which had before been common, increased the difficulty of finding employment. There were numbers of "broken" men, who roamed the country as tramps—often begging food, and sometimes extorting it by fear or force from those they met.

"Time, and the natural development of new branches of industry, were working quietly for the relief of the glutted labor market; but a vast mass of disorder existed in England, which found a constant ground of resentment in the enclosures and evictions which accompanied the progress of agricultural change. It was on this host of 'broken men' that every rebellion could count for support; their mere existence was an encouragement to civil war; while in peace their presence was felt in the insecurity of life and property, in bands of marauders, which held whole counties in terror, and in 'sturdy beggars,' who stripped travellers on the road.

"Under Elizabeth, as under her predecessors, the terrible measures of repression, whose uselessness More had in vain pointed out, went pitilessly on. We find the magistrates of Somersetshire capturing a gang of a hundred at a stroke, hanging fifty at once on the gallows, and complaining bitterly to the Council of the necessity for waiting till the Assizes before they could enjoy the spectacle of the fifty others hanging beside them. But the Government dealt with the difficulty in a wiser and more effectual way. The old powers to enforce labor in the idle and settlement on the vagrant class, which had been given by statutes of Henry the Eighth, were continued; and each town and parish was held responsible for the relief of its indigent and disabled poor, as well as for the employment of able-bodied mendicants."

The laws against vagabonds and beggars were often unjustly applied to Friends, who were travelling in the service of the Gospel; and who had sufficient means for their support. J. W.

(To be continued.)

Safe in Port.—Perhaps you have stood upon the wharf and seen a storm-torn ship come to its anchorage. It has been out tossing upon the deep for many a weary month. The wind has bleached its sails and chafed its shrouds and stays. The salt spray has discolored its hull, and the rocks have grazed and bruised its sides; but it has outlived the tempests, and, under the favoring breezes, it has at last reached the lower bay, and, with every inch of its ragged canvas carefully spread to catch the wind, it is now coming majestically along the winding channel of the inner harbor. The bows are filled with the ardent seamen, tearful that their feet are so near the steady land. The officers utter their orders in quick tones, as if they could hasten the slow-moving ship, and the ropes glow through the rattling blocks, as one after another the sails drop to their rest; and then the clanking of the chain, the whirl of the capstan, and the plunge into the water, tell you that the anchor is dropped; and the ship gently rocks with the mimic ripples, as it rides safely by the side of the sunlit land of home.

After such a manner, but with surpassing moral beauty, does the Christian come to anchor in the haven of holy rest. His head has been bleached by many a wintry year. His limbs have been crippled by many a hard toil. Afflictions have marred his beauty. Temptations have drawn him amongst the rocks, and his eyes have dimmed with watching for the lights of the far-off shore.

But now at last he is coming into port. The last howlings of the storm are dying away. Its last billows have been passed, the waves ripple musically beneath him, and the celestial land is fair before him. His anchor of hope is cast within the veil, and the hands of love and faith are warping him in. Every moment shortens the cable. Still and serene he drops his last sail, bids adieu to his shattered but faithful hulk, and steps on the shores of heaven. There friends long before arrived gather around him, and angels rejoice to guide him up to the city of the great King with songs and everlasting joy upon his head.—*Mortimer Blake, in S. S. Times.*

"THE vanities of the world are apt to engross and undermine the finer sensibilities of the mind and rob it of its purest enjoyments."

FOR "THE FRIEND."

What are the Needs of the Society of Friends?

The ministers of religion have in all ages and among all nations, occupied a very prominent position; and often have controlled the ruling powers, as in Catholic countries; and even in places where wholly separated from the government, they have a large share in the moral training of the people, and through that means mould the government in Church and State.

There are two distinct kinds of ministry: 1, an intellectual; 2, a true spiritual, immediate Gospel ministry, which again largely varies in degree, and as it varies in degree so it varies in usefulness. The intellectual is a ministry that springs from that which is seen, doubtless often prayerfully collected in the mind, and premeditated as suitable for certain occasions. Such was the ministry and teaching under the law; but the Apostle Paul gives us a little insight into the second, that of waiting for the revelation of our Lord and Saviour Jesus Christ, who also shall confirm us, to the end that we may be unreplicable. This waiting attitude before God is always work, increasing labor to gather the mind into a solemn approach before the object of worship; we worship that we love, if we worship God, we will love Him. If we love Him, we will keep his commandments as far as they are made manifest, and if we will but live up to the fullest degree of present knowledge—to that which is already made manifest—would there not be a rapid increase, at least a degree of apostolic revival such as was seen in the rise of our Society?

To be "unreplicable" is to continue to strive to enter in at the strait gate; now as Christ is the true Head, so the members of his body must always feel their entire dependence on Him; and therefore always be in a waiting attitude at the Master's feet. It is not the amount of thought that passes through the mind in the silent hour, neither the eloquent sermon listened to, words and thoughts are soon forgotten; but it is the coming down, "come down, Zaccheus," into an inward stability, so as to feel for ourselves, and to know for ourselves the secret spring of life reopened. O how often the Philistines close up the wells' mouth! The repeated struggles for life produce increasing hunger and thirst after righteousness. To this actually felt state the promise is given, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

The true Gospel minister must first be a living worshipper in spirit and in truth; all that is seen, all that is known, all that is premeditated are excluded, as the disciples saw none but Jesus. Nay, Paul says, "even though we have known Christ after the flesh, yet now we know Him so no more." The same Apostle farther tells us, "As touching the Gospel it is not after man, neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Now that which comes through revelation comes from beyond the whole scope of intellectual research, therefore death or silence passes over that, and as the eye is thus kept single to God in uninterrupted communion, the spring of revelation is opened; this is a being emptied from vessel to vessel, and in this truly emptied state the living spring of immediate Gospel ministry arises. As this gift is of the highest and purest nature and, according to the definite declaration of Paul, is one both in ministry and teaching, so it never can be used in our own will and time. The gift and

the revelation are inseparable, and cannot proceed until the spring of life arises. "My sheep hear my voice and they know me." Therefore when He stops, the sheep must stop.

It is this state of entire dependence that demands a more thorough inward training to become "unreplicable," than any theological school can give, and of an entirely different and deeper nature; for it is a passive condition, a continuation of death unto self, a continuation in inward watching and fasting, even as it were from intellectual nourishment; but when He who slept in the hinder part of the ship arises and commands the waves to be still, then one such hour is better than years of intellectual feasting which is always active in its own will, time, and thought. As the intellect is a natural faculty, God's gift to man, as he is the head of all created things; so it is at the disposal of man's own free will and choice, for good or evil.

The Levitical priesthood could never lead up into perfection nor can it to-day: the lower must always be subject to an higher power; but as the Lord is God blessed forever, so his Gospel doth teach his will and design to be that of arising into newness of life, for there is a coming up out of the wilderness. When we see men as trees walking, this is the day of small things when there is much labor without apparent fruit. How often is the spirit of true inward progress quenched by an untimely ministry! It is never safe to speak anything premeditated. It is a part in the worship of God to "meditate upon his law" sometimes on very important subjects; but the wheat and corn abides alone if it does not first fall into the ground and die; but if it dies it brings forth fruit. Therefore we must come into a state of pure inward silence, ere we can feel the pure life to arise, wherein the spring of the pure Gospel ministry stands. I am not a religious fanatic that wants to suppress intellectual development; nay, verily, I want to encourage the rightful development of all our God-given faculties, subjective and passive, transformed into instruments fit for the Master's use. It is one thing to see a thing, it is another to attain to it; but we must first see it ere we can attain to it; we must first have a true taste of life everlasting before we are willing to sacrifice all reputation to attain to this higher state, for we can only see in part and attain in part, until we reach that which is perfect—many run, but one winneth the prize; as there is a time to see this, so there is a time of striving for it, praying, "thy kingdom come."

Where did Paul and the Hebrew Church join the innumerable company of angels, &c.? We must be a servant in that kingdom before we can become a minister of it. If we are to be kings and priests of the sanctuary of the holiest, we must learn first to know our own spirits, judge and rule over them; if not, how can we know, judge and have a care over others? O, what littleness and dependence to be thus stripped of all and simply to arise in the pure spring of life with a word or text, and speak only as the Head giveth utterance. The injunction, "Take no thought what to speak or what to say, for it shall be given you in the same hour," must have the most definite bearing on pure Gospel ministry, "I can of mine ownself do nothing;" let not then the servant think himself above his master, who can attain to this? with men this is impossible, but with God all things are possible; ye must through much tribulation enter the kingdom of heaven. Tribulation worketh patience and patience hope, but hope maketh not ashamed, because the love of God is shed

abroad in our hearts, and whosoever abideth in love abideth in God and God in him, in whom we have the victory; here is the patience of the saints, and whosoever hath an ear to hear let him hear what the spirit saith to the churches, my reward is with me to repay to every man as his works shall be.

(To be continued.)

FOR "THE FRIEND."

Calm Quarterly Meeting.

The meeting-place is in an old stone house on the North valley hill, which commands a beautiful view of the great Chester Valley and of the hilly range that borders it on the south. The neighborhood possesses attractions for the geologist and the botanist, as well as for the spiritually minded.

The valley itself is a long belt of rich land, underlaid with limestone rock, supposed to have been formed from the shells of marine animals in former geologic times, when an arm of the ocean covered that part of the land. It can be traced for many miles running in a nearly straight line towards the southwest. It is bordered on the southern side by a ridge and belt of slaty rock; and on the northern by a ridge of white or gray quartz, or flint rock, belonging to the formation which the New York geologists call the Potsdam Sandstone. On the lower slopes of these hills, numerous springs give vent to the waters that have soaked into the upper strata from the rainfalls, and little streamlets and brooks find their way into the valley. The traveller would be apt to suppose that these streams would flow along the trough of the valley, either eastward to the Schnylkill River, or westward, till they reached some of the streams that enter the Susquehanna. But it is a curious fact, that in almost every case, the streams soon pierce the hills to the south and find channels to convey them to the Delaware River. Thus we see at Coatesville the west branch of the Brandywine coming down a gorge in the Potsdam ridge, crossing the valley, and almost immediately breaking through the high slate ridge on the south and pursuing a southeasterly course. The same phenomenon is witnessed on the east branch of the Brandywine at Downingtown.

I well remember, more than sixty years ago, how my youthful imagination was affected by the brook trout, ornamented as it was with red spots on its sides. I thought it one of the most beautiful of fishes. When we could succeed in catching one in the small brooks near the spring-heads, and conveying it alive to the home spring-house, we were greatly pleased. We had few conveniences either for capture or transportation, but having found one of these fish swimming in a pool of perhaps twelve feet long, we prevented its escape either upward or downward, by building loose walls of stones across the stream. The next step was to build a similar wall across the pool, dividing it into two reservoirs. The portion in which the trout remained was again similarly bisected, and by the repetition of this slow but effective method, the fish was finally confined in so small a space, that it was easily caught with the hands. We had no suitable vessel which would hold water, and as the scene of our fishing exploit was about a mile from home, it was a serious problem how the fish could be conveyed that distance alive. But fortunately one of the company had shoes on his feet that were free from holes, and filling one of these with water, the fish was placed inside, and a hurried transfer made to the spring

at home. He survived the ordeal, and we had the pleasure for a considerable time after, when going to the spring, of seeing him dart through the cool water.

Springs and cold water are essential to the life of the trout, and though their numbers are probably considerably lessened by the skill of fisherman, they are still found in the streams that flow from the valley hills.

In going from Downingtown to Caln Meeting-house, the road at Edge's mill leaves the valley and winds up the ravine, among the north hills, over which flow the waters of Beaver Run.—Formerly the road ascended the hill at this spot, and ran along its brow, overlooking the valley. Though this track has been abandoned for many years, it is still easily traced through the woods. The soil having been removed from the roadbed, there is little to tempt the growth of the grass, and the parts of it which are out of the reach of the plow of the farmer, are left in possession of the wild plants to which it is adapted; and truly a veritable flower-garden have these made of the deserted spot. Hundreds of the wild Lupine were crowded into it; and attracted the gaze of the traveller with their long spikes of purple flowers, just freshly in bloom; and the beautiful leaves, whose numerous leaflets radiated from a central stem, like the spokes of a wheel from its hub. Between the clumps of lupines, the ground was thickly studded with the purple blossoms of the Bird-foot violet (*Viola pedata*), the handsomest of our species. The borders of the old roadbed were lined in places with bushes of the wild honeysuckle (*Azalea nudiflora*), now fully in bloom, whose light-red flowers contrasted well with the darker purple of the lupines. It is not often that one meets with a spot which nature has so lavishly adorned with a wealth of bloom.

Dr. Darlington, in his "Botany of Chester County, Pa.," speaks of the Lupine being seldom found in that county, except on the North valley hills. It is not uncommon in the sandy soil of the New Jersey pine districts, the similarity of the soil in the two regions favoring the growth of the same species of plants. The abundance of the *Viola pedata* in both neighborhoods, is another illustration of the effects of the same principle; and still another is furnished by the fact that the beautiful purple lady-slipper (*Cypripedium humile*), which is abundant in New Jersey, but almost unknown in other parts of Chester County, is frequently met with in the woods of the Potsdam Sandstone hills.

One of the commonest of the ferns in damp woodlands in the lower part of New Jersey, is the Cinnamon Fern (*Osmunda cinnamomea*), which grows in large bunches and lifts its broad graceful fronds to the height of several feet. In the centre of these clusters spring up one or more fronds, in which the leaflets do not unfold, but are covered with a most abundant growth of cinnamon-colored cases containing the germs, or spores, as they are called, from which the future plants are to be developed. There is another species of *osmunda*, greatly resembling the Cinnamon fern, except that the fertile or spore-bearing fronds, instead of being entirely covered with these germs, have them on a few of the leaves in the centre of the frond while above and below these the leaves are like those on the sterile fronds. This is the *Osmunda Claytoniana*, and it is comparatively scarce in the eastern part of New Jersey.

I was much interested to notice in a stroll through the woods in the South valley hills,

that this species was quite abundant—perhaps as much so as the Cinnamon fern. What peculiarity in the soil or situation renders that so common here which is rare across the Delaware River, is a question more easily asked than answered.

The meeting for worship, which preceded the Quarterly Meeting for business, held on the 15th of Fifth Month, was felt to be a time of Divine favor, in which there was a measure of quiet settlement of mind, and a looking to and waiting upon the Head of the Church. The ministerial communications were much in harmony with each other, and comforting and encouraging in their general tones. J. W.

FOR "THE FRIEND."

I believe there is never a trial,
Be it either small or great,
That may not be used to bring us
Into a higher estate,—
As, more and more, we are willing
To yield to the Lord alone,
And, less and less, are trusting
In the strength that is our own.

M. G.

SELECTED.

SOWING.

Every one is sowing, both by word and deed;
All mankind are growing, either wheat or weed;
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;
Many eyes are weeping, now the crop is grown;
Think upon the reaping—each one reaps his own.

Surely as the sowing shall the harvest be—
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.

There is One all-knowing, looking on alway,
Fruit to Him is flowing, feeling for the day—
Will your heart be glowing in the grand array?

Ye that would be bringing sheaves of golden grain,
Mind what you are bringing, both from hand and brain.

Then 'mid glad songs, singing, you shall glean great gain.
—*Littell's Living Age.*

SELECTED.

MY AVIARY.

Through my north window, in the wintry weather,—
My airy oriel on the river shore,—
I watch the sea-fowl as they flock together
Where the late boatman flashed his dripping oar.

I see the solemn gulls in council sitting
On some broad ice-floe, pondering long and late,
While overhead the home-bonding ducks are fitting,
And leave the tardy conclave in debate,

Those weighty questions in their breasts revolving,
Whose deeper meaning science never learns,
Till at some reverend elder's look dissolving,
The speechless senate silently adjourns.

He knows you! "sportsmen" from suburban alleys,
Stretched under seaweed in the treacherous punt;
Knows every lazy, shiftless lout that sallies
Forth to waste powder—as he says, to "hunt."

I watch you with a patient satisfaction,
Well pleased to discount your predestined luck;
The float that figures in your sly transaction
Will carry back a goose, but not a duck.

Shrewd is our bird; not easy to outwit him!
Sharp is the outlook of those pin-head eyes;
Still, he is mortal, and a shot may hit him;
One cannot always miss him if he tries.

O Thou who carest for the falling sparrow,
Canst Thou the sinless sufferer's pang forget?
Or is Thy dread account-book's page so narrow
Its one long column scores Thy creature's debt?

Poor, gentle guest, by nature kindly cherished,
A world grows dark with thee in blinding death;
One little gasp—thy universe has perished,
Wrecked by the idle thief who stole thy breath!

DR. O. W. HOLMES.

SELECTED.

ONE DAY AT ONCE.

Only one day to bear the strain
Of living, and battling with the pain.

Only one day to satisfy
With food and covering, as the hours slip by.

Only one day; to-morrow's care,
To-morrow, if it come, itself shall bear.

Only one day! then waste it not
In futile plannings where the Lord is not.

Only one day God gives to me
At once; oh, may I use it faithfully!

Only one day to serve my King,
And to his feet some wandering soul to bring.

Only one day to fight the fight
Of faith, and vindicate my Saviour's might.

Only one day, maybe, to sing
On earth the praises of my Saviour, King.

Earth's day dies down; Lord, lift my eyes
Unto the glories of the heavenlies.

One perfect day awaits me there,
Nightless and shadowless beyond compare.

The golden day thyself hast won;
Thy voice its music, and thy face its sun.

Spring to thy dawn, oh, day to be!
That I may see my Lord, who loveth me.

FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

BY WM. C. ALLEN.

It was the custom of our early Friends, after the death of members who were conspicuous in the church, to write individual testimonies to the worth and zeal of the departed ones, that others might be incited to emulate their virtues. One of the most beautiful and affectionate of these testimonies is that of Rowland Owen, in which he speaks in loving terms of his deceased Friend, Richard Davies. The latter must have been a rare man to have deserved the tender eulogium of his surviving companion. R. Owen says:

"O the wonderful wisdom and love of God! who called him and many others, in those days, and prepared and qualified them for the great work he had to do, and strengthened them to tread the way before us, who were weak and feeble. O how strong and bold and valiant instruments did the Lord God prepare to begin to strike at the great image of pride, haughtiness, &c., that was then and yet is in the world!—Indeed their memorial is worthy to be recorded; that ages yet to come might see what the Lord hath done for his faithful ones, who gave up their lives and all they had, on Truth's account.

I was acquainted with our said Friend for about forty years, and I can say of a truth, that his service was great in the Church of Christ, especially in times of persecution; he having much interest with the magistrates, and them in authority in those days. And his house was very open to entertain Friends, to the utmost of his ability; and the Lord blessed him.

The Lord, out of his treasure of grace, eminently endued him to bear a sound and seasonable testimony when great assemblies and multitudes of people were gathered together; and he had a skilful hand to administer to them the way of Truth, and to open it to their understandings; which many times gave them great satisfaction, and they were made to speak well of Truth and its followers. O the deep sense that remains upon me of the great want we have of the service of such as he was! The Lord who in his mercy qualified and fitted him, is

to prepare and raise up other faithful followers.

It affects me when I remember his gravity and gray hairs, his manly presence, and lovely countenance, especially when he stood up in singing. Now he hath finished his course, and believe, hath done his day's work, and is gone his eternal rest.

Much more might be said on his behalf, but desire that none may mistake me; I am not doing honor to man, that is but dust and ashes, that all may see how Almighty God doth bestow his spiritual gifts upon those that He requireth service at their hands."

Richard Davies was born in the year 1665, in the town of Welshpool, in the north of Wales. His parents were honest people of some means, and they brought him up in some learning and the religion of the Church of England. From early youth he was seriously disposed, and was inclined to associate with the more sober and religiously concerned of his neighbors. While at a lad he joined the Independents, and was a earnest follower of one of the most zealous teachers, named Vavasor Powell.

At the age of 14 years he was apprenticed to a shop-keeper, but soon ascertained that his new master was not a religious man, and became fearful that if he continued in his new place he could lose the little love to God and the religious feelings with which he had been favored. Consequently it was a great relief when an opportunity offered to leave his prospective home. Some time after this he was apprenticed to a hat-maker, named Evan Jones. He found religious fellowship with his new master, and they could often go to meetings and read the Scriptures and pray with each other. But he found at the last exercise was so accomplished in his own time and will, that it became dead and formal, and that many words in prayer did not humble him or give true peace or comfort. Neither did writing or repeating sermons, or reading the Scriptures or good books, give him the comfort he desired; because he neither sought, the guidance of the Holy Spirit, which alone could open his understanding and grant him peace in spiritual things.

When about 19 years of age, he first heard of a new people called Quakers. They were reached against everywhere, and were accused of denying the Scriptures, the ordinances, and the very Christ himself. They were represented as being dangerous deceivers. It was under such circumstances, when prejudiced by the blindness and false reports of others, that Richard Davies for the first time met with a member of the then new Society of Friends. A man in humble life and but little learning was the means of awakening him to a deeper insight into religious truths.

He says, "Now about the year 1657, there came a poor man in a mean habit to my master's house, named Morgan Evan, of South Wales.

He had met with the people called Quakers, in his travels, and was convinced of the Truth. This poor man conversed with my master about the principles of Truth; and I being in the shop, about my calling, my mistress came and said, 'Why do you not go out and help your master? for there is a Quaker at the door that has put him to silence.' I hearing this, made haste and took my Bible under my arm, and took what courage I could to dispute with that poor man; but he proved too hard for us all. When we went to them, they were

upon the words *thee* and *thou*; but I very peremptorily asked him, 'What command he had to speak *thee* and *thou*; for I did acknowledge to him that it was the language of Scripture; but, said I, that is not enough for us now in this day, we must have a command for it.'—To which he answered, 'Hold fast the form of sound words, which thou hast heard of me.'—I asked him, whether that was Scripture? He asked me, whether I would deny it? I told him he was to prove it. Then he took the Bible out of my hand, and he turned to 2 Tim. i: 13, which he read and told me that *hold fast* there was a command; which I knew very well, both the Scripture and the command; but to prove him further, I desired him to read a little more of that chapter, both backward and forward, which he freely did, and asked me 'Why I did require that of him?' I told him that we heard the Quakers denied the Scriptures, and that they would not read them. He said 'There were many false reports of them.' And truly when I saw him read the Scripture so readily, I concluded in myself that what was reported of them was not true; and he saw that he had reached the witness of God in me. Then he exhorted me to take heed to that Light that shined in my heart, and did show me my vain thoughts, and reproved me in secret for every idle word and action. And he spoke much of the inward work and the operation of God's Holy Spirit upon the soul; recommending me to the Grace of God that bringeth salvation, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. (Titus ii: 11, 12.) And so he departed from our house, and I set him a little along on his way."

A deep impression was made on the mind of R. Davies as a result of the above interview. As he waited on the light that the humble wayfarer had recommended, he began to see that his former efforts to attain spiritual strength and knowledge were largely fruitless; and he says, "Then I did with much humility and poverty of spirit, beg of Almighty God that I might build upon that rock that the true Church of God was built upon, that the gates of hell might not prevail against me.

But while disappointed in his former teachers, he yet was afraid of being deceived by the Quakers. So in his loneliness he would often retire to the woods or other quiet places, where he could in silent worship and prayer seek communion with his Maker. He again was favored to meet with the poor Friend whose conversation had so instructed him; and the latter answered to much satisfaction his inquiries regarding the subject of baptism, the ordinances, and the Scriptures. Once more they parted, and did not meet again for several years.

One of our early Friends said that what he was enabled to do and suffer for Christ's sake, should "be kept on record for the good of ages to come." The journal of R. Davies was doubtless written with this feeling; and it is interesting in pursuing it to observe how his opinions and religious sentiments were gradually changed. Almost unaware to himself he before long adopted the views that many others in England were adopting, and thus was prepared to associate with them in religious fellowship. It was with him as with many others at that time, —separated from each other and without teachers,—they were yet taught the same things by the same Holy Spirit whose counsel they sought; and thus being convinced without the influence of man, they were all the more able to speak to

others of the spirituality of the Gospel from their own experience.

(To be continued.)

FOR "THE FRIEND."

The Murder of Few Tails.

The United States officer in charge of Fort Logan, Colorado, having received a copy of the Address on Indians recently issued by Philadelphia Yearly Meeting, writes respecting it:—"I have received and read with great interest your publication on behalf of the Indians. It is by far the most complete exposé of the many wrongs perpetuated against our American tribes I have seen." The letter sends a request for additional copies "for the use of some friends of mine, who are in position to appreciate and use effectually the facts you have so plainly set forth."

Accompanying the letter was a copy of the report made to his superior officer by the writer, upon the murder of Few Tails by a party of citizens near the mouth of Alkali Creek, on the north fork of Cheyenne River, in South Dakota, —a murder which the letter says "was utterly without provocation." From this report the following facts are gleaned:

The killing was done on the 11th of First Month. The sergeant in charge of the courier station near by, was at the camp of this party of Indians on the evening of the 10th. They consisted of six men and two squaws, with two wagons loaded with dried venison, the fruits of a hunting excursion. They were Ogallalas, and were returning to Pine Ridge. They were not painted.

These Indians spent the night quietly in the camp, and in the morning of the 11th packed up and started on their journey southward. They had gone but a few hundred yards from camp, when they were fired on from ambush by a party of citizens. One Indian was killed, and it is believed another was wounded. The team was also killed, and the wagon and dead body abandoned. The Indians were pursued as far as Elk Creek, where they abandoned the second wagon, and the pursuit was then given up.

The report says: "Their quiet manner of going into camp in the vicinity of settlers confirms my belief that they were entirely innocent of any wrong acts or intentions; and unconscious of any hostility on the part of the settlers until the moment of attack."

Since the reception of the above account, we see in one of our exchanges, that some of those concerned in the above unprovoked attack have been indicted by the grand jury, and will probably be brought to trial on a charge of murder. What the issue of the trial will be, we cannot tell.

The Faithful Helper.—I have read somewhere that in one of our English prisons there was an underground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place, made it greatly dreaded. Among the prisoners there was a man of refinement and nervous temperament, much unlike those about him, to whom the horror of this penalty was a fright that haunted him day and night. At length there was some alleged offence against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by the wardens to the place; the door was opened, and he had to go down the stairs into its depths. The door was shut. The steps

of the wardens died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still—a stillness that oppressed with terror, amid the darkness that could be felt. Nervous and full of imagination, the man sank down paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbed as with fever, and mocking voices seemed to come from all sides. He felt that before long the terror must drive him mad. Then suddenly there came the sound of footsteps overhead, and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet!

"God bless you," gasped the poor fellow. "Are you there?"

"Yes," said the chaplain, "and I am not going to stir from here until you come out."

"What, sir?" he cried, fearing that he must have mistaken the words.

"I am not going away so long as you are there," the chaplain repeated. "I heard you were here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough.

"God bless you!" he cried. "Why, I don't mind it a bit now, with you there, like that."

The terror was gone. The very darkness was powerless to hurt while his friend was so near; unseen, but just above.

Every now and then, upon the silence came the cheery voice, "Are you all right?"

"God bless you, sir!" I am all right now," replied the poor fellow, his voice almost choked with his gratitude and gladness.

And so beside us ever He standeth, our Almighty and most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo, I am with you always!" And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me?"—*Mark Guy Pearse.*

"I THANK God there is but one 'day of rest' in the week," an eminent doctor of divinity was heard to say; "for if there had been two they would have been the death of me." Yet he was not a pastor of a church, but was liable only to the demands for Christian work which fall upon the best trained and educated members of our churches. Many a church member will echo his saying, especially in our high pressure churches in the great cities, where the demands of church, Sunday-school, prayer and fellowship meetings, of services in hospitals, asylums and jails, and of other good works in various lines, have become so extensive as to absorb nearly all the waking hours of Sunday. The original idea of a weekly day of rest has been lost sight of, and the active and zealous church member goes to his bed on Sunday night more fagged out than on any other day of the week. In our reaction against the old idea of mere receptivity on the part of all but the preacher, we have gone, in some cases, to the other extreme of making it a day of excessive activity. And this quantity is at the expense of quality. It is "the running of Ahimaaz, the son of Zadok," who was much more intent on getting there first than on learning rightly the message he was to bear. Meditation and prayer are the indispensable background to any Christian work worth the doing.

And, without them, Christian living fails of acquiring that depth without which Christian doing is sure to be superficial and ineffective.—*S. S. Times.*

Understanding One Another.—A bright boy in a Christian home, whose elder brother had just died, was full of interest in all the details of preparations for the burial. When told that his brother was to be dressed in his accustomed suit of clothes, he asked whether the legs of the trousers were to be filled with cotton. This led to questions from his parents, which brought out the fact that the little fellow supposed his dead brother had no legs or arms or head; because, forsooth, he had been specifically told by his parents that only the "body" was to be buried in the grave. It was found not an easy matter to make clear to that child how "only the body" included all the members as well as the body proper, and the discussion carried on in that case suggested the difficulty that exists in bringing all persons to attach the same meaning to the word "body" in its biblical and theological uses. The Century Dictionary gives thirteen distinct meanings of "body;" but there are more than thirteen times thirteen meanings of the word "body" in vogue among English-speaking peoples. When one man expresses a belief in the resurrection of the "body," he is interpreted in twenty different ways by twenty different hearers.—*Selected.*

No sooner do some men reach the goal of their worldly ambition, than they are required to relinquish their hold on it and go hence. This fact is a forcible commentary on the vanity of worldly aspirations. An energetic Hollander, who had looked toward America all his days with desire and hope, toiled hard, lived frugally, and saved money enough to come to this country with his wife and children. He was taken sick on board the ship, and while being carried from the ship to the Barge Office in Jersey City, he died. Just as the dream of his life was realized, even before he had looked on the land where his heart had been so long, he heard the summons, and removed hence. One fixes his heart on a home, another on fame, another on position. Scarcely do they come into possession of the coveted prize when the end comes. "The time is short; it remaineth that they that weep be as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it."

Natural History, Science, etc.

Volcano of Kilauea.—Five years ago *The Independent* reported the discharge of lava from Kilauea, the great volcano of Hawaii, when the foundations gave way and a block of melted lava, covering an area of about three-fourths of a mile square, disappeared. Since then the pit has been filling up, the last addition having been made in the autumn of 1890. At the same time a cave of debris was formed over Halemau-mau, attaining the height of 171 feet in 650 days' time. A private letter from E. P. Baker, of Hilo, announces another eruption from Kilauea, almost an exact duplicate of the previous one in 1886, and occurring just five years later, Third Month 6th. There were heavy earthquakes preceding the eruption several miles to the southwest, towards Kau and Kapapala, and evidently the lava ran off underground in that direction, nowhere appearing at the surface.

Baker says there had been occasional partial subsidences of the lava, after which the subterranean pressure invariably refilled the chasms. There had been three lakes of molten matter to the west, south and east of the central cave, from each of which subterranean streams issued. One could look down from the brink of each of the lakes and see the liquid in its fiery progress. On the 4th of Fourth Month last, only the western (Dana) lake could be seen, in which the lava was very hot, boiling furiously all the time, and the current flowed westerly. On the morning of Fifth Month 6th, 1891, a new lake formed to the northwest of the central cave; on the evening of the same day came the grand discharge, and all signs of volcanic activity disappeared for twelve days. Since then the vapors have again commenced to discharge. It begins to look as if great manifestations of volcanic activity are no longer to be expected from this notable caldron.—*The Independent.*

Struggling with a Bear.—A large black bear entered a tunnel in the Santa Maria mine, Tuolumne County, California, recently, and attacked several miners. As the men realized their danger, which was made apparent only by the dim light of their candles, they grasped their picks firmer and attacked the brute. The foreman struck the bear first and drew blood; this infuriated the bear and he made a resistless charge on the men, extinguishing nearly all their candles and lacerating every one, more or less. One man, named Dougherty, had his scalp torn off by one blow of the bear's paw; others had the flesh of their arms laid bare. The contest in the darkness and close atmosphere lasted an hour, when the bear was killed more by good luck than by skill. Exhausted as the men were, they dragged the bear out of the tunnel and took it to their station on a car.

A Dog's "Humanity."—A correspondent sent to the *Spectator* the following anecdote illustrative of a dog's "humanity." "The servant of one of my friends took a kitten to a pond with the intention of drowning it. His master's dog was with him, and when the kitten was thrown into the water, the dog sprang in and brought it back safely to land. A second time the man threw it in, and again the dog rescued it; and when for the third time the man tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pond, running all the way home with it and safely depositing it before the kitchen fire, and 'ever after' they were inseparable, sharing even the same bed!"

Strange Pets.—In the neighborhood of many Florida health resorts, juvenile "crackers" make a fair living by catching rattlesnakes and selling them in little boxes with wire-screen doors. At first Northern visitors were shy at investing in household pets of that sort, but the desire to take along a characteristic souvenir from the land of jungle forests appears to have overcome their reluctance.

Rock Salt.—About three years ago a bed of rock salt was discovered at Tully, twenty miles from Syracuse, New York, at a depth from one thousand to twelve hundred feet. Water is brought from a lake near by to the salt, where it becomes brine, and it is then pumped twenty-two miles to the salt works at Syracuse. It is much purer than that furnished by the State wells at Syracuse, besides being thirty per cent. stronger. The Warsaw and Saginaw salt works have been for some years gradually

verting the salt trade from Syracuse, principally because of the weakness of the brine at the latter place. It is expected that in a short time Syracuse will be able to meet competition, and that the increased supply will tend to lower prices.

Snow Water.—It may be interesting to know the sanitary value of a heavy snowstorm in filtering the sewage of the air. We read of "the fire driven snow." It certainly is not pure. Melted snow is more prejudicial to health (says a correspondent in the *English Mechanic*) than the worst well water in Worcestershire. One night snow fell in my garden to the depth of six inches. I skimmed a sample from the surface about two inches in depth, away from the house and in the centre of the lawn. The following is an analysis of that sample melted, and expressed in parts per 100,000:—Total solid matter, 11.43; organic matter, 3.21; mineral matter, 22, 11.43; free ammonia, 4.36; organic ammonia, 6.60; smell at 60 deg. Fahr., none; smell, 220 deg. Fahr., like burnt leather. It is evident that the snow in falling collected from the air soot and greasy matter, as well as germs and microbes, and may truly be called "a filter of the sewage of the air."

Fibre-Bearing Plants in the United States.—From an interesting article on this subject, by James K. Reeve, in *The Independent*, the following statements are taken:

Cotton, hemp and flax are the most important articles of commerce. The great centre of hemp production is the blue grass country of Kentucky. It requires a rich soil and a season sufficiently long to permit it to ripen without being touched by frost. The work of "breaking" hemp is slow, hard and expensive. If suitable machinery could be invented for performing this operation cheaply, the growth of hemp might be greatly increased.

Flax is cultivated with us mainly for the seed, owing to the difficulty of separating the fibre from the straw, much of it is burnt and wasted. There is now a prospect of this being utilized, as some large companies with abundant capital have been organized for this purpose in the Northwest.

Sometime ago the Department of Agriculture propagated and distributed several thousand plants of the New Zealand flax, which produces fibre claimed to be of great strength. It is somewhat difficult to separate this, as it is held together by gummy substances, the removal of which by chemical means injures the fibre. The plant belongs to the lily family and bears long, sword shaped leaves, and grows naturally on swampy lands.

The Aloe plant (*Agave*) from which Sisal hemp is obtained, grows principally in Yucatan. It was introduced some 50 years ago into the south of Florida, where it is now growing wild. A company has been formed for the manufacture of the Sisal, who have purchased 1300 acres of land on the east coast of Florida, south of Jupiter Inlet. The plant will grow in the poorest and most sterile soil, and will withstand severe drought.

The Ramie (*Bahmeria nivea*) belongs to the nettle family, although without stings, has long been cultivated in the East, and yields the fibre known as Chinese grass. It is stronger and firmer than either hemp, flax or cotton. It could be grown in the Southern tier of the States of our Union. The principal difficulty is in the separation of the fibre from the stems.

Fruit-bearing Roses.—Two varieties of hardy

fruit-bearing roses have been quite recently introduced from Japan, and are proving to be very valuable additions to our hardy shrubs.

Rosa Rugosa is a crimson flowering variety, which forms a sturdy, freely branching bush, averaging four and five feet in height. It has handsome crinkled leaves, and bears during the summer a profusion of large single-petaled roses, which are followed by bright scarlet fruits, which grow as large as ordinary crab-apples, and have a pleasant flavor. Some people use them for tarts, pies and jelly. With its curious foliage, handsome flowers and brilliant fruits, this shrub is highly ornamental and will grow in any soil.

The white *Rugosa* is almost the same, except in color—flowers pearly white and fruit golden, with scarlet cheek. The two varieties grown in proximity have a very fine effect.

Eye-glasses for Cattle.—At the suggestion of Dr. Verincourt, of the Department of Agriculture, of Russia, a large number of farmers have had recourse to blue spectacles in order to preserve the sight of their herds of cattle, and in one province over 4000 animals are now meandering about with the aid of blue glasses. This has been found necessary because the reflection of the light upon the snow has been so blinding that tens of thousands of cattle have been attacked with ophthalmia. According to a despatch from Vienna to the *London Times*, the entire supply of blue glass in Vienna has been exhausted, and it has been found necessary to obtain additional supplies from Paris and London. An English farmer now in Vienna says that the sight of thousands of cattle, groping their way through the snow, with their eyes incased in immense goggles, is one that can neither be imagined nor adequately described.

Items.

Apprentices' Library Company.—The 71st annual meeting of this useful institution was recently held. The number of books loaned during the year was 81,439. And the reading-room had been visited by 15,524 persons. The library has so increased that there is not now room on its shelves for all of the books. It is proposed still further to extend its usefulness by adding courses of lectures in Science, English literature and the arts.

A Vicar on Friends' Views Respecting the "Ordinances."—I should like to read a few words spoken by a vicar of a parish in Lincolnshire in the course of a lecture upon Romanism and Ritualism:—"The believer in Jesus eats truly of that bread and drinks of that wine in remembrance that Christ died for him, though he may not partake of any visible communion. The believer, I repeat, feeds not on what he puts into his mouth, but on Christ in his heart, by faith with thanksgiving. His living soul is nourished with the Father and with the Son, having access by Faith unto that grace wherein he stands, and rejoices in hope of the glory of God. Who dares to say that members of the Society of Friends, commonly called Quakers, have no communion with Christ because they have no visible ordinances, usually called sacraments?" And he goes on to say, "It is an undoubted fact that there are Christians—amongst the Society of Friends, for instance—who have never received the communion at all, and who have never been baptized, yet in whom Christ is as manifestly formed, full and complete, as in any Christian who ever lived. As I reflect upon this subject, the sin and folly of the uncharitable sacramental theory is more manifest. Here are living souls, fed daily with the hidden manna, who never partook of the Lord's Supper, and their children walking in the pathway of Christ who have never yet been regenerated in Baptism in accordance with the notions of the sacramentalist. One might really suppose that the real living Epistles exhibited by the

Quakers were permitted as visible refutations of high sacramentalism."—*London Friend*.

Light Beers.—Professor F. C. Robinson, chemist, of Bowdoin College, warns the people of Maine and the No-license towns of Massachusetts against the light beers which are now being put so extensively on the market. He says they come within the law, as they do not contain over one per cent. of alcohol, but they also contain "quite a percentage of salicylic acid, introduced to stay fermentation." The professor adds that this acid acts with a dangerous effect upon the kidneys, and a frequent use is almost sure to bring on Bright's disease. He finally states "that there is scarcely any beer sold in this country which does not contain some of this acid." It was a typographical error, so far as English is concerned, in an advertisement for sale of fifty barrels of beer. The German spelling of beer is bier; the English significance of that orthography is suggestive in connection with these statements of Professor Robinson.—*Christian Advocate*.

Negroes in Jamaica.—Dickinson, Secretary of the Massachusetts Board of Education, has been visiting Jamaica, that den of emancipated Negroes who have been free two generations, which it was prophesied would be given up to heathenism and cannibalism as soon as the slaves were manumitted by the English. He has been actually holding a teachers' institute there, lecturing to one body of seven hundred black teachers who are engaged in educating the youth of that forsaken island. He reports them as well behaved, happy, fairly frugal and decent people, eager for education and humbly prosperous. The richest man in Jamaica is a Negro. And these Negroes were left to themselves pretty much and have not had the care and incitement which our American freedmen have had. We have no reason to fear what two generations will do for the Negroes of America.

Degrees of Misery.—Travellers who have visited the deserts of Kaffir-land or the colder latitudes of South America might easily come to the conclusion that some tribes of savages are more wretched than the most miserable slum-tenants of civilization. But it is a curious fact those pitied barbarians are themselves by no means conscious of their misery. General Booth, of the Salvation Army, will have no difficulty in getting thousands of colonists for his Redemption town, and the paupers of Italy emigrate in spite of government appeals to their patriotism; but the houseless natives of Terra del Fuego cannot be persuaded to leave their dreary birth land. Caffir orphans desert from their civilized foster parents and rejoin their kinsmen in the baboon-haunted wilderness: expatriated Laplanders pine away with homesickness. The fact seems to be that an abundance of savage freedom will reconcile human beings to hardships which, in conjunction with the restraints of civilization, would seem wholly intolerable.

"God is not in all his thoughts," is the description of a thoroughly worldly man. Those who are given up completely to the world, to its maxims, its principles, its cares, or its pleasures, cannot entertain thought of God. And to be unmindful of his providence, to be regardless of his presence, to be insensible to his mercies, must be nearly as offensive to Him as to deny his existence. A supreme love of money, an excessive pursuit of business or an entire devotedness to ambition, drinks up that spirit, swallows up that affection, exhausts that vigor, starves that zeal, with which a Christian should devote himself to serve his Maker.—*Selected*.

If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there could be no love; were there no fear, there could be no hope. Hope, faith and love are weapons, and weapons imply foes and encounters,—and relying on my weapons, I will glory in my sufferings.—*Dr. Newman*.

THE FRIEND.

SIXTH MONTH 6, 1891.

Much disappointment was felt by many of those who are interested in the moral welfare of mankind, by the refusal of the United States Senate to ratify a joint agreement or treaty between various European powers and the United States, in reference to the Congo States, prohibiting the importation of spirituous liquors into that part of Africa, and containing other provisions. It is said that an arrangement has been made, by which the treaty will come up again for consideration at the next sitting of Congress.

We do not know what reasons influenced our Senators in refusing to ratify it, or what objectionable features it contained; but the enormity of the evil inflicted on the African races by the introduction among them of spirituous liquors is so great, that it is sincerely to be desired that some practical step will be taken to lessen or remove it. Is there not great danger, that if the present opportunity of putting restraint on this destructive commerce is allowed to pass unimproved, incalculable harm may be done before another opening presents?

Our Saviour declared that it would be better for a man that a millstone were hanged about his neck and he cast into the sea than that he should offend one of his little ones. How awful, then, is the responsibility of putting temptation in the way of whole tribes of men, who are equally with ourselves the objects of redeeming love!

If there should be good grounds to believe that the final rejection of the treaty was caused by the political influence of the liquor interests of this country, it ought to be an additional stimulus to all good citizens to destroy that influence, and rescue the Government from its contaminating effects.

SUMMARY OF EVENTS.

UNITED STATES.—The debt statement shows that the increase of the public debt during the Fifth Month amounted to \$622,915. Total cash in the Treasury, \$697,077,366.

The Commissioners appointed by the President, in accordance with the act of Congress, to negotiate with the various tribes of Indians occupying the Calville Reservation, have returned to Spokane Falls, Washington, after a month of negotiations. An agreement was reached with the Indians by which 1,000,500 acres, or a trifle more than half the reservation are to be sold to the Government for \$1 per acre and thrown open for settlement.

Lyman Abbott preached in Plymouth Church, Brooklyn, on the 1st instant, on "The Two Theologies." According to a very brief abstract telegraphed by the Associated Press it was a pantheistic utterance. "He characterized the old as the belief that God was outside of man, the new as the belief that he was in man. He denied that the Bible was either inerrant or infallible. It was a mixture of the human and Divine, and its glory was that it showed God and man to be of the same essential nature. He found no fault with the old theology, and was sorry that some others did. It was a step to the temple. Still, while he honored the steps and was glad to have traversed them, he was unhesitating in his avowal that he would not turn back."

Maud E. Littlejohn, daughter of the Episcopal Bishop of Long Island, was married in the year 1878, one of the officiating clergymen being the Bishop of Connecticut. After living with her husband 10 years, Maud E. Jenks, formerly Littlejohn, obtained a divorce from her husband on the ground of abandonment and non-support. Her husband has since re-married. Bishop Littlejohn submitted his daughter's case to the Bishops of Connecticut, New Jersey, Newark and New York. Recently these Bishops, submitted their opinion, after inquiry into the facts, as follows: "We

do hereby adjudge and declare that, in our opinion, the said marriage was null and void *ab initio*, and further, that the status of the said Maud E. Jenks, in respect to the law and discipline of this Church, is the same as though such marriage had not taken place." The resort to this ecclesiastical tribunal and the astonishing verdict, renders this case one of the most remarkable of recent years. The Bishops do not state the facts on which they base their decision, and this makes the case all the more mysterious. If the marriage was void from the beginning there should have been no necessity of going to Rhode Island for a divorce on fictitious grounds. A divorce could have readily been obtained in New York.

It is explained, that the Bishops may have had an ecclesiastical reason for declaring the marriage void *ab initio* which would not have had any standing in a court of law, and it is said that the fact that the husband had never been baptized constituted the ecclesiastical reason for their act!

What is believed to be the biggest fee ever paid in this country, time of service being considered, has been paid to William Nelson Cromwell, of New York, as assignee of the firm of Decker, Howell & Co., of that city. By guaranteeing the firm's debts he kept off creditors, and in six weeks paid the latter in full, with interest. For this he has received a fee of \$260,000 and a costly silver service from the firm.

The Boston Journal says: "There is a cave in Tucker County, W. Va, one mile long, which has been only partially explored. An arched channel, varying from six to thirty feet in height, leads throughout the entire cavern that has a subterranean stream of pure water constantly flowing through the main way and all the recesses so far discovered. Half a mile from the entrance there is an opening, where many snow-white pillars almost blind the eyes, and throughout the cave is fascinatingly beautiful."

A reduction in the price of the new metal, aluminium, to 50 cents per pound, or \$950 per ton, is announced from Cincinnati. The reduction is on metal produced in "unlimited quantities" by a Newport aluminium company.

According to the bulletin of the New York State Board of Health for Fourth Month, now in preparation, there were 13,875 deaths in New York State in that month. This is the greatest number ever recorded. First Month of last year, when the grip prevailed, showing the largest number of deaths for a month up to that time. Then the total was 13,375.

Deaths in this city last week numbered 384, which is 39 less than during the previous week, and 80 more than during the corresponding period last year. Of the foregoing 48 died of consumption; 44 of diseases of the heart; 38 of pneumonia; 16 of marasmus; 14 of typhoid fever; 14 of convulsions; 13 of inflammation of the stomach and bowels; 13 of old age; 13 of inflammation of the brain; 13 of bronchitis; 13 of diphtheria and 12 of cancer.

Markets, &c.—U. S. 4½'s, reg. 100½; coupon, 101½; 4's, reg., 119; coupon, 120; currency 6's, 111 a 120.

COTTON continued quiet, but ruled steady on a basis of 9½ cts. per pound on time sales of middling uplands. FEED.—Winter bran, \$19.50 a \$22.00; spring bran as to quality, \$18.50 a \$19.50.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; Western and Pennsylvania extras, \$4.00 a \$4.25; No. 2 winter family, \$4.35 a \$4.60; Pennsylvania, roller process, \$4.75 a \$5.25; Western winter, clear, \$4.90 a \$5.15; Western winter, straight, \$5.15 a \$5.30; winter patent, \$5.35 a \$5.60; Minnesota, clear, \$4.75 a \$5.25; Minnesota, straight, \$5.25 a \$5.50; Minnesota patent, \$5.50 a \$6.00. Rye flour was dull but steady at \$4.80 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.10½ a \$1.11.

No. 2 mixed corn, 64½ a 65½ cts.

No. 2 white oats, 52½ a 53 cts.

BEEF CATTLE.—Extra, 6½ a 6¾ cts.; good, 5½ a 6½ cts.; medium, 5½ a 5¾ cts.; fair, 5½ a 5¾ cts.; common, 4½ a 5 cts.; fat cows, 2¾ a 4½ cts.

SHEEP AND LAMBS.—Extra, 5 a 5¾ cts.; good, 4½ a 4¾ cts.; medium, 4 a 4½ cts.; common, 3½ a 3¾ cts.; culls, 2½ a 3½ cts.; spring lambs, 7 a 10 cts.

HOGS.—Western, 6½ a 7 cts.

FOREIGN.—On the 29th ultimo, a bill was introduced into the British House of Commons to limit seal fishing in the Behring Sea, for one year. On moving its second reading, W. Henry Smith said:—"Under the bill sealing is prohibited simply within Behring Sea. The effect will be a greatly diminished catch of seals and a great rise in the price of skins obtained south of Behring Sea. The prohibition will continue until 1892, within which time it was expected the arbitrators would make an award. It was not pro-

posed that an order be issued unless such also consented to entire prohibition within Behring Sea. Compensation would depend upon the actual loss a owner sustained. Taking into account the increased value of fisheries outside of Behring Sea, that could only be ascertained by a comparison, arrangements for which were as yet incomplete. There was every reason to hope for the co-operation of Canada in making the necessary regulations." He did not urge House to accept the bill on the ground of absolute right or of absolute justice, but as a friendly act of friendly power.

Parliamentary elections in Buckinghamshire and Paisley have resulted in the choice in each instance of Gladstonian candidates, by increased majorities.

At a meeting of the Cabinet on the 31st ultimo, Queen Regent presiding, Premier Canovas del Casto announced that the commercial convention with the United States had been concluded.

A well-known American, who has just returned from Rome from a long trip in Sicily, reports that the people have been in no manner excited over the Orleans lynching. He says most of the Sicilians seemed to know nothing about it, and those who read the accounts published in the newspapers seemed to care nothing about it. The trade of Sicily with the United States is probably larger than with any other nation. Three-fourths of her fruits and more than one-third of her sulphur go to the United States. It is natural, therefore, that Sicilians should be favorably inclined to Americans.

The Neapolitan papers bewail in lamentable terms the "frightful" exodus of Italians from Southern Italy, and their mad haste to leave their native land for the "land of assassins." During one week, ending Fifth Month 15th, 5500 emigrants embarked from Naples alone, for the United States.

The International Peace Congress in Milan has proved a motion that the difficulty arising from New Orleans lynching ought to be referred to the International Institute, at Ghent, for arbitration.

On the 1st instant, the Czarewicz opened the portion of the Trans-Siberian Railroad, and laid a memorial tablet amid a scene of great enthusiasm.

The *Viedomosti* says, that the Jewish Emigrant Society has engaged four Baltic steamers for the exclusive purpose of carrying Jews who are forced to emigrate. The London Society, it says, is arranging for the emigration of 60,000 Jews, chiefly Poles and Lithuanians. The *Viedomosti* comments with glee on this as a scheme that will affect the English market.

Lake Ilmen, in the Government of Novgorod, has been the scene of a terrible hurricane. Nine timber vessels were wrecked in the hurricane, and of their crews were drowned.

The agents of the Chilean insurgents in Paris announce that the Congressional party, through the provisional junta, having its headquarters at Iquique, concluded a treaty of friendship with Bolivia, and agreed to a basis for the delimitation of the frontier.

On the 29th ultimo, Sir John Macdonald, the Canadian Premier, suffered a paralytic stroke. He is conscious, but unable to move, and his death is expected daily.

NOTICES.

WANTED—A teacher to assist in the Intermediate Department of Moorestown Academy. Apply to Samuel L. Allen, 1107 Market Street, Philadelphia. Sarah S. Carter, Moorestown, New Jersey.

WANTED—A competent Friend to teach the parvate Meeting School at Malvern, Pennsylvania, in the Ninth Month.

Apply to David Evans, or John G. Haines.

WANTED—A capable teacher for the Ainsworth School, to give instruction in drawing, sewing and some other branches. She is desired to enter upon duties in Ninth Month next.

Application may be made to

Sarah Richie, 3216 N. Sixteenth St., Philadelphia.
Deborah P. Lowry, 2220 Pine St., Philadelphia.
Jane J. Wetherell, 3435 Lancaster Ave., I.

WANTED—An experienced teacher for Principals' Friends' Boarding School, Hickory Grove, Iowa, enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa.
Abigail B. Mott, West Branch, Cedar Co., I.

THE FRIEND.

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John Conran.

(Continued from page 353.)

Twelfth Month 23rd.—I felt my mind drawn to attend the Monthly Meeting at Grange, (County of Tyrone), feeling a sympathy with the suffering seed in that place; the privileges of Christ's sheep were shown forth, not the least of which was that of being enabled to distinguish his voice from that of the stranger, which they will not follow because he is a stranger—Christ leads his sheep at times into green pastures, and by the still waters, causes them to drink of Shiloh's brook that runs softly, brings them down to the washing pool, and up again, bearing twins, a meek and quiet spirit and love to God and their neighbor. When I sat down a restless spirit, (one who had been disowned) stood up and preached against the old prophet, but it was to me as a sounding brass, being void of that charity which thinketh no evil, but rejoiceth in the good in whomsoever it appeareth: my services in both meetings were I believe acceptable to some and brought peace to my own mind.

25th.—This morning early, I was deeply humbled with a sharp attack of the enemy, lest I should be exalted or assume any glory to myself, which justly belong to my gracious Lord and Master: shame and confusion of face was my portion. After breakfast, in my usual retirement in my chamber, I was mercifully comforted with a fresh instance of Divine regard flowing into my soul, which healed my wounded spirit, showing to me that He can wound, and that He also can heal, blessed and praised be his almighty and holy name, now and for ever. Amen.

[Frequent mention is made in his memoranda of these seasons of *daily* inward waiting on the Lord, they often extended to the space of two hours, and were made to him times of deep instruction, or inward refreshment, or as he himself expresses it, occasions in which he experienced something of what the apostle describes as "the renewings of the Holy Ghost." The Editor, while selecting from these private memorials, has been impressed with the excellence of John Conran's example in this respect, and can hardly forbear expressing the desire that it may be more generally followed; for while the leisure of many might not admit of such lengthened abstraction from their daily avocations,

none it is believed, would be permitted to go unrewarded for dedicating such a portion of time, as they could rightly spare from their temporal duties, to seeking for that soul-sustaining food without which, the spiritual life must languish and decay—needful alike for all, but especially important for those who feel themselves called upon like John Conran to become leaders and teachers of the people.]

Third Month 22nd, 1819.—I am now removed by certificate into the bounds of the Monthly Meeting of Lurgan, and am settled in Moyallen in the family of my friend T. C. W., which feels to my satisfaction. It was in the Meeting of Lurgan, I first felt the principle of life and light which manifested to me my lost state and condition, and caused me to cry secretly for "a Saviour or I die, a Redeemer or I perish,"—and it was in the Meeting of Lurgan that my mouth was opened the first time in a public testimony, for the Truth. The present state of this Monthly Meeting feels to me very discouraging—the Aarons and Hurs are very few—their meetings for discipline composed of about eight or nine men—and a spirit gone forth that has laid waste some families that were once valiant for the Truth, whose influence has operated like the tail of the serpent to draw many down after them; the spirit of anti-christ is to be felt at times denying the Son to be of the Father in that fulness which He declared of himself—a depressing prospect for me, but no other appeared to open before me, and I was shut out of my two former habitations. Yesterday I stood up in meeting here with an opening on the necessity of having a true and living faith in God through the manifestations of the Divine Light, which is Christ, and though in my silent sitting, clear doctrine had opened to my view on that subject, I said but a few passages, when I felt a spirit of opposition and resistance, and sat down under my burden, sorrowful on their account.

Fifth Month 3rd.—I returned from the Yearly Meeting in Dublin, which was large, our friend Benjamin White, was frequently and largely concerned in the meetings, and his companion John Pim. I was often in silence, being rather a burden-bearer than a testimony-bearer, but I hope was sometimes suitably opened into some of the states of the church. In the Select Meeting I had to exhort the members, as my fellow-laborers in the Gospel, to stand plumb upon the living Foundation, for if a pillar leaned to any side it showed weakness, or a disposition to slide off the foundation; if that should happen, the pillar will be of no farther use in the house, but must be cast out. There were two members of that meeting, soon after removed from their stations.

My offerings in meetings, though pretty frequent, yet are very short, sometimes only a few sentences, but they often bring with them a solemnity and peace to my own mind. Other dear Friends, with whom I am sometimes their companion in travail, can launch out into the deep;

whilst I can only keep near the shore with very little sail; if it were not for the evidence of life attending the morsel, I should be ready to conclude I had lost ground, not comprehending the cause, and this language is sometimes uttered under great depression of spirit, "My God, my God, why hast thou forsaken me!"

Seventh Month 8th.—Week-day Meeting at Moyallen, a small company. I felt a concern to rest on my mind to show the loving mercies of God to mankind, and how unwilling He is that any should be lost to that great salvation that He hath prepared before the face of all men, to whom, for this gracious end and purpose, He hath given a portion of his own blessed Spirit, which, when they will not obey, He sends his servants, rising up and sending them. And He hath also given to us other tokens to warn us of his coming to judgment, the gradual decay of our bodies, natural faculties, and intellects; even these are often not sufficient to awaken us to a feeling so as to prepare us for our Lord's coming. Ephraim, we read, had grey hairs upon him, yet he knew it not—also other states which that favored tribe was in, which prevented him from lending his ear to the instructing voice of God. My concern was warm for some present, and I had to express that the door was still open that they might enter in, and find bread to eat, and raiment to put on, that would cover their nakedness; but if the Master of the house should rise up and shut to the door, that they might knock and not get entrance, for his declaration is that his Spirit shall not always strive with man. If we let the day pass over our heads, and the night overtake us, we may then grope for the wall, and not be able to find that whercon we can rest, and I believe this might be the last call before the command goes forth to "let Ephraim alone,"—desiring that no one might say this is not for me, and shift, if they can, the weight from themselves to others; but turn to the Light, and as the disciples did formerly ask, "Lord, is it I?" and the right one will feel this answer, "Thou hast said it."

[In the Tenth and Eleventh months, he visited the families of Friends in Dublin, with John Kirkham, upon which he remarks:]—"Though I had the concern for some years on my mind, at times very strongly, yet I believe the right time was mercifully pointed out, and this I acknowledge with secret thanksgiving to Him whose counsel is wisdom, and his own works do praise Him. I entered the families greatly stripped, but in my silent waiting on that Fountain which never can be drawn dry, I was favored gradually to feel light to arise out of darkness, and by following it I was enabled to minister sometimes in little and low places, and at other times more plentifully, to my own peace, and I hope to the edification of others. In two meetings I was favored to unburden my mind in a full testimony against that prevailing and dangerous principle of infidelity which I fear has taken root in some minds amongst us, but it is to be feared more deeply among the people at large. I was silent in thirty-three

meetings, but at times the gift operated on me in silent tears, to my comfort, peace, and resignation; I believe it was good for me that I was there, and am thankful for the [Divine] aid in helping me to go forth under my varied exercises; the praise is due, not to me in any wise, but to the allwise and good Helper of those whose only reliance is upon his Divine support. I returned home with peace, but it was succeeded by a trying state of poverty in our own meeting, and when apprehending myself required to express anything in meeting, had to do it with a stammering tongue and faltering lips, and to close with very few words, very little being committed to me; but I abide with the little, and endeavor patiently to submit to the present dispensation, though at times these expressions escape my lips, "Hast thou forsaken me?"

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 354.)

ARBITRARY IMPRISONMENTS.

Hallam, in speaking of the infringements on private rights, which existed in the more despotic periods of English history, says, "Not only the Privy Council in general arrogated to itself a power of discretionary imprisonment, into which no inferior court was to inquire, but commitments by a single counsellor appear to have been frequent." These abuses gave rise to a complaint of the judges in the latter part of the reign of Queen Elizabeth (A. D. 1591). This document states, that divers had been imprisoned for suing ordinary actions; others have been committed and detained in prison against the law; others, after being discharged by the courts, had been re-committed to prison in secret places, &c.

The infringements on personal liberty which were thus practised by the Government and its officers, was probably a survival of the powers claimed by the nobles in feudal times, who then possessed a certain jurisdiction over their vassals. The judicial power of the barons extended even to the infliction of capital punishments, and their castles were generally furnished with dungeons and other appliances for the execution of their sentences.

Isaac Penington was thus arbitrarily imprisoned by the orders of the Earl of Bridgewater, who had been much offended because I. P., in writing to him, had not used the term "My Lord," nor signed his letter, "your humble servant." Accordingly, he applied to the deputy-lieutenant of the county, who arrested I. P., committed him to Aylesbury prison, and directed the jailor to keep him in custody *during the pleasure* of the Earl of Bridgewater.

After suffering for nearly three years at the hands of this proud and implacable man, a relative had the case brought before the court in London, where, as there was no charge recorded against him, he was at once set free.

While in prison, Isaac Penington sent a letter to the earl, faithfully laying before him the wickedness of his conduct, and warning him of the danger he was in of punishment in the world to come for his cruelty. It contains a paragraph which shows the forgiving spirit of the sufferer:—

"I do not desire that thou shouldst suffer, either from God or man, on my account; but that thou mightest be guided to and preserved in, that which will be sweet rest, peace and safety to all that are sheltered by it."

Such cases we believe were not infrequently the experience of our early Friends.

In view of the many causes which contributed to increase the sufferings of our early Friends, as detailed in the preceding numbers of this series, it is a matter of great interest to notice their unshrinking firmness, the boldness with which they maintained the Truth, and the invincible power of their faith in Divine protection, which enabled them to go on in that path of duty opened to them. How inspiring are the words of Edward Burrough, who in an address to his followers, witnesses for the Truth to them:—"He that liveth forever is your Rock and sure defence, and salvation is appointed your walls and bulwarks; gladness is sown for you; yea, everlasting mercies shall you reap. Who is like unto you: a people saved by the Lord, elect and chosen, and redeemed? Praise ye the Lord, and glorify Him for evermore!—Clap your hands and sing for joy of heart!"

Many of those who suffered for conscience' sake in those days of persecution, have left on record their sense of the Lord's goodness to them, who made the house of bondage like a palace to them, from the abundance of Divine consolation which he poured into their hearts; so that they could adopt the language of William Leddra, written shortly before he was put to death by the hard-hearted persecutors in New England. After speaking of being filled with the joy of the Lord, so "that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the bosom of eternity," he exclaims:—"Alas, alas! what can the wrath and spirit of man, that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit, do unto one that is hid in the secret places of the Almighty? or, unto them that are gathered under the healing wings of the Prince of Peace?"

When Oliver Cromwell passed away from earth, the nation was soon prepared to welcome back Charles II to the throne occupied by his ancestors. Oliver's rule had been that of the army, which supported him; and was distasteful both to the members of the Church of England, who were generally foolishly devoted to the House of Stuart, and to the Presbyterians, against whose intolerance he had protected the Independents. The force of circumstances, and the necessity for some stable government to preserve public order, had favored his assumption of the supreme power. But although his rule was in the main conducive to the public welfare, there was a perpetual menace to his government in the feeling that it had no constitutional authority.

When Charles was proclaimed king, there was a general joy: but it may be doubted whether a nation ever rejoiced over a more worthless acquisition.

Charles James Fox says of Charles the Second, "He was unprincipled, ungrateful, mean and treacherous; to which may be added—vindictive and remorseless. I doubt whether a single instance can be produced of his having spared the life of any one whom motives, either of policy or of revenge, prompted him to destroy."

Buckle remarks:—"With the exception of the needy profligates who thronged his court, all classes of men soon learned to despise a king who was a drunkard, a libertine and a hypocrite; who had neither shame nor sensibility; and who, in point of honor, was unworthy to enter the presence of the meanest of his subjects. To have the throne filled for a quar-

ter of a century by such a man as this, was the surest way of weakening that ignorant and indiscriminating loyalty to which the people have often sacrificed their dearest rights. Thus the character of the king, merely considered from this point of view, was eminently favorable to the growth of national liberty."

The vileness and debauchery of the king and his court, was speedily imitated by the people at large.

Green, in his History of the English People, says, that on the restoration of Charles II to the throne, the whole face of England was changed in an instant. All that was noble and best in Puritanism, was whirled away. Religion had been turned into a system of political and social oppression, and it fell with that system's fall. Godliness became a by-word of scorn. Duelling and raking became the marks of a fine gentleman; and grave divine winked at the follies of "honest fellows" who fought, gambled, swore, drank, and ended a day of debauchery by a night in the gutter. Life among men of fashion vibrated between frivolity and excess. The Duke of Buckingham is a fair type of the time; and the most characteristic event in the duke's life was a duel in which he consummated his seduction of Lady Shrewsbury by killing her husband, while the countess in disguise as a page, held his horse for him and looked on at the murder. In mere love of what was vile, in contempt of virtue, and disbelief in purity or honesty, the king himself stood ahead of any of his subjects.

(To be continued.)

FOR "THE FRIEND."

The following "straw in the wind" is clipped from *The Episcopal Recorder*:

"When H. L. Hastings, of Boston, lectured in Germantown the other evening upon the 'Inspiration of Scripture,' there were only fifty persons present, although he had been announced in nearly every church in the place. The pecuniary results of his address amounting to twelve dollars. Not long previous, however, an entertainment consisting of 'a delightful little cantata,' 'a tambourine drill,' and music by 'a celebrated banjoist,' nearly filled the large hall, and had to be repeated the following Saturday, passing to the credit of the Y. M. C. A. some \$150.00."

Living Above the World while in It.—There is a large class of excellent female characters who, on account of that very excellence, are little known, because to be known is not their object. Their ambition has a better taste. They pass through life honored and respected in their own small, but not unimportant sphere, and approved by Him, "whose they are," and whom they serve, though their faces are hardly known in promiscuous society. If they occasion little sensation abroad, they produce much happiness at home.

These are the women who dignify and truly adorn society. The painter indeed does not make his fortune by their sitting to him; the jeweller is neither brought into vogue by furnishing them diamonds, nor undone by not being paid for them; the prosperity of the milliner does not depend on affixing their name to a cap or color; the poet does not celebrate them; the novelist does not dedicate to them; but they possess the affections of their husbands, the attachment of their children, the esteem of the wise and good, and, above all, they possess the favor, "whom to know is life eternal."—*Selects*

FOR "THE FRIEND."

What are the Needs of the Society of Friends?

(Continued from page 355.)

George Fox especially impressed the necessity upon ministers "to meet and answer the witness for truth in every man's heart." We can never go deeper in others than what depth we have gone down to in ourselves. The Gospel of reconciliation does not only reconcile our soul to God, but as sin has darkened all our intellectual and moral faculties, so these must necessarily all be developed and elevated up into subserviency to the Master's use. Our proper business is to keep our eye single to God, and with that we will have enough to do. There is no other beaten path than this of true elevation, which commences at the lowest state of human misery, and continues with ample scope for yet increasing development, to the highest cultivated intellect and the purest mental and moral faculties. In this loving Christian progressive state it is, that we see and learn spiritual things. The deeper our renewed spirit is led into the solving of the Divine mysteries testified of in the sacred records, the more profound our inward silent waiting, and our entire dependence on the great "I am;" He is the head, we the members; his to speak, ours to listen; his to be active, creative, reforming, translating from darkness into light, ours in Him and by his grace, to be passive, submissive as the clay in the hand of the potter, remembering "I have set before you good and evil." "Choose ye this day whom ye will serve." In this humble, teachable state, let us approach and investigate the seven propositions of true Christian theology:

First. "There is one God and one Mediator between God and man, the man Christ Jesus," "who gave himself a ransom for all to be testified of in due time," "who is the image of the invisible God, the firstborn of every creature."

Second. God said let us create man in our image, so God created man in his own image, man and woman created He them.

Third. They were created with a susceptibility to sin; with a conscious susceptibility of communication with God; and a free will to choose between good and evil.

Fourth. With those faculties there was a second conflicting agent apart from God, called the Serpent, to tempt our first parents.

Fifth. Being tempted, they sinned and fell into transgression.

Sixth. Falling, they were first inwardly convicted and condemned, secondly God himself examined, tried and proved guilty, the promise given, and then judgment pronounced, and they put forth out of the Garden.

Seventh. The fulfilment of the promise: this includes the *atonement* to be testified of in due time, which even the 12 Apostles could not understand till after Christ's death, and therefore were not able openly and understandingly to proclaim, till after the Holy Spirit was given.

FIRST PROPOSITION.

There is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified of in due time.

The feeling of standing upon holy ground vibrates through my soul in attempting to bring to public view some of the Divine mysteries of that which most eminently concerns our soul's salvation; believing that, that which was written aforetime was written for our comfort, &c., to assist us in attaining to a clear and distinct

knowledge of that which may be known of God, God having manifested it in them. The Scriptures declare, "He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him." And our Saviour says, "Every man therefore that hath heard and learned of the Father cometh unto me;" "not that any man hath seen the Father save He which is of God, He hath seen the Father." (John vi. 44, 46.) "If ye had known me ye should have known my Father also; from henceforth ye know Him and have seen Him." These and many other passages definitely manifest the oneness in the Godhead, as it pleased God that in Christ should all his fulness be made manifest; and God commandeth the Son to be worshipped even as the Father. Heb. i. 5, 14: "unto which of the angels said He at any time, thou art my Son, this day have I begotten thee?" "let all the angels of God worship Him," "unto the Son, he saith, Thy throne, O God, is for ever and ever." Christ himself explains this mystery, "If he called them Gods, unto whom the word of God came, and the Scriptures cannot be broken, say ye of Him whom the Father sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?"

Stephen and John, after the resurrection, saw Jesus sitting at the right hand of the majesty on high; yet early Friends always disclaimed the use of the expression three *persons*, as applied to Father, Son and Holy Spirit. Paul says, the Lord is that Spirit; God is indivisible, but He begets sons and daughters. It is that spirit that shall convince the world of sin, of righteousness, and of judgment;" "My Spirit shall not always strive with man, seeing that he is flesh;" again, "all sin against the Lord shall be forgiven, but sin against the Holy Spirit shall never be forgiven; if any man hath not the Spirit of Christ he is none of his." "I will send you another comforter, the Holy Spirit, it shall abide with you and teach you all things;" and things to come it shall declare unto you: this is a measure of the Spirit of the Father, that was given the firstborn without measure. "If a man love me, he will keep my word, and my Father will love him, and we will come unto Him and make our (mark *our*) abode with him."

Can the eternal God be separated from his own Spirit. "My Father worketh and I work;" and it is our coworking with *our gift*, minding our gifts and calling, that saves to the uttermost. The world is full of theological treatises on the "offices" of Father, Son and Holy Spirit. If we work in faith for the true life itself, doctrines will be taught as we are able to understand them. "I give you to understand that no man can say Jesus is Lord but in the Holy Spirit;" so the spirit proceeds from God through our Mediator into our hearts, yes down into the depths of darkness where the true light shineth and reaches the witness for God in every man's conscience and lifts up the head, opens the eye, and draws us by and through the mediator to God himself. So, Christ is not only the Mediator for us without, sitting at the right hand of God, but the mediator for us within us,—He to whom the Father hath committed all judgment. Paul says, Rom. i. 18, 22, "Because that which may be known of God, is manifest in them; for God manifested it to them for the invisible things since the creation of the world are clearly seen, being perceived through the things *that are made*, even his everlasting power and divinity, that they may be without excuse because that knowing God they glorified Him not as God, but became vain in their *reasonings* and their *sense-*

less heart was darkened. Therefore the reasonings of the darkened heart must be closed up by that spirit which is our vital breath.

(To be continued.)

FOR "THE FRIEND."

Among the Flowers.

On the 20th of the Fifth Month, having to wait for a train about two hours at Wawa Station, on the Baltimore Central Railroad, I spent the time in exploring a piece of woods in the vicinity, and there met with several interesting plants.

One of these was a small flower, supported on a slender stem of three or four inches in height. The whole plant was destitute of green, and of a light-yellowish or brownish color. It belonged to the Broom-rape family (*Orobanchaceæ*), none of which have green foliage; but in place of leaves have scales of the same color as the rest of the plant. They are all parasites growing from the roots of other plants. There are about a dozen genera and more than a hundred species of them; and they are found in many parts of the world, but are rare in India. They produce a great abundance of very minute seeds. These will lie for many years in the ground without sprouting, unless they come in contact with the roots of the plant on which they will grow as parasites. There are many varieties of Broom-rape, but some botanists incline to the opinion, that they are not all distinct species, but that some of the variations depend on the nature of the host to which they attach themselves.

The plant which I met with was the *Aphyllon uniflorum*—the one-flowered Broom-rape.

I cannot explain to the reader what connection there is between the absence of color in these plants and the fact that they are all parasitic in the manner of their growth.

A species of this family, more common in this section of country, is the Beech-drop, so called because parasitic on the roots of the beech tree. It is larger and darker in color and considerably branched.

In the same vicinity I found the three-leaved Nightshade (*Trillium cernuum*), or nodding Trillium—so called because the flower-stem which is fastened to the top of the main stem, among the three leaves which crown it, bends downward so as in many cases to hide the flower from view. This is the only species found in our section of the country—although west of the Alleghenies two showy species, with large, erect flowers, (one species white and the other red,) are quite common. The roots have emetic properties. The Trillium belongs to the great Lily family, of which there are more than 1200 species.

Growing near by were some plants, the visible parts of which consisted of two rather large, rounded leaves, clothed with a soft covering of hair, which gave them a velvety feeling, and supported by the foot-stalks of six or eight inches long. On closer examination, the foot-stalks of these leaves were found to join close to the ground, and in the fork was a curious looking flower of brown-purple color. The root has an aromatic, pungent taste, and from this is derived its popular name, Wild Ginger (*Asarum Canadensis*). It belongs to a rather small natural family—the *Aristolochiaceæ*—which contains about 130 species, very common in the equinoctial parts of South America; and found sparingly in North America, Europe and parts of Asia. To this family belongs the Vir-

ginia snake-root (*Aristolochia Serpentaria*), a medicinal plant, whose roots are considered an antidote in cases of snake-bite.

It is a curious fact, that in various parts of the world, different species of *Aristolochia* are believed to be effective in counteracting the effects of snake poison. Of a South American species it is said, that if a portion of the root be chewed and introduced into the mouth of a serpent, it so stupefies it that it may for a long time be handled with impunity.

Other species of this genus are said to be used by Egyptian and East Indian jugglers to stupefy the snakes with which they play, so that there is a concurrent native testimony from several remote parts of the world, to the efficacy of plants of this genus as snake antidotes.

Humboldt mentions a species of *Aristolochia* growing on the banks of the Magdalena, whose blossoms measured four feet in circumference, and which the Indian children sportively drew on their heads as caps.

In some parts of the woods were plants with slender stems about a foot in height, bearing a pair of opposite leaves near its middle, and terminated above with a simple spike of small white fringed flowers, loosely scattered on the stem. It was the two-leaved Bishop's-cap (*Mitella diphylla*). All of the *Mitellas* are found in North America—but one of the species also grows in Siberia. They belong to the Saxifrage family, which are natives of mountainous tracts in Europe and the northern parts of the world.

In due time the cars came and conveyed me to the neighborhood of West Grove, in Chester County. A friend at whose house I called, had sown a parcel of ground with a blood-red clover (*Trifolium incarnatum*), which has long been cultivated in Europe, but is only sparingly introduced into the United States. The brilliant color of the flowers render a field of it a very striking object. In the neighborhood of London it is sown on the stubble ground in the fall, and the crop is cut in the following summer, in time for a late sowing of turnips.

Among the plants which an exploration of a neighboring woods furnished, was the beautiful Priest in the Pulpit (*Orchis spectabilis*). The two rounded leaves of this plant spring directly from the root, and are four or five inches long. They are smooth, thick and somewhat fleshy. Between them rises a spike of flowers of a bluish-purple color, mixed with white. The *Orchis* family is a very curious and interesting group, widely spread over the globe, except in the coldest climates—but especially abundant in the warmth and moisture of the tropics, where many of the species grow on stones and trees. The stamens and the style in this family grow together and form what is called the column. There are some 3,000 species belonging to the *Orchis* family, and the flowers assume the most curious and fantastic shapes, often resembling flies and other insects. In one species the column resembles a box, and the lip of the flower exactly fits it. When the flower opens, this lip stands fairly over the box. The moment a small insect touches its point, the lip makes a sudden revolution and makes prisoner any insect that the box will hold. When it catches an insect, it remains shut while the insect moves about; but if no capture is made, the lip soon recovers its position and the trap is again set.

J. W.

Daughters should in all things be trained to a different standard from that of the world.

A MOTHER'S CARES.

SELECTED.

Oh, who can tell the thousand cares a mother only knows,
From earliest dawn of morning light till evening's glad repose?
The stitches and the steps she takes there's nobody can count,
Or number all her busy thoughts, and tell us their amount;
But this I'm sure—from morning's dawn till evening's silent close,
A mother has a thousand cares a mother only knows.

Just see her little family—suppose it numbers nine,
Who, eighteen scores of times a year, must breakfast, sup and dine;
So often must the snow-white cloth upon the board be spread,
For self and husband, daughters four, two sons and kitchen maid;
So often must each dish be washed, each fork and spoon and knife;
Who wonders if the mother fades amid the cares of life.

I said her little family,—'tis not so very small
And yet 'tis hers, to wash, and bake, and brew and mend for all.

She may have help; but who knows not most modern help removes
No very heavy cares except "the fishes and the loaves?"

So week by week and year by year, to "manage" her affairs,
She meekly toils to guide the house amid a thousand cares.

She's not a moment's time to waste, but steady as the clock,
She knits the boys their winter hose, or darns a daughter's frock;

She's waiter to a thousand wants, and hears a thousand pleas,
From hungry ones just home from school, or baby on her knees;

And not a bruise does one receive, but oh! she shares the smart,
With all the deep warm sympathy that thrills a mother's heart.

'Tis she that rocks the cradled babe with kind and patient heart.
The earliest at the couch of pain, the latest to depart;
She toils and toils the livelong day, and when she seeks repose,

Her busy thoughts will scarce allow her weary lids to close.
Whose ear like hers the whole night long attends each painful noise?—
The croupy breathing of her girls, the coughing of her boys.

Nor will she from the summer's heat or winter's coldness shrink,
But rises in the sultry night to give her children drink;
And when the wintry wild winds howl and urge the drifting storm,

She'll rise and spread an extra quilt to keep the children warm.
There's none so full of cares as she upon the wide, wide earth,

And yet a mother is not prized one-half a mother's worth.
Forgive me, then, this fond attempt, from thoughts of other days,
To rear to mothers' memories a monument of praise;

For one yet lives upon the earth for whom my heart doth swell
With filial gratitude and love that words can never tell.
That one is she who gave me birth,—who, 'mid a thousand cares,

Poured out, and still pours out, for me, a mother's yearning prayers.

THE HAPPY MAN.

"Bespeak him one
Content indeed to sojourn while he must
Below the skies, but having there his home.
The world o'erlooks him in her busy search
Of objects more illustrious in her view;
And occupied as earnestly as she,
Though more sublimely, he o'erlooks the world.
She scorns his pleasures, for she knows them not,
He seeks not hers, for he has proved them vain."
—Cowper's Task.

SELECTED.

THE DOG OF SANDAY.

A vessel was wrecked off the island of Sanday (Orkney,) in the early part of Fifth Month, 1864. A Newfoundland dog, seeing a poor fellow struggling among the breakers, leaped into the sea, and having seized in his mouth the upper part of his jacket, bore his head up, and swam ashore with him.

"All day the furious tempest raged
Along the Pentland shore,
And the surges broke like green-wood smoke
On the cliffs of Skerryvore.

The sun was sinking in the west,
Lurid and red sank he;
While a little band stood on the land,
And gazed along the sea.

The farewell gleam of dying day
Shone on a sailor's form,
As he clung to the deck of a surf-swept wreck,
That drove before the storm.

"Alas! alas!" the gazers cried,
As darker grew the sky:
"Must he find a grave 'neath the rushing wave?—
What a dreadful death to die!"

A giant billow sweeps the deck—
He has loosed his hold at last!
And his drowning cry comes thrilling by,
Upon the stormy blast.

See! there speeds a dog, with leap and bound,
Adown the rugged steep!—
Ere the eye can wink, from the rocky brink,
He plunges in the deep!

High on the waves, and low between,
He breasts the angry sea,
Away from the shore through the stormy roar,
Right onward swimmeth he.

Speed, Oscar! speed, thou noble dog!
Upon thy fearful path;
Speed, Oscar! speed, nor hear nor heed
The raving tempest's wrath!

He hath seized the sailor, ere he sinks,
By the jacket collar tight;
And back to the shore, through the stormy roar,
He strains with all his might.

No word is spoken, nor breath is drawn,
Among the little band,
As through surf and spray he breasts his way,
And gains the rocky land.

They bore the sailor to their home,
Where long in swoon he lay,
And tears were shed and prayers were said
By joyful hearts that day.

Long, long, in Sanday's lonely isle
This story shall be told,
And coming days shall hear the praise
Of Oscar true and bold.

The World.—How desirable to excite in the mind frequent thoughts of our Divine Redeemer, and of his estimate of that world on which we so fondly set our affections, and whose approbation we are too apt to make the chief object of our ambition.

Dress a Domineering Temptation.—She who has been accustomed to have an early habit of restraint exercised over all her appetites and temper; she who has been used to set bounds to her desires as a general principle, will have learned to withstand a passion for dress and personal ornaments; and the woman who has conquered this propensity has surmounted one of the most domineering temptations which assail the sex. While this seemingly little circumstance, if neglected, and the opposite habit formed, may be the first step to every successive error, and every consequent distress.—*Hannah More.*

FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Continued from page 357.)

There are not a few modern Friends who but lightly regard what we of now-a-days call the "plain language." It to them seems but a useless cross. Some claim that as Friends they can esteem it but lightly, in comparison with things of greater importance. These arguments are to a large degree correct; yet it is a question if such reasonings do not, in many cases, practically lead to the position of simply begging the question. Let us see what R. Davies says about it; for he was in this matter, as in many others, an exponent of the views of our early Friends. After giving in detail some of his reasons for saying thee and thou to every one, he says:

"I was conscientiously concerned to speak the pure language of *thee* and *thou* to every one, without respect of persons, which was a great cross to me; though it seems to some as but a weak and foolish thing; yet when the Lord lays the necessity of speaking the truth to all, in the language that God and his servants used, it comes to be of greater weight than many light and airy people think it is.

"This necessity being laid upon me, I spoke to my master in that dialect; he was not offended at it, because he was convinced of the truth of it, and that it ought to be spoken to every one. But when I gave it to my mistress, she took a stick and gave me such a blow upon my bare head, that it made it swell and sore for a considerable time. She was so disturbed that she swore she would kill me, though she should be hanged for me; the enemy had so possessed her, that she was quite out of order; though, before-time, she very seldom if ever gave me an angry word.

"The Almighty God put it in my heart to consider the cost, and that through tribulation I was to enter the kingdom of heaven. And I was faithful in this testimony I had to bear.

The consideration was weighty with me, lest I should begin to take up the cross and to walk in this way, and should not be able to hold out to the end. The weight and burden that was upon me was great, having none in the country to be an help to me in the time of my exercise, but the Lord alone. I was very ready and willing to take hold of his promises; and my prayers unto Him were, *That He would enable me to go through all things that He required.* I was now first called a Quaker because I said to a single person, *thee* and *thou*, and kept on my hat, and did not go after the customs and fashions of the world, that other professors lived and walked in."

We may observe that this young man, at that time only about nineteen years of age, thus became a convinced Friend, in the most unfavorable surroundings, and without any human friendship or approval to cheer him on his way.

The anger of his mistress still continued, because he would not conform to the language and customs of those around him. But he endeavored to do well in all things, and therein was much comforted, remembering the Scripture: "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Very often he feared that he should not be able to hold out to the end, as no one in the neighborhood was disposed or inclined to assist him in his troubles with his mistress; but in course of time, the shameful abuse of this woman was moderated, and this con-

tinued during the rest of his apprenticeship. In a subsequent year, she became very ill, and declared she could not die until she had asked his forgiveness. He was in London at the time; but was sent for, and told her that he could freely pardon her, and prayed his heavenly Father to forgive her also. She recovered from this illness, was ever after exceedingly friendly towards him, and subsequently ended her days in peace, and was buried in a Friends' burying-ground in Wales.

It soon became common talk around Richard Davies' old home, that he had become a Friend. His parents were much concerned, and their fears were confirmed, by the parish priest, who told them that their son had gone distracted and had lost his senses. Soon he went to their home to visit them. They were worried to observe that he did not, as was the usage of that age, go down on his knees to ask their blessing, and take off his hat to them. His father declared he would disinherit him, and said that he now expected nothing but that he would go up and down the country crying "Repent, repent." Thus he seemed about to be cast off for Christ's and the Gospel's sake.

At length his mother came and looked at him, and saw that he still looked like her own child, and was not, as she had been told, "bewitched." She then had some religious conversation with him, which cheered her greatly. She quickly sought his father, and said to him, "Be of good comfort, our son is not as was reported of him; we hope to have comfort of him yet."

The younger members of the Society of Friends were in the early days tremendously aggressive. Thus we find R. Davies soon assuming a position of antagonism to the errors of the professors of religion around him. In those days the clergymen of the Established Church of England were called priests, and the priests were particularly regarded by the Friends as men not Divinely called into the work they were engaged in. Indeed, at that time, the lives of many of them were so notoriously incorrect, that it was evident they were totally unfitted to serve as ministers of Christ. So this stripling early felt compelled to bear a strong testimony against a system, that at the same time was, unknown to him, being testified against by other young men in some of the adjacent counties of England.

The morning following his return home, he went to the place of worship where the priest officiated who had so slandered him to his parents. At the conclusion of the service, he stood up and asked the priest to make good the false doctrine he had just preached, and requested him to prove that he was distracted, as the priest had falsely reported. But he was soon taken away to jail; where many came to see him and converse with him on religious topics. He says, "I spoke to them from the Scripture, which was much to their satisfaction, and we praised God that kept us in his fear and counsel." The next morning he was taken before the magistrate of Welch-Pool, and discharged.

About this time another young man, named David Davies, was led, through association with the subject of this narrative, to adopt the views of the latter. He, too, began to suffer for his religious convictions. Because he could not go on his knees in formal and lifeless prayer, just as suited his father, the latter would himself arise from his knees, take a staff and violently beat his son. One cold, frosty night, this unnatural

and bigoted parent took the lad, and with a chain and lock, chained him out of doors.

When about 22 years of age, R. Davies obtained permission to leave his business and go to Shrewsbury to attend a meeting that he understood was held there. He had never before been in a Friends' Meeting. It was held in silence; yet as they sat in silence, their hearts were so touched with a sense of the Divine love and presence, that there was hardly a dry eye among them. At another meeting, in Shrewsbury, he for the first time heard a sermon from the lips of a Quaker; it was delivered by John-ap-John, whose words, he says, were "sound and piercing."

Soon after this, R. Davies felt it required of him to attend a company of dancers, who were spending a night in merry-making. When he entered the room, the fiddling and dancing ceased. He then addressed them, admonishing them of their latter end. When he left, they parted with much love and peace, they thanking him for the exhortation he had delivered.

Another time, he went to his old place of worship, where the Independents met, and after the preaching was through, he addressed the congregation. But the minister, who was also a magistrate, commanded him to be taken away; and he went to sit under a tree near at hand, to mourn over the hardness of heart that possessed his old friends who once were so loving and kind. As he sat there, it was revealed to him, that although they then put him out of their house, they would yet in the future come to own his doctrine, and that place would become a meeting-house for Friends. All this was, in future years, literally fulfilled.

About this time, he visited some of his former companions, three of whom were convinced as a result of his efforts. They four decided to organize a meeting; but as none had a house of his own, they determined to meet on a convenient hill, as they lived several miles apart. There they met in silence, to the wonder of the country. He says: "When the rain and weather beat upon us on one side of the hill, we went to the other side. We were not free to go into any neighbor's enclosures, for they were so blind, dark and ignorant, that they looked upon us as witches, and would go away from us, some crossing themselves with their hands about their foreheads and faces." But for various reasons the little meeting was finally discontinued, and he again was left without congenial associates.

(To be continued.)

Free Rum on the Congo, and Free Beer in South America.

The constitution adopted at Brussels for the Congo Free State, contained a clause forbidding trade in slaves, firearms, and alcohol. Eighteen governments were represented in the Brussels Congress, and unanimous consent was required to ratify the Constitution. All have done so, we understand, with the single exception of the United States. The Senate had the treaty before it five weeks before adjournment at the last session, but it failed to ratify it, and because of that failure the devastation of the Congo Free State continues. What that means is indicated by the fact that over ten million gallons of liquor were shipped into Africa from various countries in the year ending June 30, 1886, and the shipments have been steadily increasing since. From the port of Boston, 737,650 gallons were shipped in that year.

What this sort of thing means is seen from the following extract from a letter written not

long since to W. T. Horuaday, author of "Free Rum on the Congo," by Dr. Sims, chief of the Livingstone Inland Congo Mission:

"Besides the giving of rum in payment for goods or food supplies, it is employed in a wholesale way as presents. The traders keep their 'runners' on the roads frequented by natives, whom they bribe with liquor to trade only with their masters. The moment natives with produce arrive in a merchant's yard, they are liquored all round. All contract dues, and ground rents, are made payable more than half, or, as is often the case, wholly in demijohns of rum and cases of gin. * * *

"It is a sad thought that where five years ago liquor was unknown and never asked for, the natives now beg for it, and nothing else can better ingratiate one into their favor. As for the kings near the seaside trading-houses, intoxication is about their normal condition. When I was assisting to conduct a mission at Banana, the port of the Congo, it was difficult to get the natives to assemble in a sober state on Sabbath morning."

The effects of liquor on the natives is thus described by Stanley:

"The very atmosphere (of the Congo Free State,) seems to be fatally hostile to the physique of men who pin their faith to whiskey, gin and brandy. They invariably succumb, and are a constant source of expense. Even if they are not finally buried out of sight and out of memory, they are so utterly helpless, diseases germinate with such frightful rapidity, symptoms of insanity are numerous; and with mind vacant and body semi-paralyzed, they are hurried homeward to make room for more valuable substitutes."

Such is the work for whose continuation the Senate of the United States is responsible—the leaders of both parties sharing in the responsibility. No wonder the church conferences are denouncing the disgrace, and no wonder the Secretary of State has endeavored to secure further time for ratification of the treaty,—which endeavor, we are glad to see announced, has been successful, so that another chance will be given in the next Senate.

This African affair is bad enough, but the South American affair is, in one respect at least, worse. The former is a result of inaction, the latter a result of deliberate action. That the State Department, in the present condition of public feeling, should deliberately instruct all our consuls in South American countries to apply themselves to the securing of facts and offering of suggestions to aid in "enlargement" of the American beer trade in those countries, and then should publish for gratuitous distribution the replies of these consuls, telling how brewers can increase their shipments and introduce the sale of beer by the glass among these people, is something amazing.

There are many signs that the churches are awakening to the enormity of the disgrace that has been fastened upon the nation. But the organs of the church, the religious press, which ought to be speaking out in thunder tones, are, with a few exceptions, uttering nothing but timid whispers, and in some cases not even that much.

Lost, strayed, or stolen, the national conscience!—The Voice.

Natural History, Science, etc.

The *Tutu* is a poisonous bush, common all over New Zealand. It has strong, light stems, generally about eight feet high. The berries,

which grow in clusters, are reddish-brown in color, juicy, and have a tempting appearance when ripe. Cattle, horses and sheep are sometimes killed by eating the shoots, going mad and dying in convulsions. There have been several cases of children being poisoned through eating the berries, yet if the berries are put in a piece of muslin and soaked, no harm will result.

Once an elephant belonging to a menagerie, camped very near the Waitake River, was turned out in a paddock by the river side to amuse himself. There were numerous clumps of *tutu* about, and the elephant tore up large armfuls with his trunk and devoured them. Some one saw what he was at, and went and told the proprietor, warning him of the danger to which the elephant was exposed. The proprietor rushed out to bring him away, but it was too late. When he approached the animal, the poison had already commenced to work, and the gigantic beast, lifting his trunk, let off a series of terrific trumpet-blasts. Next he began to dance and spin around in a marvellous manner; and finally he charged into the river, where, after lashing the water furiously and trumpeting for a few minutes, he spun around again several times and dropped dead.

White Rope Fibres.—The chief supplies of these fibres have been obtained from the Phillipine Islands, under the name of Manilla hemp; and from Yucatan, under the name of Sisal hemp. This last is obtained from the leaves of an aloe (*Agave rigida*). Of latter times, another fibre has been introduced into the London market from Bombay. It is prepared from the leaves of another species of agave (*A. vivipara*), a native of America, but naturalized in India. The plant is principally used in India in making hedges, for which it is well adapted.

An Unusual Spectacle Recently Witnessed near the Arctic Ocean.—In 1888, John W. Kelly discovered on the northeast coast of Alaska, emptying into the Arctic Ocean, just above Cape Lisburne, a new river which has been named the Pitmegea River. The river and its narrow valley are very winding, and the natives say they can ascend it for a distance of 40 miles. This stream has not previously appeared on the charts. Kelly ascended the river for a distance of 25 miles, where he found a large glacier emptying into the river. The glacier faces southward and receives the full benefit of the sunlight during the short polar summer. Gales have deposited on the glacier particles of soil and seeds of plants to a depth of from four inches to a foot. The snowfall of winter soon vanishes before the June sun. Then vegetation on the glacier is warmed into life, and in a remarkably short time the brown crust of soil is covered with a robe of green and with bright flowers, such as buttercups, dandelions, daffodils and yellow poppies. There are also some hardy grasses, whose roots penetrate the light covering of soil. A few Arctic willows are also seen, but they grow only a foot in length and trail along the ground.

Such a spectacle is not often witnessed in the Arctic regions. The mass of green, diversified by the brilliant colors of Arctic flowers, has only scanty depth of soil to flourish in, and covers, like a carpet, or a brilliant robe, the great ice mass on which the soil rests.—During the summer the ice front melts away, leaving the protruding soil above it like the eaves of a house. When it protrudes too far for the strength of the grass roots, it topples over into the river.—*N. Y. Sun.*

Honey.—At a meeting of the Linnean Society

of London, — Christy exhibited and described some specimens of honey from different countries. "Arbutus honey," from Turkey, is said to produce great drowsiness and sleep. "Eucalyptus honey," from Mount Barker, Adelaide, Australia, is said to possess valuable therapeutic properties; "wool-honey," from the Euphrates is really honey-dew, collected from the leaves of oaks, and deposited by aphides.

Items.

The Laplander's Bible.—The Lapps have the Bible in their own tongue, and few stories are more interesting than the account of its translation. Over thirty years ago a series of religious riots took place in a number of villages in Lapland, and among the rioters was one Lars Haetta. During the riots several homicides occurred, and Lars and some other of his companions were committed to prison on a charge of murder. They were found guilty and several were hanged, but in consideration of his youth Haetta was condemned to life-long imprisonment. Commiserating his condition his keepers and the prison chaplain extended to him such favors as could safely be granted to a life-long prisoner, and finding them rewarded by good conduct, took especial pains to teach him to read and write. Lars became interested in the Bible, grew day by day more fond of reading it, and finally formed the bold project of translating it into his native tongue. Through many weary years the labor went on, for Lars was no great scholar, and the Lapp language, as may be readily supposed, is not a fluent literary medium of thought. But finally the work was done, the Bible translated and printed in the language of Lapland, and the remainder of Haetta's sentence was commuted. He was living as late as 1870, and though an old man was still active, and often served parties of travellers as a guide.—*Boston Transcript.*

Effect of Fortune Telling.—The wife of a prominent Lake Shore official has been committed to the insane asylum after a visit to a fortune-teller, who predicted that her husband would be killed on the railroad. She became a maniac in less than twenty-four hours. This is the kind of work fortune-tellers are doing, besides insinuating all kind of things to the discredit of husbands and wives. Twelve young students in a female seminary of the first class went to see a fortune-teller in sport. While much that the hag said was mere gibberish, she made such statements concerning the future of five of the girls as have tortured them ever since, though they also say they did not believe in it. It must be a stupid fortune-teller who cannot hit right quite frequently, for sickness, losses, misunderstandings, estrangements, disappointments come to most people, and also a certain proportion of successes.—*Christian Advocate.*

A gentleman in Buffalo many years ago promised his nephew \$5,000 if he would neither chew, smoke, drink, nor gamble until he became of age. The conditions were agreed to, and after the death of the uncle, the executor having refused to pay the claim, the case was tried in Court and finally decided in favor of the nephew. No one should practice virtue for money. Virtue itself is worth more than gold. Yet this young man is not the first on who has made money by avoiding vices. The best security one can have for worldly progress and prosperity is the promise that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*Selected.*

Love the Brotherhood.—Some professing Christians have such a dread of bigotry and sectarianism that they go the opposite extreme. They lose a special interest in and affection for the particular denomination to which they belong. They take pride in their liberality. They could be as much at home in one church as another. This spirit, highly commended by some ministers, and especially pleasing to those that are without. There is danger at this point. A church member who is not bound to his own denomination by peculiar ties of interest and affection will probably be of little value to any denomination. The effort to find com-

ground on which all Christians may stand and work together is commendable to a certain extent, but when it goes so far as to require our members to lay aside their peculiar doctrines and distinguishing characteristics it becomes mischievous. All the fiber has been eliminated from many modern Christians by this process. Let us have fraternity and co-operation, but let us not abandon distinctive features which have always been our strength, in order to become like others.

WE may justly consider heaven as our great aim and end; but neglect to seek after the eternal happiness thereof, by obedience to the law of "the Spirit of life in Christ Jesus," which the Apostle declares "set him free from the law of sin and death."

FOR "THE FRIEND."

Weather Report for Fifth Month, 1891, at Westtown, Pa.

Mean Barometer,	30.071.
Highest "	30.421 on 21st.
Lowest "	29.720 " 20th.
Mean Temperature,	58.°.
Highest "	88.°4 on 11th.
Lowest "	33.°5 " 6th.
Greatest daily range of Temperature,	35.°5 on 10th.
Least daily range,	7.°5 " 15th.
Total precipitation,	3.04 inches.
Number of days on which rain fell	10.
Number of clear days,	5.
Number of fair days,	15.
Number of cloudy days,	11.
Prevailing direction of wind—	West.
Greatest velocity of wind	18 miles on the 17th.
Thunder storms on the	11th and 20th.
Frost on the	6th.

THE FRIEND.

SIXTH MONTH 13, 1891.

A Friend in California has kindly sent us a copy of an epistle addressed "To our absent members and other Friends in isolated situations," issued by the Annual Meeting of Friends in Tasmania, in the Third Month last.

The letter accompanying it says: "To my mind, it is a remarkably fresh, lively and appropriate epistle, giving evidence of the hopeful condition of the body of Friends who could issue it."

We transfer to our columns a part of it, desiring that those of our members to whom it may come, who are living remote from their brethren and out of reach of the advantages which flow from frequent religious intercourse with fellow believers, may feel that they are not thereby cut off from a participation in the responsibilities attached to membership in the Church of Christ. If they have reason to believe that their outward habitation is that which their Divine Master has appointed for them, they may rest satisfied in the assurance that it is his will that they should hold up a standard for the Truth in that place; and, according to the measure of grace received, there promote his blessed cause by an upright and godly life, and by such efforts to spiritually help the community around them, and its individual members, as the Lord directs and enables them to do.

Such a course of life will not only be a means of keeping themselves alive in a religious sense, but will be a source of strength to the body to which they belong, raising a testimony in the hearts of others that this is a people favored of the Lord.

Such outlying members, although they have

also peculiar risks and temptations, are often so situated as to be able to do more for the cause of Christ than those who are in the midst of large communities of fellow professors. They are centres of influence and channels through which the religious concern of the Church is enabled to reach those who would otherwise be out of the range of its influence.

Dear Friends, who are thus living among people outside of our own fold, be not discouraged, but remember, if faithful, you are as truly a part of the Church of Christ, as if your habitation was in the midst of the body. On you, equally with any others, rests the responsibility of upholding the Lord's cause, and being as lights to the world.

The epistle referred to is as follows:—

Dear Friends:—During this Annual Meeting our hearts have gone out to you, our dear absent Friends, in much fellowship and loving interest. In sympathy with you who dwell alone and who are unable to leave your home to join in brotherly communion, we have desired to make you sharers with us, so far as may be, in the benefits which come through a united exercise of spirit. And we feel that we cannot do this better than by encouraging you, by comforting you with the comfort wherewith we have been comforted by God; indeed we have been made renewedly sensible that it is only as we ourselves have known something of the hindrances to spiritual growth to which we would minister, and have received comfort and good hope through grace, that we can effectually make known the consolation which aboundeth through Christ, who together with comfort gives strength unto every good work and word. And some of us have found that while discouragement has come through looking too much at our difficulties, not trusting to the mercy of Him who hath chosen our inheritance for us—that whilst loss has come through seeking too much help from our brethren, and through deploring the absence of it; that, on the other hand, strength has been received when we have been willing to render help to others. In true fellowship it is impossible that help can be one-sided—"Bear ye one another's burdens," said an apostle, "and so fulfil the law of Christ." This law of the kingdom is often forgotten; and it is just possible that the Church has lost strength through looking upon its isolated Friends only as members to be built up with assistance given in various ways; not considering that anything can come from them in return. Yet, at various times in the world's history it has been the people inhabiting secluded valleys and solitary places, who held fast to the simplicity which there is in Christ; when the large communities, trusting to human learning and tradition, went astray after their own inventions. Even in the present day, notwithstanding the return of the Church towards the immediate teaching of Christ himself, the isolated Christian will probably have an important place to fill. We have only to think of the hurry of life, caused by the increasing competition in business, and by the quickening of all human work to the greatest possible pace, to understand the need of counsel from the quiet cool valleys where the dew remains long. And they who, in the busy centres, actively maintain the Church organization, whilst perplexed with cares which come daily upon them, work more effectively in their service for Christ when supported by the help and sympathy of their country Friends; just as these in their isolation are cheered and strengthened when given participation in the quickening, arousing and constraining influences which are felt in all rightly gathered assemblies. May we each in our several allotments have a care to take our right share in the service of giving instruction, comfort and edification toward the spreading and advancement of the Truth. If we believe that God hath chosen our inheritance for us, we shall also come to know that He has not left us without a service for Him. And as in the early days the scattering abroad of the disciples resulted in a wider proclamation of the Gospel of Christ, so in the present day the dispersion of his

followers throughout every portion of the world should hasten the establishment of his kingdom on earth. The service of each one is not necessarily in vocal utterance; and amongst the many ministries devolving upon the members of the body of Christ, that which may be little in the estimation of man, if performed in love to Jesus and with a single eye to his glory, will not fail to be owned and blessed of Him. We do well to notice that in the lives of men narrated in Holy Scripture the faithful obedience for which they are remembered was rendered in and through their daily duties, done as unto God—through faith they subdued kingdoms, wrought righteousness, obtained the promises. The most notable instance was that of Abraham whose life throughout was a witness for God; going to the land of promise without knowing whither he went; dwelling there without any possession in it; living in the consciousness that he would be the father of a great nation, when as yet no child was born unto him; doing his daily work as necessity arose, but regulating it by Divine guidance, feeling that much depended how and where the ordinary necessities were supplied—faith thus manifested God reckoned unto him for righteousness. So may the Christian dwell in the land of promise looking for new heavens and a new earth wherein dwelleth righteousness; and testify by his daily actions that he looks forward to a time when there shall be a fulfilling of God's gracious promises to his people. Such an one will not be without the comforting assurance that he is the friend of God, because he sees the promises and embraces them. And he who thus bears witness for God is as truly his messenger as he who gives public testimony by word of mouth—the one may prepare the way for the other, the one may be the sower the other the reaper; and it is sometimes the happiness of the sower and the reaper to rejoice together.

SUMMARY OF EVENTS.

UNITED STATES.—The Government has notified its agents on the seal islands in Behring Sea to stop the killing of seals by the North American Commercial Company, when it has taken 7500. It is said that material progress is being made toward a temporary settlement of the Behring Sea question.

Some time ago Collector Phillips, of San Francisco, secured a list of whalers who had obtained large quantities of whiskey at Honolulu and then sailed for Alaska. The revenue cutters Rush and Bear have been instructed to overhaul all the whalers, and all whiskey, except small quantities for medical purposes, will be seized wherever found, in order to keep liquor away from the natives.

The schooner C. F. Hill has arrived at San Francisco from Kodiak, Alaska. She brings news that the grippe is creating great havoc among the natives. Hundreds have died. There are no doctors and no medical stores. The catch of sea-otters, on which they depend for a living, is also poor.

The Chilean transport Itata arrived at Iquique on the 4th instant, and was delivered to the American war-ships. The cruiser Charleston arrived at Iquique at noon the same day.

The Director of the Mint, assisted by a committee of artists, has examined nearly 300 designs and models for new silver coins submitted in response to the Department's circular. When the inspection was concluded it was unanimously agreed that, while many of the designs were meritorious, there was no one that could be considered enough of an improvement on present coins to justify a change. The designs were all rejected and will be returned to the senders at once.

Secretary Foster had a conference in New York on the 4th instant, with bankers and brokers, and, after discussion, a resolution was adopted declaring it to be to the interest of the country at large to extend the maturing 4½ per cent. bonds at the rate of two per cent., payable at the pleasure of the Government.

The total gold taken in New York for export during last week was \$7,350,000.

At an anniversary meeting of the Women's Christian Temperance Union, held in Washington on the 7th instant, a resolution was adopted censuring the action of Secretary Blaine in issuing in Tenth Month last a circular instructing the United States Consuls in the South and Central American States to report to the State Department the best means of introducing

American beer into those countries, and various other information connected with the beer and malt trade.

In one district in San Francisco the liquor saloons are said to average 24½ to the block.

A shock of earthquake from southeast to northwest, accompanied by a rumbling noise, was felt in New Brunswick, New Jersey, on the morning of the 7th instant.

An expedition to North Greenland for scientific exploration purposes, started from Brooklyn on the 6th inst., in the brigantine steam whaler *Kite*. Lieutenant Peary is in command, who is accompanied by his wife and a number of scientific men, who expect to be absent one or two years. Several members of the Academy of Natural Science of Philadelphia act as an escort, expecting to return home in the Ninth Month next.

Over half of the United States was simultaneously soused in water on the night of 3rd inst., and the edge of the great spot of wet was made ragged with a cyclone in the northwest. Soaking rains were in progress, accompanied with driving winds to New York on the one side, to New Orleans on the other, stretching beyond St. Paul and Minneapolis to the north, and in the west for an indefinite distance. Milwaukee reported the worst electrical disturbance on record, making telegraph and telephone communication impossible, except at brief intervals.

A despatch from Deadwood, South Dakota, says that one of the worst rain and hail storms in the history of the Black Hills occurred on the night of the 4th inst., doing a vast amount of damage in that vicinity. All the mountain streams were greatly swollen. Gold run creek was overflowed and washed out the roadbed and grade of the Deadwood Central Railroad for 3000 feet. Two weeks will be required for repairs, and during that time no trains will be run.

Deaths in this city last week numbered 397, which is 13 more than during the previous week, and 68 less than during the corresponding period last year. Of the foregoing 202 were males and 195 females; 52 died of consumption; 24 of pneumonia; 22 of diseases of the heart; 21 of marasmus; 19 of inflammation of the brain; 15 of apoplexy; 12 of convulsions; 11 of diphtheria; 11 of cancer; 10 of inflammation of the stomach and bowels and 10 of old age.

Markets, &c.—U. S. 4½'s, 100½; 4's, reg., 119½; coupon, 120½; currency 6's, 119 a 120.

COTTON was quiet and unchanged. Small sales on a basis of 9½ cts. for middling uplands.

FEED.—Winter bran, in bulk, \$19.50 a \$22.00; spring bran, in bulk, \$19.00 a \$19.50.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; Western and Pennsylvania extras, \$4.00 a \$4.25; No. 2 winter family, \$4.35 a \$4.60; Pennsylvania, roller process, \$4.75 a \$5.15; Western winter, clear, \$4.75 a \$5.10; Western winter, straight, \$5.00 a \$5.25; winter patent, \$5.30 a \$5.60; Minnesota, clear, \$4.75 a \$5.15; Minnesota, straight, \$5.25 a \$5.50; Minnesota patent, \$5.50 a \$5.75; do. do., favorite brands, \$5.85 a \$6.00. Rye flour was quiet and steady at \$4.80 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.07½ a \$1.08½.

No. 2 mixed corn, 66½ a 67 cts.

No. 2 white oats, 53½ a 53¾ cts.

BEEF CATTLE.—Extra, 6½ a 6¾ cts.; good, 5½ a 6 cts.; medium, 5¼ a 5½ cts.; fair, 5 a 5¼ cts.; common, 4 a 4¾ cts.; fat cows, 2¼ a 4¼ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3¼ cts.; spring lambs, 7 a 10 cts.

HOGS were in fair request at 6½ a 7 cts. for Western.

FOREIGN.—Both Houses of the British Parliament have passed a bill to enable the Queen to make special provision for prohibiting the catching of seals by her subjects for a limited period.

The census of London shows a population of 4,211,056. The outer ring has a population of 1,422,276.

The census of Ireland, just completed, shows a total population of 4,706,162. Of this number 2,317,076 are males and 2,389,086 females. The total shows a decrease in population during the last decade of 468,674. The Roman Catholics number 3,549,745, a decrease of 411,146 during the last decade. The Protestant Episcopalians number 600,830, a decrease of 38,744; Presbyterians, 446,687, a decrease of 24,047, and the Methodists, 56,235, an increase of 6,396.

The trial of certain persons who charged Sir Wm. Gordon-Cumming with cheating at a game of cards, called baccarat, has been concluded, and a verdict of "not guilty" rendered by the jury. The London correspondent of the N. Y. Times, in his despatches of the 6th instant, after describing the universal excitement the trial has occasioned, says: "Most prominent in

everybody's mind, so far as the conversation everywhere indicates it, is the cruel chance revelation that the Prince of Wales brought his own baccarat counters with him to Tranby Croft, and that the rule made by the master of the house against playing that game under his roof, was suspended to gratify his Royal Highness. I doubt if anything in the Prince's whole career has hurt him so much in public estimation as this. That the heir to the English throne, a man who has a grandchild, should ask to have a thousand-dollar-limit game made up for him in which the majority of the male players were youngsters, when he knew his host had forbidden the game on the very account of these young men, seems really too bad for even the sporting classes to endure."

A despatch from London, dated the 2nd instant, says: General Stewart Stanley, of South California, announces that he has discovered the law of variation of the maximum tension of aqueous vapor, a principle hitherto regarded as impossible of discovery. It would thus appear that after a hundred years of research, science has finally solved one of the most difficult problems of terrestrial physics, and that we can now legislate for the control of the atmosphere and of the steam engine.

The statistics of German emigration for the first quarter of 1891 show that 41,692 persons emigrated to America in that time. This is the largest number on record for six years.

The city of Vienna was visited by a severe thunder storm on the 3rd inst. Thirty-six buildings were struck by lightning, and two children were killed and many people were badly injured. Portions of the suburbs are flooded. Despatches received from different parts of lower Austria, Moravia and Hungary, all report heavy storms. Tremendous damage was done in the wine-growing districts of those sections of the Empire. The heavy downpour of rain was accompanied by hailstones, which beat down the vines, tearing off the young leaves and buds, and so injuring the vines that it is highly probable the yield of wine will be greatly diminished. The thunder was almost incessant, and the lightning was remarkably vivid. A number of horses were struck by the lightning and killed, and, in some cases, laborers who were at work in the fields were stunned by the lightning striking near them.

On the 7th inst., the cities of Verona and Mantua, in Italy, were shaken by an earthquake. The centre of the disturbance was at Verona. A subterranean noise was heard like the roar of artillery, which was followed by three strong shocks. The inhabitants rushed into the streets in terror. At Marcenigo, three persons were killed, and at Badia, Calavena, seventeen were badly injured by falling houses and chimneys. At the latter place another shock was felt at 6 o'clock in the morning, and much additional damage was done. The movements were undulating in character, and were more or less over the whole North of Italy. The towns of Balda, Calavena and Tregnanzo were practically destroyed by the severity of the shocks. A commission, appointed by the authorities to examine the houses which were not thrown down by the undulations of the earth, have made a hasty investigation, and they report that at least three-quarters of the houses are in such a condition that public safety demands that they be pulled down entirely.

A despatch to the London *Daily News*, from Odessa, says that the gloomy predictions, which have been made concerning the prospects of the crops in Russia, have been upset, at least as far as Southern Russia is concerned, by the heavy rains that have fallen lately. The whole outlook has been changed in consequence of these rains, and it is now believed that the harvest will be little under the average.

Sir John MacDonald, Premier of the Dominion of Canada, died at his home, Earncliffe, Ontario, on the night of the 6th inst. The remains will be interred at Kingston.

NOTICES.

WANTED—A teacher to assist in the Intermediate Department of Moorestown Academy. Apply to Samuel L. Allen, 1107 Market Street, Phila. Sarah S. Carter, Moorestown, New Jersey.

WANTED—A capable teacher for the Aimwell School, to give instruction in drawing, sewing and some other branches. She is desired to enter upon her duties in Ninth Month next.

Application may be made to Sarah Richie, 3216 N. Sixteenth St., Philada. Deborah P. Lowry, 2220 Pine St., Philada; or Jane J. Wetherell, 3435 Lancaster Ave., Phila.

WANTED—A competent Friend to teach the Preparative Meeting School at Malvern, Pennsylvania in the Ninth Month.

Apply to David Evans, or John G. Haines.

WANTED—An experienced teacher for Principal in Friends' Boarding School, Hickory Grove, Iowa. To enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa, or Abigail B. Mott, West Branch, Cedar Co., Iowa.

MARRIED, Third Month 12th, 1891, at Friends Meeting-house, Plymouth, Montgomery County, Pa. WILLIAM G. RAIFORD, of Berlin, Va., to ELIZABETH daughter of Septimus and Ellen H. Roberts, of Centre Square, Pa.

—, at Friends' Meeting-house, Middleton, Columbiana Co., Ohio, Fifth Month 21st, 1891, WILSON M. HALL, son of Linton and Ann W. Hall, to MARY ANNA, daughter of Jesse and Semira S. Edgerton, (the latter deceased.)

DIED, Ninth Month 4th, 1890, LYDIA B. EVANS, daughter of the late Uriah Evans, in the 59th year of her age, a member of Upper Evesham Monthly and Cropwell Preparative Meeting of Friends, N. J.

—, at his residence in Norwich township, Ontario, Third Month 19th, 1891, in his 78th year, ANDREW WILLSON, an elder of Norwich Monthly Meeting of Friends; and at the same place on Second Month 20th, 1890, in her 73rd year, MARY ANN WILLSON, wife of the above, also an elder, and daughter of the late John and Mirando Palmer.

—, at the residence of her daughter, Hanna Brantingham, Marlboro, Stark County, Ohio, Fourth Month 13th, 1891, PATIENCE CARR, widow of the late Samuel Carr, in the 95th year of her age, a member of Marlboro Particular, and Upper Springfield Monthly Meeting. This dear Friend was a striking example of self-denial, of a meek and quiet spirit, and always preferring others' comfort to her own. She was firmly attached to the Society of which she was a member, and greatly enjoyed the company of her friends. She had a remarkably retentive memory, and although she had but very little opportunity for an education when young, yet her mind was stored with useful knowledge. She was fond of poetry, and could repeat it by the hour, and almost as long as she lived, repeating very lengthily poem correctly, only three days before her death, to a Friend that sat by her bed side. For the last ten years of her life her sight failed so that she was not able to read, which was a great privation to her, as she spent much of her time in that way; she regretted this affliction and trial nearly as long as she lived, but always said she wanted to be resigned. Her children took much pleasure in reading to her, which she enjoyed and always seemed thankful for. As age came on the powers of nature weakened, and then it was that the mind so well stored with useful matter in youth would show itself in a remarkable manner. She would often repeat whole poems, or lengthy articles, and then say, she only read that once, or heard that repeated once, when a little girl. A short time before her last sickness she had passed a very restless day, and the poor mind seemed sorely tried, and not comforted, her daughter not knowing what more to do, asked her to repeat a piece. Oh, she said, my pieces are all gone, only a few little scraps, and then repeated the following:

Father of all, in every age,

By every clime adored,

By Saint, by Savage, and by Sage,

Jehovah, Jove, or Lord,

Repeating the last three lines several times, it seemed to quiet and comfort her, so that she was able to retire and rested well through the night. Her last sickness was short, having contracted the prevailing influenza she was only confined to her bed six days, and passed quietly away in a peaceful sleep; and her friends felt that she has been gathered, as a shock of corn full ripened. "Blessed in the sight of the Lord is the death of his saints."

—, at her residence in this city, on the 13th Fifth Month, 1891, ELIZA FELL, aged 80 years months and 18 days, a member of the Monthly Meeting of Friends of Philadelphia.

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(Continued from page 362.)

Third Month 26th, 1820.—First-day.—After reading the Scriptures in the evening, we had a season of solemn silence, in which I felt my mind concerned to express the benefits derived to us under the Gospel dispensation, in which our lots are cast in this day—that there is not now any occasion for one man to say unto another, or to a brother, “Know the Lord;” for all may know Him, from the least to the greatest—neither need we say one to another, “Who shall go up to heaven, or to the furthestmost parts of the earth, to bring Christ from thence, that we may hear Him and obey Him;” for He, the Word, is near to each of us, in the heart and in the mind, telling each of us the way, and to walk in it—that though the Scriptures are the words of God, yet Christ is *the Word* that was before the Scriptures—that all things were made by Him, and that when He, the First-born, came into the world, the angels of God were commanded to worship Him—that He is the Light of the world—that a measure and manifestation of this Divine illumination is given to every one to profit withal, which if followed in the way of its leadings, will lead us in the strait and narrow way, which ends in eternal life. We are all candidates for this glorious end, and the voice of Divine mercy has gone forth throughout the earth, inviting us to come to this Light, which is Christ; and what by nature we cannot do, his Holy Spirit will enable us to do, if faithfulness is abode in, and He will save us with an everlasting salvation, which the works of the law could not accomplish. My mind was principally drawn to the servants, five of whom were present, and one of them had been clerk to a public worship house; the opportunity closed under a solemn covering.

Fifth Month 18th.—I felt my mind drawn to the Monthly Meeting at Lisburn, which I attended, also the Meeting of Ministers and Elders, where, in reference to a deficiency in bringing families to meeting, I remarked that the authority which parents had given them by the Great Parent of the family should be maintained, as the patriarchs were kings and priests in their families, and reminded them how the centurion was praised for supporting his authority in his family. The succeeding meeting was very low, and I sat a long time much de-

pressed, when I had to say that the foundation of true Gospel ministry was love—that God so loved the world that He sent his only begotten Son into it—that He, the Minister of ministers, preached to the people love to God above all, and love to our neighbor—that his church was built without hauds, and did not need the support of men’s hands—that whoever ministered in it should remember the advice of the apostle, to minister in that ability which God giveth—that if any ministered out of this ability, their foundation is comparable to hay, straw, &c., and will be consumed, as God is said to be a consuming fire; and as He is also said to be jealous, his glory He will not give to man, nor his praise to the works of men, for his own works do honor to themselves, they will lie down in sorrow.

Ninth Month 17th.—I attended the meeting at Richhill, and a public one by desire of Nathan Hunt, from North Carolina, who was largely engaged in testimony therein, to the exalting of our principles, and addressing himself to many states present, I believe, very suitably; and although occupied at home in a laborious line, to maintain himself and family, being a blacksmith, nevertheless he had the tongue of a scribe well instructed, bringing things new and old out of his treasury, and was as a polished shaft in his Master’s quiver, wounding and bringing down the hairy scalp of his enemies. I felt myself so small and little, that I durst not venture to my tent door, even to look after this man of God, as he entered into the tabernacle!

Tenth Month 19th.—Week-day meeting here, after a long time in silence the [subject of the] ten lepers who were cleansed was opened before me—only one returned to give God thanks, and he was a stranger, not of the house of Israel, where were the nine? strangers will be called in to sit at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the children of the kingdom shall be cast out; for the time may not be far distant when many, who have not been favored as we have, with one servant after another being sent with their lives in their hands, to invite, saying, “Behold all things are ready, come ye and eat at the Lord’s table,” whilst we are making excuses, forgetful of his mercies—I say these strangers will come to the light, flocking like doves to the windows, and will fill up our vacant seats, for his table shall be filled, and the children of the bride-chamber be cast out, if they will not hear. When the Divine light first shone into my heart, I was a stranger also, but I immediately cleaved to it, and surrendered my body, soul, and spirit to it, willing to give all up to be possessed of this precious pearl; and I have been mercifully preserved in the love of it to this day, now about eighty-one years of age; praise the Lord, O my soul, for his mercy endureth for ever, to those who love and fear Him.

First Month, 1821.—There feels to me, a disposition in some here, wanting to comprehend the hidden mysteries of God, and to measure

them by their natural understandings; to this spirit I have sometimes to minister, but my labor seems in vain, it must be brought to the Master himself if cast out. On First-day, I had to compare the natural man to the world, in its primitive state as described by Moses, void and without form, and darkness upon the face of the deep, until the Spirit of God moved upon the face of the waters—“and God said, Let there be light, and there was light, and God saw that the light was good; and God separated the light from the darkness, the light He called day, and the darkness He called night”—man, as born of a woman, is void of Divine knowledge of heavenly mysteries, but endowed with a knowledge of the things necessary for man, called “the things of a man;” with this knowledge man generally turns the strength of his mind and faculties to the obtaining of earthly things; but the Spirit of God, moving upon this state, says in his own time, “Let there be light,”—and in that light, man then discovers his state of nature, and feels he is unable [of himself] to do those things, which the secret counsel of the Most High shows him in his conscience, are necessary to be done, if he attains to heaven and happiness. The light then is gradually separated from the darkness, and the light is called the day of merciful visitation to the benighted soul of man; and though this light appears in man, it is not of man, but from God in Christ Jesus our Lord. Therefore, man should give up his own wisdom in these things, and wait daily at Wisdom’s gate, for that wisdom which alone can explain those mysteries, which were hidden from ages, and are now revealed in the second coming of Jesus Christ, [in Spirit], in whom is all wisdom and knowledge, and who is blessed now and forevermore!

My baptisms are frequent, by day and by night, especially in the silence of the latter, though deeply exercising, deep answering to deep in holy writ, yet they are productive of secret prayer for preservation from the roaring lion, seeking to devour; the hand which was stretched forth to save Peter, is stretched forth in due time, when every other help fails, his saving grace is found sufficient and my little grain of faith is increased, to confess, “Thou art the Son of the everlasting Father, thou art the Saviour of all who put their trust in thee!” I have been favored with precious seasons in the night sometimes, when I have felt the inflowings of Divine good to my soul, bringing the whole man into solemn silence, and covering me with heavenly light; under this I have lain secretly praying for preservation, and acknowledging I was but dust and ashes. These seasons I have compared to the brook by the way which refreshed after the close exercises and baptisms I had passed through, and increased my faith to say, “Lord thou hast been my Alpha, condescend I beseech thee to be my Omega, now in the 82nd year of my age, that when thou in thy unerring wisdom seest meet to call me from works to rewards, I may be enabled to say, Speak, Lord, for thy servant heareth, and is

waiting thy coming. Praises be to thy holy and blessed name who liveth and reigneth for ever and ever. Amen."

Fourth Month 1st.—First-day meeting at Moy-alen: near the time of separating, a concern ripened so as to encourage me to stand up and say, that the Church of Christ here on earth was a high distinction, which all bodies professing Christianity claimed as their own, but let us consider what the Scriptures say concerning it—they say it is the body of Christ, of which He is the high and holy Head—that it receives strength and nourishment from the Head—that as the oil was poured upon the head of Aaron, which ran down his beard to the nethermost skirts of his garments, so doth the unction from the holy One, run down from the highest to the lowest member of his body—that Christ is the officiating minister in his church, making use of servants and handmaids, as He did in the Jewish church—that such are made holy, harmless, undefiled, and separate from sinners, as He told his people formerly, "Be ye holy, for I am holy," as the Head is holy so must the members (the body) be holy also, by having their robes made white in the blood of the Lamb, who is the Word of God—which Word is in each of us, as a swift witness against every appearance of evil, reproofing and condemning it, and as we submit thereto, our sins will be washed away, and we shall be clothed with the fine linen, which is the righteousness of the saints—that it is not [a mere reliance on] Christ without us which will give us admittance into the kingdom of heaven, though we may plead having eaten and drunk in his presence, and that He taught in our streets—it is Christ within us that will give us the blessed hope of glory—for there is no seed can destroy sin in man but Christ the Seed of the woman—and if we live in sin and die in it, "Depart from me ye workers of iniquity, I know you not," is the sentence on those who are not washed and cleansed by the inspeaking Word of God, who told his disciples, "Now ye are clean through the word that I have spoken unto you." The meeting concluded under a solemn covering.

(To be continued.)

The Submission of the Heart.—What could exceed in strangeness to human comprehension, the requirements that were laid upon Abraham, Moses, the prophets, and many others too numerous to mention?

The submission of the heart was what these holy men concerned themselves with; not the strangeness of the mode in which that noble and God-glorifying principle of obedience was outwardly to be exhibited. They were used to strange things,—to terrible things to flesh and blood, when they came to deal with the Father of Spirits.

They found it to be God's way to break, and bruise, and batter, and confound "the wisdom of the wise, and bring to nothing the understanding of the prudent," by requiring them to submit to strange and humbling proceedings. How often do they testify to this!

In fact it is generally through obedience to some *strange* thing, that the very stroke is given, whereby the stiff-necked, self-willed, old Adam nature is to be crucified and slain.

Certainly, it never did, nor ever will please God to accept of such a righteousness, and such a conformity to the image of his self-denying and suffering Son, as can be wrought out according to the conceptions of *reason*, which, at the very onset, and as a necessary consequence of

its *own nature*, can see nothing but strangeness and *irrationality*, in the need of a self-denying or suffering Saviour at all.—*Selected.*

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 362.)

Edward Burrough had faithfully warned Oliver Cromwell and those who ruled England, before the accession of Charles II, that the Divine judgments were about to descend upon them. And now that the reins of power had passed from their hands, he was equally bold and explicit in calling the attention of the new rulers to what the Lord required at their hands.

While he believed that they had been raised up of the Lord as instruments in his hands to punish those who had previously been in authority, and who had governed with cruelty, oppressed tender consciences, and sought to enrich themselves; he at the same time warned Charles Stuart not to go beyond the commission he had received; and he told him and his followers: "You would indeed be happy, if you could forgive your enemies, if you could reward them good for their evil;" and he solemnly warned him against permitting the continuance of those oppressions which had long lain heavily on Friends. But unfortunately, neither Charles nor his Parliament had attained to that measure of Christian feeling which would enable them to act on this advice. The king seems to have been naturally an amiable man; but he was thoroughly unprincipled—one not controlled by the most sacred promises, and the slave of his sensual appetites.

Macaulay forcibly describes the tone of feeling which prevailed after the restoration, in the fashionable circles in England. As to many of these, probably, the picture is not too strongly drawn, yet it cannot be believed that there was not a large body of sober persons in England who looked on the vice that prevailed with abhorrence and dread. Indeed, if all the people had been as corrupt as the court, it might well have been feared that some such judgment from the Lord would overtake the land, as formerly fell on Sodom and Gomorrah. We have no doubt that there were many thousands who could have adopted the prayer which George Fox says he was moved to offer to the Lord, in which he says: "Bring down in the land all debauchery, vice, whoredoms, and this raping spirit, which causeth and leadeth people to have no esteem of Thee, O God! nor their own souls or bodies, nor of Christianity, modesty, or humanity."

Macaulay's description is as follows:—

"Those passions and tastes which, under the rule of the Puritans, had been sternly repressed, and, if gratified at all, had been gratified by stealth, broke forth with ungovernable violence as soon as the check was withdrawn. Men flew to frivolous amusements and to criminal pleasures with the greediness which long-enforced abstinence naturally produces. Little restraint was imposed by public opinion, for the nation, nauseated with cant, suspicious of all pretensions to sanctity, and still smarting from the recent tyranny of rulers austere in life and powerful in prayer, looked for a time with complacency on the softer and gayer vices. Still less restraint was imposed by the government. Indeed there was no excess which was not encouraged by the ostentatious profligacy of the king and of his favorite courtiers.

"The restored Church contended indeed against the prevailing immorality, but con-

tended feebly, and with half a heart. It was necessary to the decorum of her character, that she should admonish her erring children; but her admonitions were given in a somewhat perfunctory manner. Her attention was elsewhere engaged. Her whole soul was in the work of crushing the Puritans, and of teaching her disciples to give unto Cæsar the things which were Cæsar's. She had been pillaged and oppressed by the party which preached an austere morality. She had been restored to opulence and honor by libertines. Little as the men of mirth and fashion were disposed to shape their lives according to her precepts, they were yet ready to fight knee deep in blood for her cathedrals and palaces, for every line of her rubric and every thread of her vestments. If the debauched cavalier haunted brothels and gambling houses, he at least avoided conventicles. If he never spoke without uttering ribaldry and blasphemy, he made some amends by his eagerness to send Baxter and Howe to jail for preaching and praying. Thus the clergy, for a time, made war on schism with so much rigor, that they had little leisure to make war on vice. The ribaldry of Etherege and Wycherley was in the presence and under the special sanction of the head of the Church, publicly recited by female lips in female ears, while the author of the Pilgrim's Progress languished in a dungeon for the crime of proclaiming the Gospel to the poor. It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith were precisely the years during which national virtue was at the lowest point."

Soon after Charles' return, an election was held (early in 1661,) for a new parliament. A large proportion of the successful candidates were men who had fought for the crown and the church, and whose minds had been exasperated by many injustices and insults suffered at the hands of the roundheads. They were more zealous for royalty than the king himself, and more zealous for episcopacy than the bishops.

Charles had solemnly promised on the word of a king to preserve liberty of conscience. And he made some effort to restrain the intolerant zeal of the House of Commons; but he yielded to the pressure and gave his assent to penal statutes against the non-conformists. One of these, which made it a crime to attend any place of worship not authorized by the Church of England, was the cause of great suffering to Friends, who believed that no human authority could release them from the duty of publicly assembling to worship God. Thousands of them were thrust into prison, but those who were left continued to meet, and thus bear an open testimony to their allegiance to the King of Heaven. Hundreds died in prison; or, after their release, of diseases contracted during their confinement.

Charles II was desirous to use the strife between the English Church and the non-conformists as a means to secure toleration to the Roman Catholics and at the same time revive his prerogative of dispensing with the execution of the laws. With the assent of the Presbyterian party, in the Royal Council, he issued on the Twelfth Month of 1662, a royal proclamation expressing his resolve to exempt from the penalties of the Act which had been passed "those who living peaceably do not conform themselves thereunto through scruple and tenderness of misguided conscience but modestly and without scandal perform their devotions in their own way." This indulgence

applied equally to Catholics as to Protestants; and "it was," says Green, "in itself, a bold assertion of the royal prerogative of suspending the execution of the laws." It probably gave some temporary relief to Friends, but the Parliament forced Charles to withdraw his pledge of toleration, and followed this up by a new and oppressive Conventicle Act.

J. W.

(To be continued.)

FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Continued from page 365.)

In the year 1658 he went to reside in London and entered into business at his trade of making felt. But frequently his native country would be presented to his view, and as he remembered its desolation in a religious sense, he was led to feel that he ought to return thither and work in the cause of Christ. He was disobedient to these impressions, and doubtless worn by the mental strain induced by such exercises, he was taken ill. Of this illness he writes:

"Friends of London were very kind to me, and would freely have administered unto me, but I was not willing to accept of anything from them, so long as I had of my own. My pain of body and spirit increased upon me, till at last I was forced to bow to the will of the great God, who was too strong for me; and on reasoning with Him one night upon my bed of sorrows, He showed me clearly that I was to go to my own country; and I was made willing to give up to go if He would be pleased to let me know his will and pleasure by this sign and token, that He would remove my pain. When I had made a covenant with the Lord to go, immediately my pain was removed, and I had peace and quietness of mind and spirit. I arose next morning and went to my work; and when those tender Friends that had a regard for me in my sickness came to see me that morning, I was gone to work, which was to their admiration."

R. Davies was married in the year 1659, and soon afterwards removed to his native Wales.

In 1660 he was twice arrested for refusing to take the oath of allegiance to king Charles II, who had recently been restored to power. The first time he was so fortunate as to appear before justices who were willing to listen to his reasons for refusing to swear. His townsmen also stood ready to vouch for his excellent and harmless character, so he was discharged. When preparing to leave the room, he told the justices that he had brought a very good hat there with him, but that some one had conveyed it away. The hint was appreciated: a diligent search was made; the stolen hat was found and put upon his head. He then left, accompanied by many of the inhabitants of the town, who were glad to see their young neighbor so delivered.

The second time he was not so fortunate, but was most cruelly treated. Some troopers with pistols and naked swords burst into his home, and forced him to leave his wife and oldest child, only three days old. His wife said to him, "Dear husband, be faithful to God, whatever becomes of me." Among the troop was a wicked man who had in years before owed R. Davies' father a debt and had run away to avoid paying it. This fellow declared he would make his prisoner follow at his horse's heels for many miles. Meanwhile several of the town aldermen and others had collected, and requested the soldiers to release the captive; they engaging that he would be at the prison on the following morning. These promises not prevailing, some

of the aldermen became enraged, and a conflict over the peaceable Quaker was almost precipitated, much to the anxiety of the latter. The crowd, armed with clubs and staves, declared that a town-born child should not be so abused by bad men; and finally he was released upon the promise to go to the county jail on the following day; which he accordingly did.

The above incident proves that this young man, while courageous in his convictions, and while being in his locality the only representative of an unpopular faith, was yet respected by his neighbors, and even loved by them. It also exhibits the sense of justice that animated the Welsh, who, while differing in creeds and faith, did not yield to the spirit of bigotry that was at that time so shamefully prevalent in England.

It seems a singular thing that a man accused of disobeying the law, should go unescorted to prison and stay there without actually being held by walls and bolts. Yet R. Davies, although accused of crime, was trusted by his accusers to just that extent—such confidence had they in the very man they were persecuting. When he became installed in his quarters in jail, he found among the prisoners a number of his old acquaintances. They were dissenters like himself—Presbyterians, Independents and Baptists—and he was the only Friend among them. These poor prisoners had meetings for worship amongst themselves, which were attended by R. Davies. The latter had little to say in these meetings, but sometimes would utter a sigh or groan, which he quaintly remarks, "did often put them out of order in their preaching and praying; and as the Lord would order it I spoke a few words among them." The result of his labors in this place was soon apparent, as several of his fellow prisoners became convinced of the truth as held by Friends.

Once he was desirous of sending a letter to his wife, and fearing to trust the jailer, he requested a visitor, an elderly woman, to deliver it for him. She was afraid to do so, fearing it would involve her in difficulty. So he read the letter to her, that she might know its innocent character. After he had read it, she was much affected, and turning to those near her said, "Surely these people will never come to us, but we must go to them." She, too, soon cast in her lot with the despised Quakers.

After this imprisonment terminated, he returned home and followed his trade; but soon again he was called upon to suffer. When about 25 years of age he went to a meeting in Shropshire, and at it was arrested and taken to the Shrewsbury jail. Another Friend named Wm. Gibson, was at the same time arrested and committed with him.

The jailer here was exceedingly cruel. He withheld from them the most absolute necessities of life, promising such needs, only if they paid him money; and he even denied them straw to lie upon. He thrust them into a little room that was so small that they scarce had space to lie down in it. Yet upon the boards they slept; "and," writes this patient sufferer for conscience' sake, "It was pleasant to us." Their experience reminds of what Wm. Dewsbury, another Friend, said under similar circumstances: he "esteemed the bolts and locks put upon him as jewels." A stalwart and abiding faith, mind, not fanaticism, which so triumphed over physical and mental distress, was truly invincible.

The prisoners complained to the jailer about having so little room, so they were given an adjoining room, in which was a bedstead with no bed upon it. Wm Gibson and R. Davies

that night lay upon the cords, but the next morning not only their clothes, but their skin also was so marked with the cords, that they decided the floor was a better resting place. R. Davies continued to remonstrate with the surly and often drunken jailer, telling him that he and his friends were honest men, masters of families, and had comfortable homes. Finally as a result of efforts at pleasant converse with him, he was prevailed upon to let the prisoners go away at nights, provided that they stayed in the prison during the daytime. As for poor Wm. Gibson, he had so incurred the anger of the jailer by reproving him, that he was kept in a room by himself.

During the above imprisonment many people visited the Friends to dispute with them, or were attracted to them out of idle curiosity. As a result, not a few with whom they conversed were convinced of the doctrines they upheld, and eventually affiliated with the new denomination. Thus when they were discharged, they were led to realize that their sufferings had only promoted the cause they loved better than their lives.

In the year 1662 the Friends of Wales had a number of meetings established largely through the instrumentality of R. Davies, who at that time was 27 years of age. But the men of our generation can little appreciate what those meetings cost them! Their jealous enemies took advantage of unjust existing laws to have them arrested and imprisoned, on the suspicion of meeting for seditious and not for religious purposes. Then when arrested, the oaths of allegiance to the king would be demanded of them. These oaths they could not take, not because they felt no fealty to the government, but because they could not conscientiously swear. So the prison gates would then close upon them, not infrequently for many years.

Does it not seem strange that many of our day so lightly value their meeting privileges, when the youthful Quakers of two hundred years ago were so willing to risk their all for the sake of participating with their friends in worshipping God? They found a reward that amply compensated for all their sufferings. Should not the reward without the suffering be at least just as sweet to the young men and women of this favored generation?

(To be continued.)

Wanting in Religious Depth.—It is mournful to reflect upon the present state of our religious Society, in many places. While there is preserved, a large body of substantial Friends, many others, deeply immersed in the love of the world, the desire of ease and outward greatness, and *wanting in religious depth*, are degenerated from that purity of heart, and well-founded zeal for the support of our principles and testimonies, which so conspicuously appeared amongst our primitive Friends. Their principles and testimonies were dearer to them than all temporal accommodations, liberty, or life itself. Being preserved in a state of living faith and devotion to Christ Jesus, their Lord and Master, they were made quick in discerning the approach of the enemy in his most insidious forms; and they kept their eye inward to the Lord. Through his baptizing power they were united together in bearing a faithful protest against the devices of Satan and his agents, and were thus rendered instrumental in warning and preserving the flock from his desolating ravages.—Wm. Evans.

FOR "THE FRIEND."

Our Feathered Visitors.

One of the pleasant things connected with the spring and early summer is the return of the birds, which had spent the winter in more southern climates, where the mildness of the weather had permitted them to obtain supplies of food, which the rigor of our winters would have made inaccessible.

It is true we have some hardy species which remain with us during the cold weather, such as the common crow, which ranges over a wide extent of country and appropriates every thing that will sustain life—insects, worms, carrion, fish, grain and fruits, &c., being all acceptable to him. His motions and cries add to the interest of winter walks in the country.

The swallow family live on insects which they take on the wing—hence winter drives them to tropical countries, where such food may be found. One of the most interesting of the family is the Purple Martin, which returns to the latitude of Philadelphia about the 1st of the Fourth Month. Its lively motions, musical twittering, and social habits, render it a general favorite. It is always found with us in the neighborhood of man's dwellings, occupying boxes or gourds put up for its accommodation. At a pleasant house in Chester County, Pa., which I visited a few days since, a house with 16 apartments had been elevated on a pole in the yard, which had been occupied by a flock of Martins for several years. The present season there were 7 pairs of these birds, and their evolutions were very interesting. A few English sparrows, undaunted by the superior size and numbers of the Martins, had taken possession of some of the vacant apartments. But they had a hard time in attempting there to raise their broods; for the family feared their aggressive habits and about once in ten days tore out their nests and destroyed the eggs that had been laid. With characteristic perseverance the sparrows would immediately begin to carry back the pieces of straw, &c., and reconstruct their nests. Whether they would outwary their enemies or not, it is too early in the season to determine. About 40 eggs have been crushed in the successive destruction of their abodes, but the sparrows as yet show no signs of yielding possession and removing to more secure quarters. One cannot but admire the firmness of purpose and resolute action of these little birds.

On returning home, I found that one of my neighbors had been quite excited over a contest between the sparrows and wrens; she placed in her yard two or three years ago, a little bird-house, and purposely made the hole of entrance too small to admit a sparrow, so that the wrens might have undisturbed possession. But the sparrows pecked at the wood around the hole until they had enlarged it sufficiently to permit them to squeeze through the aperture—and in the box they reared a brood of young. To prevent the recurrence of this she had nailed a board over the doorway with a hole so small as to baffle any attempt of a sparrow to find admittance. A few days ago a pair of wrens attempted to take possession, but were vigorously assaulted by the sparrows. Their superior swiftness enabled them to avoid the blows aimed at them, and occasionally to go into the bird-house. The struggle continued for a day or two, but the wrens were finally wearied out by their pertinacious enemies and appear to have gone elsewhere in search of a more peaceable home.

In our own yard there are several bird-houses

fastened to the trees and occupied by the sparrows, who are welcome visitants to us. During my absence one pair of these had been greatly disturbed by the coming of a red squirrel, which seated itself on a ledge in front of the opening to their nest. It may have had felonious designs on their eggs or young; but the birds were evidently in awe of it, and kept at a prudent distance. It was interesting to find one animal, which they feared to attack, even in defence of their nests.

On the 19th of Fifth Month, as I was entering a solitary piece of woodland near our village, I was startled by the sudden appearance of a Flicker or golden-winged woodpecker, which flew out from a hole in a dead tree. As their nests are placed in such locations, the bird may have been disturbed when making explorations for the purpose of finding a place to rear its young. The Flicker is a beautiful bird, the under side is yellow, dotted with black, and he has a black crescent on the breast and a red crescent on the hind head.

The woodpeckers feed principally on the larvæ of those insects which perforate the wood of trees, and therefore are valuable scavengers.

J. W.

SELECTED.

THE LADDER OF ST. AUGUSTINE.

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

The low desire, the base design,
That makes another's virtues less;
The revel of the ruddy wine,
And all occasions of excess;

The longing for ignoble things;
The strife for triumph more than truth;
The hardening of the heart, that brings
Irreverence for the dreams of youth;

All thoughts of ill; all evil deeds,
That have their root in thoughts of ill;
Whatever hinders or impedes
The action of the nobler will;—

All these must first be trampled down
Beneath our feet, if we would gain,
In the bright fields of fair renown,
The right of eminent domain.

We have not wings, we cannot soar;
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time.

The mighty pyramids of stone
That wedge-like cleave the desert airs,
When nearer seen, and better known,
Are but gigantic flights of stairs.

The distant mountains, that uprear
Their solid bastions to the skies,
Are crossed by pathways, that appear
As we to higher levels rise.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore,
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies.

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

—Henry Wadsworth Longfellow.

SELECTED.

PEARLS.

Put up your playthings, dear, a little while,
And come and sit here in the sun with me.
Who was it called the sunshine once "God's smile?"
I don't remember; but 'tis true: just see
How it lights up the room in every part
Just as your laugh lights up your face, sweetheart.

That is not what I had to tell you. Look!
This morning, while the birds sang in the day,
I spied this little shell down by the brook:
Safe hidden in a nest of reeds it lay;
And, when I picked it up, see what I found
Within its covers, smooth and white and round.

An oyster had its home here once: 'twas he
Who made the pearl; the dear Lord taught him
how.
'Twas not at first the pretty thing you see,
So shining, fair and soft as it is now:
A tiny pebble, hard and sharp and bare,
It came unsought the oyster's house to share.

It hurt the creature every time he stirred:
There wasn't room within his narrow cell
For him and this strange substance. Not a word
He spoke; but quickly, patiently and well
He set himself at work with all his art
To cover up the points that made him smart.

He could not fling it out, dear little one,
Nor could he move, as people do to-day;
And yet 'twas plain that something must be done,
And so he took this wondrous simple way.
Don't you suppose it pleased him some to see
How smooth the ragged pebble grew to be?

There was a marvellous magic in his touch,
And yet both you and I can have it too:
The little ways that sometimes vex so much,
The little things we do not like to do,—
To smooth them all God gives a "polish-jar,"
If we will only use it *where we are*.

Often the grown-up people use it, dear,
And you can take it that way just as well.
Suppose the day were cold and wet and drear,
What would you do? Now, let me hear you tell:
What would you do if you remembered quite
That Jesus would send what was best and right?

You would "just leave the rain and go and play"—
That's it—and be your happy little self—
A ray of sunshine in the house all day,
Our own gay, smiling, winsome little elf,
Our bird-song in the night, our hope, our cheer,
Our bit of heaven upon the earth, my dear.

Well, you will understand it all some day:
The Lord will teach you all that you may know,
And He shall do it in his own best way:
It makes me safe for you to have it so.
And, when the rain falls and the sun looks dim,
Just seek for "pearls" and leave the day with Him.

THE work of life for us all is most apt to be that which lies nearest at hand. Take it as a gift from God and do it well. Because it is for the best friend. The work of the house and the field, of the shop, of the sanctuary, becomes equally sacred and acceptable, when it is done for the highest and best end. It will make little difference, when the day of toil is done, whether one held the pen, the sceptre or the plough; whether he was eloquent in speech, or more eloquent by silence; whether he compassed sea and land on missions of charity, or only had the will to go and could not. Whoever has taken the task given him of God and done his best to do it well, shall hear the king call his name and say, "Enter into the joy of thy Lord." The millionaire who gives his thousands in Christian charity and receives great praise, and the daily laborer who gives his dollar and nobody knows it, shall find equal acceptance with the great Master of the heavenly house, if each has done what he could. The honor, the success, the enjoyment of living are as great to him who has little and uses it well, as to him who has

such and uses it no better. Do what you can and murmur not against the Master because He does not give you the means to do more. Trim our own little plot of ground well and keep it fresh and green with the bright flowers of hope and gladness, and be not envious of those who are called to the high places of the field.—*From Days of the Son of Man, by Daniel March.*

FOR "THE FRIEND."

What are the Needs of the Society of Friends?

(Continued from page 363.)

SECOND PROPOSITION.

God said let us create man in our image—so God created man in his own image, man and woman created He them. And the Lord God formed man out of the dust of the ground; this is the natural body which shall return again to the ground, "for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." There is not a word here in Genesis of a body resurrection. God breathed into his nostrils a breath of life, and man became a living soul; mark, the man was created before he became a living soul; as the soul is thus brought forth by the breath of God, it must unquestionably partake of God's immortal, never-dying nature. But it is said, "let us make man," therefore man's immortal soul was made a partaker of Christ's true light, for He was the true light, the light that enlighteneth every man that cometh into the world. So, the inherited good in man in the very creation was not in the natural man by nature, but in the true light in the soul—unchangeable as God, who ever breathes life into every man that is enlightened, for life brings forth only life of its own nature; consequently, the natural man can only reproduce that which its own nature and life possesses; therefore, when Adam sinned, all his descendants became, that is, inherited or transmitted, the sinful nature, which increased generation after generation, from Adam to the flood; so we may see that the fall of Adam did not at once result in the utter darkness of Noah's day; no such utter change, and yet an utter change, for one little sin unrepented of, and unforgiven, is eternal separation from God, for it is your sins that have separated you from God. We read in the sacred Book some hints of the subtle insinuation of the devil, who was one of the angels that fell from his first estate, and was cast out from the presence of God. Immediately after man's creation, two laws are brought into prominent view: First, the law of continuation, God blessed them, and God said unto them, "Be fruitful, and multiply and replenish the earth." Then their position in life is pointed out, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Their food and sustenance is then pointed out, "I have given you," "and it was so," and "God saw everything that He had made, and behold it was very good." Thus we find man created with everything good around to enjoy, but if we had no free will, nothing to choose between, we would simply be a machine made for one certain purpose. Therefore, if man was created for a still greater and more glorious purpose, there must be an extension of scope for development. "Of every tree of the Garden, thou mayest freely eat," observe how the good is held out before their view, "But of the tree of the knowledge of good and evil," mark the force of the commandment, "thou shalt not eat of it: for in the day that thou eatest thereof," mark the

judgment that follows immediately after, "*Thou shalt surely die*:" here is man complete.

THIRD PROPOSITION.

Man was created first with a susceptibility to sin; second, with a conscious susceptibility of communication with God; the third part of free will has already been alluded to. The fact is a self-evident one, that if there was no susceptibility, there could be no entrance of temptation; and there could be no temptation, except by and through a tempter, an evil agent from without, for man was created very good. But he was tempted. Adam and Eve gave heed to the serpent's voice; questioning arose; they looked; they desired; they took of the fruit; the woman did eat and gave her husband, and he did eat. Here we see a gradual development of sin that brought death. "Wherefore, as by one man, sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." It does not take much solid consideration to see in hereditary descendants all the various forms of sin appearing after the similitude of parental dispositions; therefore, all men have by nature an inherent, sinful susceptibility, "for the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." Rom. viii: 20. The question here arises, "are God's ways unequal." It shall no more be said, in Israel, the fathers have eaten sour grapes and the children's teeth hath been set on edge, but the *soul that sinneth*, it shall die. Inherent, sinful susceptibility is one thing; actual transgression and wilful disobedience includes a personal act of our own free will and choice; therefore, man is not condemned for that which is inherent, but for yielding and giving way to inherent passions; for God has set light over against darkness, so that where even actual sin, transgression and disobedience abounded, grace did much more abound, that God might be just and the justifier of them that believe.

We must now review the conscious susceptibility in the immortal soul of communication with God. When all things stood in their original purity, everything was subject to its superior power; now, as the natural susceptibility could be made subject to Satan's temptation only by subdely enticing the free will to consent, yet, after so great a lapse of degeneracy, grace can restore up into the Apostle's state—"Nay, in all these things we are made more than conquerors through Him that loved us." But how did he attain to this state? by converting that free will to choose and obey that which he before hated. That which he before hated was the pricks in his conscience; it will be hard for thee to kick against the pricks, it is always hard, for the pricks manifest guilt, and thus there is an accumulation of complex transgressions to remove, ere we can even see, still less understand the possibility of reaching Adam's innocent state of open communion, face to face, with God. Can we question the fact that the faculty of susceptibility in the God-breathed soul and Christ-enlightened conscience under God's fatherly continued, extended care, is as far above natural faculties and susceptibilities that can yield to sin, as the heavens are above the earth? His Spirit or power is ever over all his works, so that the inbred spiritual sense to "feel after God" would abundantly overbalance the natural tendency in our first parents to be deceived by the serpent. If they had not been thus amply supplied with a sufficient degree of knowledge of what transgres-

sion would incur, would God be just in condemning and expelling them out of the Garden? So with us, we enslave our children's children when we compromise with sin.

(To be continued.)

FOR "THE FRIEND."

Amidst the varied pursuits of this, our present life, it is manifest that error in judgment is common to the whole race of Adam. It does not follow that a person is bad because of error in human judgment; neither is it proof that a man is good because of prosperity in temporal matters. The poet said, "He that does the best that circumstance allows, does well, acts nobly—angels could do no more." When this rule of action is brought into practice, and to it is added the wisdom that is from above; and the practitioner is being taught of the Saviour to "Seek first the kingdom of Heaven and its righteousness," results will then prove that "Wisdom is the principal thing," that it is added gain to the believer who trusts in God for every added blessing. "Change and vicissitude are inseparable from our existence." The omnipotence of God is asserted in his decrees. He hath said, "I am the Lord, I change not; therefore the sons of Jacob are not consumed." Mutation belongs to earth; immutable, immortal and unchangeable belong to Heaven. "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness, in the earth; for in these things I delight, saith the Lord." "Good and upright is the Lord; therefore will He teach sinners in the way." The upright in heart receive instruction from the Lord in their varied pursuits. Comparing thing with thing, it is found that "day unto day uttereth speech, and night unto night showeth knowledge." "Give instruction to a wise man, and he will be yet wiser; teach a just man and he will increase in learning." Alas! alas! that much of error abounds in the world through a lack of right teaching. "Who can understand his errors?" May it be the prayer of every one—"Lord, cleanse thou me from secret faults!" P. R. G.

PROVIDENCE, Sixth Mo. 1, '90.

Some Remarks of Thomas Story in regard to Drowsiness or Sleeping in Meetings.

"Drowsiness is a great evil, hindering the living worship of the living God; in which hidden temptation, Satan has greatly prevailed in some places, to the dishonor of God and hurt of many souls. For if Satan can transform himself into an angel of light, and in that way deceive the simple, and such as know not the true light, how much more may he transform himself into the image of death and darkness in a dread and drowsy soul, through which, as a veil he puts on in a meeting, he also loads and grieves the upright and living; and where this prevails there can be no worship of God, but rather a yielding and bowing to the enemy, whereby all worship of God is much more effectually suppressed than by all the powers of the earth in times of their open opposition and persecution."

And being at another meeting, he remarks: "Some sharp things were uttered in the authority of Truth to some states, especially to the drowsy, sleepy, lukewarm and indolent, who take up a false rest in that unhappy state, to the danger of their utter ruin, after many years of fruitless profession of the living and life-giving Truth of God."

FOR "THE FRIEND."

In the year 1802, Richard Jordan wrote a letter to his wife, in which he expressed the following sentiments as to his experience in relation to his labors in the ministry in England:

"Alas, what can we do, when He who hath the 'Key of David, is pleased to shut?' Who can dare attempt to open? I fully believe that attempts of this sort is the reason of so much lifeless ministry prevailing in the world even among us, as well as other people, which I believe seldom rightly either opens the understanding or convinces the judgment. Many seem to get on very easy, as if custom had made it so, and it may be so to them; but verily I cannot learn how they come at it; for when I am apprehensive that I have missed it in this respect, the affliction and anguish of my soul are beyond description. It is only by the breath of life from God, that man becomes a living soul, and it is only by the renewings of it in our souls, that we are enabled to offer acceptable offerings unto Him. I cannot bear the thought of being numbered among those that encompass themselves with sparks of their own kindling, whose portion is, if they persist, to lie down in sorrow. When I have been favored with patience to wait through deep suffering, for the lifting up of that, that smote the rock in the wilderness by the hand of Moses—blessed be his name—He hath been pleased to smite it again and again, and cause living water to gush out, and many more souls with mine to drink as into the everlasting fountain, to our eventual refreshment and humble rejoicing in the renewed offers of his salvation."

There is no doubt that the above was the common experience of the true ministers of the Gospel in our Society—of all indeed who were and who are favored to keep their habitations in the Truth. To say that some may rightly get along without these spiritual baptisms and experiences, is, I believe, a dangerous, although a plausible and self-satisfying delusion, and this has perhaps been one of the snares which have caught some and led to the bringing forth of much that is of spurious origin, both in ministry and in prayer. The sense of this in our meetings is at times very painful.

It can do none of us any harm to be reminded of the admonition of our Saviour—What I say unto one I say unto all, "Watch,"—and to remember, and be instructed, and become more settled by his counsel to Martha, who was cumbered about much serving, as some appear to be in our day, to their own hurt—and the hurt of the Church. R. E.

Natural History, Science, etc.

The Horse-Flesh Tree.—The Danish botanist, Baron Her Eggus, in making a botanical exploration of Southeastern Cuba, met with this tree, which he had previously found in the Bahamas. It grows to a great height. The flowers are white and very abundant, but last only a few days, when the whole tree is devoid of flowers again. The young leaves, when sprouting, are almost red. The wood is utilized for timber.

Sugar Production.—In an article on this subject in the *Kew Bulletin*, attention is called to the great increase in the amount of beet-root sugar in the last 30 or 40 years. The production of cane sugar has advanced from 1,233,000 tons in 1853, to 2,754,000 tons in 1887; while the beet-root sugar has grown in the same period from 190,000 tons to 2,433,000. The *Bulletin*

says: "In the West Indies there is reason to think that to some extent sugar has slightly gone out of cultivation. Where this has happened, the particular loss is irreparable. The necessity of keeping the land clear and in tillage, and the machinery in working order, is so paramount, that there can be no doubt a sugar-planter will strain his pecuniary resources to the uttermost before throwing his estate out of cultivation; because, once a sugar planter is compelled to suspend operations, even for a short period, the capital invested is lost beyond hope of recovery. The usual sequence of events when an estate is abandoned in the West Indies, is that the work-people are scattered and leave the neighborhood; the land becomes foul, the buildings ruinous, the working oxen are sold, necessarily at the loss incidental to a forced sale; and the machinery, in spite of every precaution to keep it in order, becomes rusty and useless. Hence it will be no matter of surprise to learn, that it is impossible to resume operations on an abandoned sugar estate in the tropics, except at a cost almost equal to that of starting an entirely new undertaking."

Indian Yellow, or Purree.—This coloring matter is highly esteemed by artists. It is exported from the East Indies in masses of three or four ounces in weight, which are of a dark brown color externally, but of a bright orange yellow in the interior. Recent investigations into its origin have been made, and an agent of the East Indian government reports that it is made at Maughyr, a town in Bengal, from the urine of cows fed with mango leaves. The milkmen who manufacture it feed the cows solely with mango leaves and water, which increases the bile pigment and imparts to the urine a bright yellow color. The cows become unhealthy under this food, and to keep up their strength, they now and then allow them grass and other fodder besides the mango leaf. The urine collected during the day is heated in an earthen vessel in the evenings. The heat causes the yellow principle to precipitate. It is then strained with a small piece of cloth; the sediment is made into a ball and dried. An average cow yields about two ounces of purree per day.

The New Zealand Sand-flies.—Robert Paulin, while cruising on the S. W. coast of New Zealand, took a walk on a beach of firm, white sand. He says: "I soon became aware of the presence of those curses of New Zealand called sand-flies—insects black in color, with two small wings, shorter and thicker in the body than a mosquito. They fly slowly and without any noise, settle on you, and driving a hollow spear into your skin, suck away till their bodies are swollen to a bursting-point, with blood, and then they go away. Their bite is very irritating, especially if one is not accustomed to them. All along the South and West coast, by the sea and in the bush, they exist in countless swarms. Our tents were often black with them, and the misery they inflicted was very great. Their working-hours are from the first ray of light to the last. I soon had a cloud of them about me as I walked along."

The Iron-Wood Tree of New Zealand.—The rata, or iron-wood tree, is a very hard, lasting wood. The tree starts life as a creeper; its vines creep up some other tree, and cover it from top to bottom; their leaves and flowers being so intermingled with the branches and foliage of the tree, that they can scarcely be distinguished. The vines increase in size, and

the tree they encircle decays and dies. The vines then unite and form a large tree with solid heart. I have often seen huge rata trees with portions of the old tree they have killed not yet rotted out of the coils of rata vines around them. The rata has a small pointed glossy leaf, and a bright red flower.

Tortilla.—At Jalapa the author had a first taste of the universal tortilla, which is to the people of Mexico what macaroni is to the lazaroni of Naples, or bread to a New-Englander. It is made from Indian corn, not ground in mill to the condition of meal, but after being soaked in the kernel and softened by potash, is rolled between two stones, and water being added, a paste or dough is formed, which is manipulated between the palms of the hands to a thin flat cake and baked over a charcoal fire in an earthen brazier. It is very palatable and nutritious to a hungry person. Those who can afford to do so, often mix some appetizing ingredients with the simple cakes, such as sweet peppers, or chopped meats.—*M. M. Ballou, in Aztec Land.*

Items.

Hereditary Inebriety.—In a study made by me of 600 cases of inebriety, the family history being carefully recorded, 223 had inebriate fathers, mothers or grandparents.

It is a suggestive fact that of 752 cases treated in America and Britain, no fewer than 326 had family history of previous inebriety.

Heredity is the one great predisposing cause inebriety.

Insanity and alcoholic inebriety go hand in hand. Inebriate parents may have insane as well as inebriate children, and the reverse is equally true. A forcible illustration of the relation which inebriety bears to insanity is found in the history of Norway. When the spirit duty was removed in 1825, between that time and 1835 the increase in insanity was 50 per cent. on the previous proportion, and the increase of congenital idiocy was 18 per cent.

The heritage which alcohol hands down in the line of descent may be inebriety, insanity, epilepsy, and kindred diseases of the nervous system. Let me quote briefly the British testimony on this point.

Dr. Arthur Mitchell, Commissioner of Lunacy for Scotland, testifies: "The children of habitual drunkards are in a larger proportion idiotic than other children, and a larger proportion themselves drunkards."

Dr. Forbes Winslow testifies: "A larger proportion of the frightful mental and brain disturbances can be traced to the drunkenness of parents, confirming the great physiological law that 'like begets like.'"

Dr. Peddie, of Edinburgh, reports a case as follows: "A lady of good education and good principles began to drink at the age of 16; she died at the age of 56, during which time she had many severe, protracted fits of drinking, and at last drank herself to death. . . . When under control she was intelligent, active, industrious, making herself useful to others. Sometimes she employed herself as a Bible-reader, and when in the country three years under continued control she gave herself to geology and botany and wrote most excellent letters from her retreat. Her father was an habitual drunkard.—*Dr. L. D. Mason, in The Voice.*

An Appeal in Behalf of Public Purity.—We learn from the *Christian Statesman*, that as the result of a meeting attended by many influential men, a committee waited on the Mayor of Philadelphia, the early part of the Fifth Month, and called his attention to the display and distribution in public places in the city of immoral, indecent and brutalizing pictures, posters and newspapers; and also the demoralizing nature of the theatrical exhibitions. As the law governing such subjects appeared to be sufficient, they called upon him to enforce it, and pledged their sympathy and co-operation with his efforts.

Justice in Texas.—A very important victory for justice was reached in a recent trial for murder in Texas. A Negro clergyman, Dr. A. F. Jackson, was shot by a white man near a year ago. The murderer had no fear that he would be punished. At last the case has come to trial before Judge Tucker and a jury. The case for the State was admirably presented by the prosecuting attorney, and the murderer was brought in guilty by the jury, who fixed the punishment at imprisonment for life in the penitentiary. The murderer of a Negro, it is proved, can be convicted in Texas. At the funeral of Dr. Jackson, Bishop Grant told his hearers to be loyal and quiet, but to pray God for justice. It has come.

Educating "Cash Girls."—One of the largest and most popular mercantile houses in Chicago employs about four hundred "cash girls" in its various departments, who are required to report themselves by eight o'clock in the morning of each business day. One year ago it fitted up a school-room in its business house, and supplied competent teachers at its own expense, and required all girls in its service, under fourteen years of age, to attend the school and receive instruction in reading, writing, spelling and arithmetic, five days in each week, and two hours (from eight to ten) in each day. Promotions, better salaries, and gold medals, and cash are the rewards for proficiency in studies. During its first year, and as the result of the educational advantages afforded by the school, several of these girls have been advanced to positions in which they receive double the pay they did when first employed. Finding their reward in the increased efficiency of their employees, this firm will enlarge and continue their school. Perhaps others might profitably follow its example.

"The Lord be Between Thee and Me"—*Jonathan to David.*—The purest element of friendship is religion. Can we read the two disciples' interchange of hope and fear concerning Jesus of Nazareth on their journey to Emmaus (for they talked of Him whom they mutually loved) and not perceive the usefulness of confidential intercourse?—a communication of sentiment which rendered their retired walk edifying, and made discourse profitable; which cemented the purest attachment, and promoted a union which while death could divide, it could not finally separate.—*Selected.*

THE FRIEND.

SIXTH MONTH 20, 1891.

The editor of this paper received a few days ago a letter from an aged Friend in Indiana, which stated that he had lately heard that the Journal of George Fox, as published by Friends of Philadelphia, had been so altered from the original edition, that it did not properly express the views of that eminent instrument—the aggressive spirit which animated him, and which was conspicuous in the writings he left—having been toned down by omissions and alterations.

This is a slander of many years' standing.—What has revived it in these days, we know not—but more than fifteen years ago, we took considerable pains to examine the subject, so as to see whether there was any foundation for it. The result of this examination was published in THE FRIEND, vol. 49, p. 158, &c., a part of which article, it is proposed now to reproduce.

The first edition of G. Fox's Journal was issued in 1694. The labor of preparing it for the press, which was very considerable, devolved on Thomas Ellwood. In a letter to John Field, written 16th of Second Month, 1693, he thus speaks of his

work. "I wish I could have despatched it with more expedition; but can assure Friends and thee, I have not neglected it, nor been lazy at it. * * As to hastening it to the press, Friends may do as they please; but if I may take leave to offer my advice, I think it were well that the whole were deliberately and carefully read over again, before it be committed to the press; that nothing may be omitted fit to be inserted, nor anything inserted fit to be left out." Of this edition, which is in folio, there is a copy in The Library of Friends of Philadelphia, on Sixteenth Street; one in The Library of Friends at Germantown; and several copies in private libraries in and around Philadelphia.

The second edition was issued in London in 1709, and appears to be a reprint (in octavo form) of the original, without alteration. A copy of this is preserved in The Library of Friends of Philadelphia.

The third edition was published in London in 1765, and is stated on its title page to be "The Third edition corrected." It appears to have been prepared and issued with the sanction of London Yearly Meeting, and was revised and edited by Joseph Phipps, a valuable member of that body, and the author of treatises "On Baptism and Communion," and "on the Original and Present State of Man," which have ever since been considered as standard works in the Society of Friends. Among the Pemberton papers, now in the possession of a Friend in this city, is an original letter from Joseph Phipps to James Pemberton, dated London, Third Month 1st, 1764. In this, he says: "I expect G. Fox's Journal will be put into the press soon after our next Yearly Meeting, I have it under correction at present, and find a necessity for the sake of clearness and propriety to expunge many thousands of useless words, as well as to correct the periods and pointing; many of which are false and injurious to the apostolic author and his work. I am astonished to think so noble a piece should ever be suffered to issue from the press in such a slovenly manner. Nothing but the excellency of the matter and spirit of it could have supported it with reputation. I shall endeavor to render this impression less liable to objection and easier to the reader, if the Yearly Meeting approve my labor."

The corrected edition, thus prepared and published, was the last one issued in England for more than sixty years. Joseph Smith's Catalogue gives the year 1827 as the date of the next English edition. From this "Third edition corrected," the stereotype edition now kept for sale at Friends' Book Store, 304 Arch street, in this city, was reprinted.

To show the nature of the corrections made by Joseph Phipps, we subjoin part of the Epistle to the Governor of Barbados, as printed in the original edition of 1694. The words in "Italics" are omitted in the edition of 1765; all the other changes made are given in the notes.

"For the Governor of Barbados, with his Council and Assembly, and all others in power, both civil and military, in this Island; from the people called Quakers.

Whereas many scandalous lies and slanders have been cast upon us, to render us odious; as that we do deny God and Christ Jesus, and the Scriptures of Truth, &c. This is to inform you, that all our books and declarations, which for these many years have been published to the world, do clearly testify the contrary. Yet notwithstanding, for your satisfaction, we do now plainly and sincerely declare, that we do own

and believe in God, the only wise omnipotent and everlasting God, who is the Creator of all things both in heaven and in the earth, and the Preserver of all that He hath made; who is God over all, blessed forever: to whom be all honors and glory, dominion, praise and thanksgiving both now and evermore! And we do own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased: who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins: Who is the express image of the invisible God, the first-born of every creature, by whom were all things created, that are in Heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him. And we do own and believe, that He was made a sacrifice for sin; who knew no sin, neither was guile found in his mouth. And that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried and rose again the third day by the power of his Father, for our justification: And we do believe that He ascended up into Heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation: and we do believe that there is no other foundation to be laid, but that which is laid, even Christ Jesus; who, we believe, tasted death for every man, and shed his blood for all men, and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world: According as John the Baptist testified of Him, when he said: Behold the Lamb of God that taketh away the sin of the world. John i. 29. We believe that He alone is our Redeemer and Saviour, even the Captain of our salvation (who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works); *who is the Seed of the woman that bruises the Serpent's head, to wit: Christ Jesus, the Alpha and Omega, the First and the Last. That He is (as the Scriptures of Truth say of Him) our Wisdom and Righteousness, Justification and Redemption: neither is there salvation in any other: for there is no other Name under Heaven, given among men, whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls: He it is who is our Prophet, whom Moses long since testified of, saying: a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you; And it shall come to pass that every soul that will not hear that Prophet, shall be destroyed from among the people. Acts ii. 22, 23. †He it is that is now come, and hath given us an understanding that we may know Him that is true; and He rules in our hearts by his law of love and of life, and makes us free from the law of sin and death, and we have no life but ‡in Him: for He is the quickening Spirit, the Second Adam, the Lord from Heaven; by whose blood we are cleansed and sprinkled from dead works to serve the Living God."

Our readers will observe that the alterations are mainly in the omission of redundant words. The explanatory words "in spirit," are introduced in the sentence which speaks of our Saviour as being "now come," and "ruling in our

* For who read He.

† Read He is now come in Spirit.

‡ For in read by.

hearts," and being a "quickenings Spirit," &c. We believe every candid and intelligent reader will see that the changes made give no foundation whatever to a charge that Joseph Phipps and Friends of London Yearly Meeting in 1765, so altered the text as to give a different coloring to the sentiments held by the authors of it.

The text of this document, as found in the Philadelphia stereotype edition, is verbatim the same as in the Third London edition; the only differences observed being in the spelling of two words—"bruises" instead of "bruise," and "lie," instead of "lye."

We have no doubt that the same critical examination applied to the whole work would show the same result—i. e., that the differences between the editions of 1694 and 1765 are merely verbal and unimportant; and that the sense of the author has not been altered, or his doctrinal views in any degree modified.

Even if unwarrantable liberties had been taken with the text, the responsibility would have rested on the Yearly Meeting of London, which sanctioned the publication, and not on those Friends in this country, who reprinted the book precisely as it was issued in the mother country, and as it had been accepted by the Society for more than sixty years without objection.

SUMMARY OF EVENTS.

UNITED STATES.—An agreement for a *modus vivendi* between the United States and Great Britain in relation to the Alaska seal fisheries was concluded on the 15th instant. Seal killing is prohibited until Fifth Month next. The Navy Department has been advised of the necessities of the case, and orders are in preparation for the immediate despatch of probably two naval vessels from San Francisco to Alaska, where they will assist the three revenue cutters in driving off the poaching sealing-vessels. The agreement authorizes the United States to seize offending British vessels, which, however, are to be turned over to the British authorities for trial.

It is reported that masters of coasting vessels with Canadian register are surprised over an order by the United States Government that hereafter Canadian vessels will be recognized only when flying the flag of Great Britain, thus debarring the Canadian ensign.

An expedition to determine the exact landing of Columbus on his first voyage has been organized by the Chicago "Herald" and has sailed for the Bahama Islands. Historians and geographers have selected no fewer than five islands as the San Salvador of Columbus. Many books and papers have been written in support of the various theories, but no one has ever done what "The Herald" expedition was organized to do—take the journal of Columbus and all the other evidence which has been accumulated by the researches of historians, hydrographers and cartographers, and apply it by a careful exploration of the islands.

The steamer Fulda, which arrived at New York on the 13th inst., from Bremen, reports that on the 10th, in latitude 42.34, longitude 48.13, she passed a large iceberg about 150 feet high, and the same day at 2 P. M., in latitude 42.20, longitude 49.23, she passed another large iceberg about the same height.

Prof. S. W. Williston, of the Kansas University, during a recent visit to Gove County (Kan.) in search of specimens for the Natural Historic Museum, found, in the Smoky River valley, the skeleton of a pterodactyl whose skull measures three feet in length. It is thought to be the most nearly complete specimen of the kind in existence.

At Topeka, Kansas, on the 12th inst., Carl Jockheck, an original package agent representing a Kansas City liquor house, was fined \$1500 in the District Court and sentenced to 90 days in the county jail. Under the Kansas Prohibitory law, this is equivalent to a sentence of 1590 days. Jockheck was one of the agents who believed that Judge Foster's ruling on the Wilson law would be held valid in the Supreme Court of the United States. There are a number of agents in the State for trial, and the indications are that all will receive severe punishment.

An employé of the Cutting Packing Company at Cook's Inlet, Alaska, writes to his father in Astoria,

Oregon, under date of Fifth Month 19th, stating that great numbers of Indians are sick with la grippe, and are dying at an alarming rate. The week before the letter was written, 20 died within a radius of five miles of the cannery. A village a few miles distant from the cannery was depopulated, with the exception of two children, and no one left to bury the dead.

Valuable marl and shell beds have been discovered on the shores of White Pond, near Marksborough, Warren County, New Jersey.

The first shipment of block tin—seven tons—from the Temescal mines, in San Bernardino County, California, has been received in San Francisco.

The Supreme Court of Pennsylvania has decided that William Redwood Wright, Democrat, an appointee of the Governor of the State, is the legally appointed City Treasurer of the City of Philadelphia, successor to John Bardsley, defaulter of State and city funds; and that Richard Oellers, Republican, an appointee of City Councils, is not the legally appointed City Treasurer. A few hours after this decision was known, it was announced that a discovery had been made of another robbery by Bardsley of \$445,000 of the School Fund.

Governor Pattison has signed the Wholesale and Retail License bills, which increase the license fees in cities of the first and second classes to \$1000. It is alleged that this advance in license fees was made by the politicians to largely make up the losses through John Bardsley, and thus avoid increasing taxation. These losses are now placed at about \$1,500,000!

Deaths in this city last week numbered 312, being 85 less than the previous week, and 170 less than the corresponding week last year. Of the whole number 173 were males and 139 females; 40 died of consumption; 20 of diseases of the heart; 20 of pneumonia; 18 of marasmus; 13 of convulsions; 12 of cholera infantum; 11 of paralysis; 11 of typhoid fever and 11 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 4½'s, 100; 4's, reg., 118; coupon, 119½; currency 6's, 109 a 119.

COTTON was quiet and unchanged. Sales on a basis of 9 cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17.50 a \$19.50; spring bran, in bulk, \$17.50 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; Western and Pennsylvania extras, \$4.00 a \$4.25; No. 2 winter family, \$4.35 a \$4.60; Pennsylvania, roller process, \$4.75 a \$5.00; Western winter, clear, \$4.75 a \$5.00; Western winter, straight, \$5.00 a \$5.25; winter patent, \$5.25 a \$5.60; Minnesota, clear, \$4.75 a \$5.00; Minnesota, straight, \$5.10 a \$5.30; Minnesota patent, \$5.30 a \$5.75; do. do., favorite brands, higher. Rye flour moved slowly at \$4.80 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.06 a \$1.07.

No. 2 mixed corn, 63 a 64 cts.

No. 2 white oats, 48½ a 49 cts.

FOREIGN.—In the account in last week's SUMMARY, of the "baccarat scandal," it should have been stated that the action brought against certain persons who charged Sir William Gordon-Cumming with cheating at cards, was for *slander*; of which the jury acquitted them. The disgrace of Sir William has resulted in his resigning from the several clubs he was connected with, and his dismissal from the army.

The Prince of Wales, through Sir E. Stanhope, Secretary of State for War, has acknowledged an error of judgment in not requiring Gordon-Cumming to immediately report the facts of the case to his commanding officer.

The *Christian World*, an influential independent religious weekly paper, representing all the Protestant denominations, says, "The throne rests upon the foundation of public opinion only. A few more scandals like that of Tranby Croft, would destroy the foundation, and Edward VIII would never be crowned."

The *British Weekly* remarks: "The revelations are enough to sober up the strongest supporters of the monarchy."

On the 9th instant, Balfour, Chief Secretary for Ireland, in the House of Commons, replying to Thomas Sexton, member for West Belfast, said that all clauses of the Crimes Act, dealing with boycotting and intimidation, can be withdrawn from the whole of Ireland, excepting County Clare and some of the baronies in which the "plan of campaign" still exists."

On the 15th instant, in the House of Commons, Sir Michael Hicks-Beach, President of the Board of Trade, expressed the belief that the passage of a law by Parliament to exclude Russian Jews from England, would be imitated by the United States. In his opinion, such a law would do more harm to Great Britain than to any other country.

The bill prohibiting the catching of seals in Behring Sea, by her subjects, for a limited period, has been assented to by the Queen.

Details received from the scene of a terrible railroad accident, which occurred on the 14th instant at a village near Bale, Switzerland, on the Moenchsteiner and Bale Railroad, show that two engines and three carriages, loaded with excursionists, fell into the stream which flowed beneath the iron bridge, which gave way, and caused the disaster. These carriages and engines now form a shapeless heap of wreckage beneath the bridge structure, and by its own size prevented two other carriages, which were suspended practically in the air, from falling, and still further increasing the number of killed and wounded. Of the former, it is feared there were at least one hundred.

Earth tremors, sometimes of terrifying violence, continue in the Verona district, threatening the complete destruction of the town. The eruption of Vesuvius continues. This is mild, as yet, but the director of the observatory on Vesuvius anticipates that it will become violent at an early date. Tourists are flocking to Naples, to witness the phenomenon.

A despatch from the City of Mexico says, that an era of morality has commenced in Mexico. Bull fighting and cock fights have been stopped, gambling will be prohibited, and a lottery law is under consideration, which, although it will not do away with lotteries, will stop all small and irresponsible concerns.

NOTICES.

QUAKER STRONGHOLDS.—The Book Association of Friends of Philadelphia have received a number of copies of the *Third English Edition* of the above valuable work.

Copies for gratuitous distribution may be obtained at the office of the Association, Friends' Institute, 130 Arch St., Philadelphia. If to be sent by mail, 5 cents should be given for postage.

Phila., Sixth Mo. 1891.

WANTED.—An experienced teacher for Principal of Friends' Boarding School, Hickory Grove, Iowa. To enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa,

Abigail B. Mott, West Branch, Cedar Co., Iowa.

DIED, at his home near Indianola, Iowa, Fourth Month 12th, 1891, BENJAMIN HINSHAW, in his 82nd year. He was an esteemed member and elder of North Branch Monthly Meeting of Friends. He was born in North Carolina, but in early life emigrated with his parents to Indiana. In 1853 he moved with his family to Iowa, where, in the church he loved, he labored for the up-building of the cause of Christ. He led an irreproachable life; and more often in private than in public he spoke of his trust in the Saviour. While in unusual good health for a man of his age he was stricken with partial paralysis of a severe type which ended his life in nine days. Although utterance was very difficult for him, yet by a few words and signs, he made it clear to the minds of his aged wife, his six surviving children, and many friends, that he was well with him. He passed away as if falling asleep, and we doubt not he entered upon the rest prepared for the children of God.

—, at the same home, on the 24th of Fourth Month 1891, NANCY HINSHAW, widow of Benjamin Hinshaw in her 81st year. Being in feeble health at the time of her husband's death, the blow was indeed heavy. All that loving sons and daughters could do to make her comfortable and to ward off her loneliness did not avail to keep her. Although submissive to the will of the Lord, she longed to join her companion, nearly sixty years; and twelve days after his death her spirit, too, departed to be at rest. At about the age of 39 years she joined Friends by conviction, and at the time of her death, she also, was a consistent member and elder of North Branch Monthly Meeting. In the early settlement of Friends in Iowa, she was ever diligent in rendering help to the ministers of the Lord in their travels to and from their labors, always keeping her home open to receive them. She often told her children that she felt the blessing of her Heavenly Father resting upon her in the joy she had in this duty. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Friends' Review please copy.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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John Conran.

(Continued from page 370.)

Fourth Month 14th, 1821.—Monthly Meeting in Lurgan: this morning early before I arose, I felt a gentle stream of Gospel truths flow in my mind for some time, some portions of holy writ were opened in a view that I never saw before; when I arose, all was wiped out, and a trying poverty succeeded, in which I secretly craved that I might be spared going to meeting; but I had to go, and in it the waters rose so high as to become a broad river to swim in of new matter, what I saw in the morning not appearing; sundry states were clearly opened and spoken to, the previous baptism I passed through showed me clearly to whom the praise belonged, to me it did not, for without his holy help I can do nothing that is good.

Fifth Month 13th.—As I lay awake early this morning I felt life spring up in my mind with this expression, "I will be with thee wherever thou goest," which brought thanksgiving and praise to Him who liveth for ever. I felt myself most unworthy to be thus cared for, but He careth for the sparrows, and a hair of our head falleth not to the ground without his notice. In the meeting I was low and poor till near the conclusion, when I felt a little life to arise, with an invitation to come to Christ and learn of Him who is meek and lowly of heart—that He being the express image of his Father, full of grace and full of truth, what teacher on earth can we find so capable and able to bring us to God? He invites us this day to learn of Him, but the stumbling-block is in the way—his yoke must be taken up, his cross borne, which is the teaching of his Holy Spirit, denying all ungodliness and worldly lusts; for He will not pour the new wine of his heavenly kingdom into our old bottles, all must be made new. There was a sweet solemnity over the meeting, and under it we separated: it may be said "He wakeneth me morning by morning, He wakeneth my ear to hear as the learned."

Sixth Month 5th.—Our Quarterly Meeting concluded, many of the younger class attended; I think I may say it was a favored meeting, and that the great Head of the Church vouchsafed his holy presence at times amongst us, and I hope broke the bread of life, and handed it through his instruments to the comfort and consolation of some who were of the mourners in

Zion. My baptisms previous to this season for some weeks were trying;—am I forsaken? hast thou forgotten to be gracious? But I was favored with patience and hope to sustain me, as upon examination, into which I was led, I did not find any transgression brought against me. I do not remember any meeting in which I was more helped than in this: to Him only be the praise, who is the helper of those who put their whole trust in Him!

Seventh Month 8th.—As I sat in meeting, a flow of sound Gospel doctrines moved in my mind, connected and supported by appropriate portions of Scripture; but though I could subscribe in my judgment to them as Gospel truths, yet I kept still in my retirement, not feeling the life with them [requiring utterance], which is more than meat to the soul that truly waits for that bread which comes not from men, but from heaven; for nothing but the Spirit of God can gather to God, according to the doctrine of our blessed Lord, that of ourselves we can do nothing. At length life arose, and I stood up in it, and declared the state I had been baptized into, comparing it to that the prophet Elijah was tried with in the mount, when the supernatural appearances of the strong wind, the earthquake and the fire, passed before him. He was not moved by them, but remained in the cave, for the Lord was not with them. He came forth when he heard the still small voice, wrapping his face in his mantle, by keeping his eye steadily fixed on the Lord, his holy Head, he was mercifully preserved from the [delusion of the] false prophet, and received his commission to "go and anoint," &c. I had to compare the above state to that of such as take upon themselves, and are appointed by man, as ministers of the Gospel, not waiting for nor even expecting the Divine unction from the Holy One to qualify them, and so come ready prepared with written documents compiled from the Holy Scriptures, which the natural man easily comprehends and readily subscribes to, bearing in his view such a resemblance [to his state] as face answers face in a glass, but going away under these impressions which are superficially made by man, he straightway forgets what manner of man he is. But the words of Christ preaching in the heart are with that power from above as reaches to the edifying of his body in love, and the conviction of the hearers that we must no longer continue in sin if we expect to be incorporated as members in Christ's body,* his church militant on earth—and that Christ in us, by his light and grace, is our only hope of glory. The true gospel ministers turn the hearers to Him as a Teacher, and from man, whose breath is in his nostrils, and who cannot, with all his acquired learning, make that strait in himself which is by nature crooked, nor open

* "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."—*Jeremiah xxiii. 21, 22.*

his own blind eyes to see the beauty there is in holiness, and that the end thereof is eternal life. I had to compare the ministry of such to the three appearances which Elijah could not acknowledge as proceeding from God; the earthquake to the agitations proceeding from the natural affections of the man, which never can produce in any the righteousness of God—neither that strong windy doctrine as if it would rend the mountains and break the rocky heart in pieces—nor was the Divine Power in the fiery zeal which some cover their delivery in as with a cloak—these must pass away, because they are not from God, and the still small voice be waited for, which always will convey certainty of duty and our present states to the true waiter in faith and patience.

Seventh Month 15th.—A field of offering was presented to my view at meeting on various subjects in holy writ, and I stood up with a pretty clear opening, and proceeded for some time, when a cloud overshadowed me, and I paused, and the whole was taken from me. A spirit of unbelief seemed to be the cloud I felt, to which I had to turn, and suitable doctrine was furnished largely to prove from Scripture the Divinity of our most blessed Lord—that He was the Son of God, and not of Joseph—and that if we did not believe in his second coming in Spirit, to do away sin and to finish transgression in those who believe in Him, such would lose the benefit of his coming in the flesh, and remain dead in trespasses and sins. It was a laborious exercise I passed through, but I felt clear; the wisdom of man is foolishness in the sight of God!

Fourth Month 17th, 1822.—My morning retirements of late have been barren and unfruitful, I toil and row all the night, and do not catch anything, yet I persevere through heights and through depths, hoping when the Master comes I shall be instructed to let down the net on the right side of the ship: this state experimentally shows me that without Him I cannot do any thing that is good. I am preparing to attend the Yearly Meeting in Dublin, perhaps by this baptism, with other distressing assaults of the enemy, which cause me to cry out for help; this seems sometimes long in coming, and occasions me to call more than twice or thrice before it comes, when my lips begin (spiritually) to tremble, fearing lest my soul should not find rest in the day of trouble. These may be necessary preparations for humility, that we may not take any thing to ourselves but that which belongs to us, shame and confusion of face.

Sixth Month 15th.—The Monthly Meeting held in Lurgan, a very small gathering, and a poor low time; when the meeting for discipline was about closing, under a painful exercise I felt on account of the meeting, (about eight or nine men) I told them I remembered when there were sixty-three families who were esteemed in membership, and about sixty families not in membership, when I visited them, the former in their houses, and the latter in three sittings, at convenient places—that, before I had much or

any expectation of being united to Friends, in that meeting-house I received the first feelings impressed on my mind that my Redeemer lived, which produced joy and rejoicing in my heart, and broke me into many tears, and I wept aloud—that in that meeting-house, about eight years after, my mouth was first opened in a public testimony for that Principle of light [and life from Him,] which had formerly been experienced by me there, in these expressions, “Oh! Jerusalem, Jerusalem, thou that killest the prophets,” &c., “how often would I have gathered thy children,” &c., “and ye would not, therefore your house is left unto you desolate!”—desiring Friends to see if this prophecy was not fulfilling, or nearly so, and I believed others would be called in to fill their places.

(To be continued.)

FOR “THE FRIEND.”

Historical Notes—Second Series.

(Continued from page 371.)

The sufferings of the non-conformists gradually told on the sympathies of the people, and weakened the force of intolerance. Green says: “The sight of pious and learned clergymen, driven from their homes and their flocks, of religious meetings broken up by the constables, of preachers set side by side with thieves and outcasts in the dock, of gaols crammed with honest enthusiasts whose piety was their only crime, pleaded more eloquently for toleration than all the reasoning in the world.”

Although the Quakers were among the smallest of the non-conformist bodies, more than four thousand of them were soon in prison; and they were unwearied in pouring their remonstrances on the public ear, in showing the folly and wickedness of persecution for religion's sake, and in bringing home to the agents in this sad work the personal responsibility they were incurring, and the offence they were giving to the Ruler of the universe who would assuredly avenge the cause of his martyrs.

George Fox, in his *Journal*, under date of 1663, says:

“A mighty power of the Lord rose in Friends, and gave them great boldness, so that they spoke much to the justices. Friends also that were prisoners wrote to the justices, laying the weight of their sufferings upon them, and showing them both their injustice and want of compassion towards their poor neighbors whom they knew to be honest, conscientious, peaceable people, that in tenderness of conscience could not take any oath; yet they sent them to prison for refusing to take the oath of allegiance. Though several of those imprisoned on that account were known to be men who had served the king in his wars, had hazarded their lives in the field in his cause, had suffered great hardships, with the loss of much blood for him, and always stood faithful to him, from first to last, yet never received pay for their service; and to be thus requited for all their faithful services and sufferings, by those who pretended to be the king's friends, was hard, unkind, and ungrateful dealings.”

Another instance of this faithful, plain dealing, is given under date of 1668:—

“There were two men Friends of Barnstable, who had been a great while at sea; and coming home to visit their relations, one of them having a wife and children, the mayor of the town sent for them, under pretence of discourse with them; and put the oath of allegiance and supremacy to them. Because they could not swear, he sent them to Exeter gaol, where Judge Archer

premured them, and kept them till one of them died in prison. When I heard of this, I was moved to write a letter to Judge Archer, and another to that mayor of Barnstable, laying their wicked and unchristian acts upon their heads; and letting them know that ‘the blood of that man would be required at their hands.’”

The tortuous policy of King Charles was actuated not so much by love of his country as by a desire to maintain and extend his own prerogatives and powers, and to procure toleration for the Catholics. The era of the Stuarts was one of an almost constant struggle between Parliament and crown, for the preservation and strengthening of their respective rights, which were not then so well defined as they have since become.

In 1672, the Government being about to engage in a war with Holland, the king seized the opportunity, under color of promoting domestic peace, while engaged in foreign war, to issue a proclamation for suspending the execution of the penal laws against non-conformists, in virtue of the supreme power in ecclesiastical affairs, which he claimed to belong to the crown. Historians generally agree that the proclamation did not spring from any favor felt to the Dissenters, but that it was an open assertion of arbitrary power in disannulling the laws of the legislature. But Friends accepted the relief it afforded them, with great gratitude, as coming from the hands of Him, who makes use of men as his instruments.

There were a large number of Friends who were in prison, where many of them had been confined for several years. As it seemed a favorable opportunity to make an effort for their release, friends, of whom George Whitehead was one of the most active, petitioned the king and council on their behalf, and, after much effort, obtained a general pardon, releasing from prison more than four hundred persons named therein. Some others, besides Friends, were included in the same documents. John Buuyan was one of those who thus obtained liberty.

The respite from suffering lasted about two years—the period during which Parliament was prorogued,—for Charles dreaded his Parliament, and would gladly have governed without it; but the need of money forced him to call it together in 1673. Parliament insisted that the penal laws could not be suspended but by act of Parliament, and that therefore the king's declaration of indulgence was illegal; and refused to grant any money until it was revoked. The needy king yielded, and broke with his own hands the seal attached to the instrument. A renewal of persecutions followed, which continued with little intermission, during the remaining years of this disgraceful reign. The quarrels between king and Parliament prevented their uniting on any course that would protect the innocent sufferers; and if either of them favored the Quakers, it awakened the jealousy of the other.

Charles died in the Second Month of 1685, and was succeeded by his brother, James II, an avowed Catholic. While a man of feeble intellect than his brother, arbitrary in character and despotic in principle, he was more honest and sincere. The leading objects of his reign appear to have been to secure freedom of public worship for the Catholics, and to establish the royal authority as he believed in it. In the prosecution of his plans, he published, in 1687, a Declaration of Indulgence, which suspended the operation of the penal laws against non-con-

formists and Catholics alike. He had the previous year given orders to release all that were imprisoned for conscience' sake, which were in his power to discharge. This had opened the prison doors and set at liberty some fifteen or sixteen hundred Friends. “This,” says George Fox, “caused great joy to Friends, to see our ancient, faithful brethren again at liberty in the Lord's work: after their long confinement.”—To this act there could be no legal objection, but the declaration suspending the penal law was resented as assuming a power to which the crown was not entitled, and infringing on the powers that belonged to Parliament.

James earnestly pressed on his plans, especially aiming to secure the election of a parliament which he could induce to repeal the Test Act, which shut out Roman Catholics from holding office. Early in 1688, he renewed the Declaration of Indulgence, and gave orders that every clergyman should read it during Divine service, on two successive First-days. This they generally refused to do, and seven of the bishops signed a protest to the king, declining compliance. They were prosecuted on a charge of libel.

This celebrated trial made a great sensation in England, and seriously damaged the cause of the king. Some of the judges were tools of the court, and great pains were taken to secure a jury which would obey the wishes of the prosecutors. On the other hand, the bishops, as the heads of the English hierarchy, were looked up to with great respect, and they were now acting as the defenders of constitutional liberty against the encroachments of arbitrary power. Immense crowds attended at the trial, many of whom were peers of the realm and persons of great distinction. Their presence and sympathy with the bishops had its influence with the judges. A bystander, speaking of the chief justice, said he looked as if all the peers present had halters in their pockets. The legal fight was ably contested, but it ended in the acquittal of the bishops.

The English nation, which still retained in large measure its old hatred of popery, now became so suspicious of James and his designs, that several leading politicians, representatives of great parties in the state, united in an invitation to William of Orange, who had married James' daughter Mary, to come over with an army for the protection of the Protestant religion and the restoration of English liberty. William accepted the invitation, repaired to England in 1688 and was successful in his enterprise, and James fled to France. And William and Mary were accepted as the sovereigns of England.

J. W.

(To be continued.)

Plainness.—I am a hearty well-wisher to plainness; I grieve to see the sorrowful departure from it into pride and superfluity: I never saw an instance of any very considerable departure of this kind, but what I had reason to be convinced that a real loss was sustained by the individuals, or their best advancement prevented.—*Selected.*

THE ministry of the Gospel is a deep and weighty work. Many baptisms and mortifications are often necessary to prepare the creature to minister *altogether from the gift*, and unservedly to attribute the praise and the power to Him from whom alone it is derived, and to whom it belongs.—*Wm. Evans.*

FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Continued from page 371.)

About this time persecution had become so violent, that R. Davies and his friend Thomas Lloyd commenced to visit most of the justices who had a hand in committing Friends to prison. In the accomplishment of this work of love, they called upon Lord Herbert, Baron of Cherbury. R. Davies gives a lively account of this interview. He says:

"We understood on the way that he was at a bowling-green, and several with him, near a place called the Cann office, near the highway side, and not far from Llyssin, where we beheld them bowling. We considered with each other which way to take, there being a peevish priest, the said lord's chaplain, with them. So I asked Thomas Lloyd whether he would engage the said priest in discourse, or go to the said lord; which he chose to do, and got into the green leisurely towards him, where most of them knew Thomas; but he went not in their complimenting posture. He staid there a little while, and they broke up the game. While he discoursed with Lord Herbert, I discoursed a little with the priest. Lord Herbert coming towards the priest and me, he said to the priest, 'Mr. Jones, what have you got there?' He answered 'A Quaker and haberdasher of hats, that lives in Welsh-Pool.' 'Oh!' said Lord Herbert, 'I thought he was such an one, he keeps his hat so fast upon the block.' Then he intending and preparing to come down a great steep ditch, I stepped down to lend him my hand to help him; another priest would have stepped between me and him, but Lord Herbert refused the priest's help. Stopping a little he said to the priest, 'Here is a brother that stands by will say, The blind leads the blind and both will fall into the ditch.' The priest was so drunk that he could not stand by himself. This lord being a very big fat man, took my help to come down. So we went along with him towards his own house at Llyssin, laying the sufferings of our Friends before him, and that their sufferings were for their conscience's sake towards God. He gave us no grant then for their enlargement, but we heard that he sent private instructions, and they had more liberty."

Amongst the co-workers of R. Davies in North Wales, was a man named Thomas Ellis. He was originally a deacon in an Independent congregation; and his conviction was largely brought about by the following incident. Two women ministers attended the Independent meeting when they were engaged in a ceremony of breaking bread. They obtained leave of the elders to speak to the congregation, and then in much fear and humility delivered their Gospel message. Pretty soon the elders commanded that they be taken away. But as none seemed ready to do so, the minister called out, "Brother Ellis, take them away." The latter affected by the occasion, also refused; but finally arose and desired them to go with him into the next room, as he had something to say to them. They readily followed him, and he then said to them, "Friends, you see how we are met together here, — we are like the Prodigal who was spending his portion, and we have a little yet unspent, and when we have spent all we must return to our Heavenly Father, and come to you and your way." The women then departed, well satisfied. Thomas Ellis then joined the Friends, and became a gifted and valuable minister amongst them.

Friends continued to so rapidly increase in

numbers in that part of Wales, that some of the magistrates resolved to break up their meetings. So one First-day there appeared on the scene, a justice of the peace named Thomas Corbet, together with two bailiffs, some sergeants, and other under-officers. As they came into the meeting, R. Davies was in prayer. When he had concluded they proceeded to take the names of those present. Just as they were through, R. Davies' wife called to the justice that they had not taken the names of all. He asked who had been omitted? She replied that her child present with her, only a few months old, had not had its name taken. He answered, that the child was under age. Whereupon she said, "We are all as innocent from plotting, contriving, or thinking any harm to any man as this little child." This reply much disconcerted the justice, and some others present.

A few days after, some of the prisoners were brought before the justice, and it was proposed to them that if they would go to church to hear the service, they should be discharged. R. Davies told the justice that the last time he was at church they turned him out, and they might do so again. The justice promised that should not occur this time; whereupon R. D. intimated that he might attend. One of the bailiffs said to the justice, "Mr. Corbet, do you think that the old Quaker will come to church except it be to disturb our minister?" (Here it may be noticed that a young Friend was termed an "old Quaker," just as has happened in more modern days.) Corbet asked the prisoner if he would disturb the minister? R. Davies says, "I told him if God put something in my heart to speak to the people, I hoped they would not impose upon me to hold my peace. He said, 'God forbid they should do so!' Now none was under an engagement to go to the steeplehouse except myself, and the report went about that the old Quaker would go to church."

The next First-day when the bells commenced to ring, R. Davies put his Bible under his arm, and accompanied by his friends Thomas and Samuel Lloyd, proceeded to keep his engagement. They took a seat in R. Davies' own old pew, and quietly waited. After the service had been read, he arose and stated to the people the reasons for their being there; and then propounded the following propositions to the priest: namely, If he proves this to be the true Church of Christ; and that he is a true minister of Christ: and that his maintenance is a Gospel-maintenance: and this worship of yours to be the true worship of God: then we will be of your religion and come again to you. But if he proves not this, then we must conclude, your church to be a false church: and he to be no true minister of Christ: that his maintenance is no Gospel maintenance: and that your worship is not the true worship of God. The people were very civil and quiet during this arraignment of their methods; and as they separated declared, "If Mr. Langford (which was the priest's name) will not prove us to be the true Church of Christ, and our worship to be the true worship, then we will pay him no more tithes; for what Richard Davies said he proved out of the Bible, for you see he had the Bible in his hand all the while!"

When evening came, R. Davies attended the evening service, — his two friends going with him. When the service was concluded he stood up in his seat, and requested an answer to the challenge that he had presented in the morning. The priest got away as quick as he could, whereupon his undaunted old parishioner said to the

congregation, "Behold the hireling fleeth because he is an hireling." The people were greatly dissatisfied because their minister could not prove his right to the sacred office, and after he left they were addressed by R. Davies with Divine power and authority.

On his way home that evening he met Justice Corbet, who expressed regret because their minister had been so unevilly as to not reply to his inquiries. In the course of the conversation, some one said, "Mr. Corbet we think you will be a Quaker too." His answer was, "I wish I were a Quaker in my life and conversation." So highly did he appreciate the practical Christianity of his Friendly neighbors!

But Richard Davies was not through yet with this clergyman. Soon after the above events, Langford sent to him for payment of tithes, or as he called them Easter-reckonings. So the sturdy Welsh Friend made ready, and called upon the priest. He remarks, "I told him I was come to reckon with him, if he could make it appear that I owed him any money. He said I owed him for several years for the sacrament. I asked him what he meant by the word, sacrament? for I found no such word in the Scripture. He said it meant the bread and wine that was used in the church. I told him I received none of him, and therefore was not liable to pay. He answered again, 'why then you might come to church and receive it.' I told him I did not believe that was the true Church of Christ, and I did not believe he was a true minister of Christ, commissioned by Him to break the bread, and give it to the people: much less to sell it, or take money for it of the people; for I did not read in all the Scripture that the true ministers of Christ did take money of the people for that bread they delivered unto them. He then said that the laborer was worthy of his hire; and under the law it was said, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' I told him *he trod out no corn for me*; and though he was an hireling, yet I never hired him."

This plain talk regarding the unjust system of tithes, was at once followed up by R. Davies presenting the priest with a bill for some money the latter happened to owe him. So he departed, having received, but not having paid any money, in this interview. Langford never again troubled the honest Quaker; and in the bitterest persecution of subsequent years, he was always even friendly with the new denomination.

(To be continued.)

THE real hindrance with every unconverted person lies in his own heart. "Ye will not come to me," says the blessed Jesus, "that ye may have life." One is busy in picking flaws in the practice of others, while his own heart is thoroughly godless. Another one is too completely absorbed in money-making to give any serious attention to his salvation. Another loves secret sensualities. Another is loath to quit the convivial table for the table of the Lord. I know to-day of scores who, having been often pleaded with by the Holy Spirit, and often almost ready to follow Christ, are yet bolting the door of heaven against themselves with hands trembling under the influence of strong drink. Another one loves frivolous pleasures more than the solid satisfaction which Jesus offers. Another one is afraid of a laugh. Still another secretly thinks, "I am good enough now;" and because he is a kind, honest creature, who never robs his neighbor, he hopes that he will never be punished for having *always robbed his God*. — T. L. Cuyler.

FOR "THE FRIEND."

Letter from a Travelling Ornithologist.

SAN ANTONIO, Texas, Fifth Month 15th, 1891.

I wrote two postals, one from N. O. yesterday, and another from Houston, to-day, indicating my safe and timely arrival at those interesting places; and I now write from here, distant nearly six hundred miles from New Orleans, to renew the same tale and enlarge a little on my late experiences on the Southern Pacific route. Until I inquired for the S. Pacific depot, I had no intimation that there had been a great rise in the Miss. lately—(so dense was my ignorance of affairs while in Florida); then it was, they told me the tracks were from six to eight inches under water for eighteen miles, beyond the west bank, and that we would leave by the tracks of Miss. Valley Road. The train of eight cars was literally crammed with passengers, baggage and mail, when we started from the depot at 12.40 P. M. After a 20 miles course northwest, along the river, and a wait at the ferry for the transport steamer to bring over the east bound train (the late), we were shoved up the bank and into the double track steamboat, in two sections, and made fast. The Mississippi, at this point is (to me,) a most disappointing spectacle: scarce a mile wide, and looking only half of it, without banks, to all appearance, muddy to excess, and terribly swift—qualities all calculated to contradict one's sense of the grandeur and majesty of De Soto's vaunted discovery. For these qualities, the Delaware, anywhere below Philadelphia, exceeds it. While crossing, we did not see another boat, nor could we, unless it had been within a short distance, so crooked it is. So soon as we had crossed and again joined sections, we found ourselves passing slowly through the interminable thicket of willows and water-oaks, lilies, reeds and saw-grass, where alligators, snakes and frogs, etc., were abundant. Then came higher ground, surrounded by a low levee, in which were plots of sugar-cane in various stages of growth; and, the miserable one and two room shanties of the negroes who tilled them, with oxen and mules, and heavy hoes and plows of antique design. This looked bad enough—but in a few minutes we were conscious of a rocking motion and a splashing of water; and a glance out of the window revealed strange sights indeed. Ditches, dikes, levees, and growing crops, had disappeared under the all-pervading waters of the river; and wherever one would look, house-tops, tree-tops, and weed-tops marked the bounds of desolated cane and rice fields and semi-submerged houses. From house to house the pitiable natives pushed about in rafts and canoes, and families of six to ten sat on the raised porch of their homes, or on the roof, with the furniture of the flooded interior piled about; and when there was any occasion, you would see them disappear under the door-way and into the darkness, like a lot of beavers.

Some old grannies had the philosophy to sew and knit—perhaps with a desperation like the women of the French revolution. As there is no current worthy of mention to carry things off, and the water rises slowly, the people were able to save all movable articles, and build boats and bridges from one house to another, and to the railroad embankment—so that supplies and assistance are not wholly cut off; and all they had might in a sense be said to still belong to them. Besides this, the men were in great demand on the railroad bank. The company has been two weeks hard at it with a force

of two or three thousand men; and literally miles of dirt-cars raising and ballasting; but the overflow outstripped their efforts. At these points the train, while passing at the slowest rate imaginable, rocked and creaked like a foundering ship, and first one side and then one end of our car would be higher than another by a foot or more, as we dipped into chuck-holes and washouts. Dogs, cats, and chickens disputed with the children for a footing on the house-tops, and rafts of heavy logs, enclosed like pens, were moored alongside, containing the solitary mule, ox, cow and calf, or other dead-and-alive stock of the establishment.—After rising alongside of these, as in mockery of their desolation, full-bloomed magnolias (*grandiflora*), red and white oleanders and sunflowers marked the site and boundaries of yards and gardens; and in further travesty of their surroundings, the little warblers, orioles and blackbirds, sang cheerfully and made love and quarrelled among the half-submerged bushes and reeds, as if all went well.

We passed through 20 miles of this kind of country, passing occasional tracts of splendid cypress, which shut us in like a wall. Then the interminable dikes and cane meadows reappeared, and the huge plantations of Louisiana, green with corn and rice and cane, and the huge sugar mills, and settlements of the laborers, appeared in sharp contrast to their watery surroundings.

New Orleans was approached through many miles of grass meadow and swamp, resembling in many features our salt meadows on the Atlantic city railroads. It is an immense dirty, active and entertaining place. The lottery business and a hundred other tokens of lawlessness, comport well with the filth; nevertheless, an old carter who transferred my trunk to the station, assured me it was "no more unhealthy than other cities—but healthier;" and I should not be surprised if actual statistics would show the yearly death rate, from all kinds of fevers, to be less than in New York and Chicago.

I inquired about the Mississippi jetties and delta, and was told that the former were a continued success, and the latter went on depositing debris, but at a decreasing rate, owing to the increasing depth of the Gulf, as they advanced into it.

Well, we at last were fairly away from the Mississippi River, and night overtook us at Morgan City. Next morning, at 4.30, I sat up and looked out. We had passed the Sabine River—we were in Texas. Why I cannot tell, but as a pilgrim first setting foot in a "promised land," the thought that this is Texas, thrilled me. The instinct proved a true one. Look out, and lo! the splendid prairie! green, not brown as in Florida; grassy, close cropped, dotted remotely with bushy umbrella trees and mesquite, and broad-leaved flowering cacti, among the oak trees. Again we have densely timbered forests of oak and pine, that swell across the boundless levels, like distant low-lying clouds, until we reach and pierce them, to find in creek or river the secret of their source. Again the prairie: here tens, twenties, hundreds, and, through the sweeping grass, thousands of cattle and horses are seen to graze unmindful of the thundering train, for a wire fence on each side the track stretches endlessly along to protect man and beast from collisions. Pools of water and deep-washed gulches show how bountiful the rains are, though now most of the rivers are virtually dry. The soil!—in favored places it is inexhaustible. Corn and

sugar-cane, without fertilizers for forty years; black and chocolate loams, clay, gravels, and sandy tracts, alike seem bounteous. The extent of cultivated land throughout our 600 miles' journey to San Antonio, is astonishing; and the intelligence, wealth and evident prosperity well matches it. Houston is a great city, but San Antonio is greater. Many of its streets will rival the business portion of ours, and the newly erected edifices of white limestone are very fine. The new post-office block is superb, and seems to combine the architectures of its varied Old World peoples, with the elastic grace and freshness of the New. I congratulate myself and you, on the marvellous and goodly heritage of Americans. S. N. R.

ELIZA WATSON, of Iowa.

She "walked with God!" and day by day
In word and deed and thought
She kept her steadfast watch and way,
And then "was not."

God took her! and before her eyes
At once the sunrise broke!
To visions of a glad surprise
Her spirit woke.

She walked with us, thro' changeful days,
Thro' trial, toil and pain;
And cheered us onward in the race,
The mark to gain;

We miss from her accustomed place
A heaven-lit presence gone,
A form of dignity and grace
From sight withdrawn.

We miss her in the sacred hour
Of worship and of prayer,
We miss her ministry of power
And pleading there.

When called she rose, and with her light
To meet the Bridegroom went,
Her lamp was trimmed and burning bright
With oil unspent.

May He whose Grace such lives can make,
Succeeding prophets call,
Their places and their work to take
Whose mantles fall.

SELECTED.

LINGER NOT.

The time is short!

If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand, while yet 'tis day;
Set out with girded loins upon the way:
Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown
To do with luxury, or couch of down?
On, pilgrim, on!

With his reward

He comes; He tarries not; his day is near,
When men least look for Him will He be here;
Prepare for Him!

Let not the flood

Sweep thy firm feet from the eternal rock;
Face calmly, solemnly, the billow shock;
Nor fear the storm.

Withstand the foe;

Die daily, that for ever thou mayst live;
Be faithful unto death; thy Lord will give
The crown of life.

—Bonar.

OUR life path is not straight, nor does it lie in gently varying curves. God marks his ways for us with angles. We may think we see miles ahead, but quickly we are whirled around an unsuspected corner.

FOR "THE FRIEND."

What are the Needs of the Society of Friends?

(Concluded from page 373.)

Condemnation always rests upon transgressing previous knowledge; whether that has been received intellectually from what we have been old, or from the unseen; yet "felt" sense of inward restraint, or constraint—"for when the Gentiles, which have not the law, do by nature the things contained in the law," what law, and what nature is here spoken of? read Rom. ii: 14, 29; and the nature, is it not the God-wrought work in the conscience of Gentile and Jew, without exception? If God is so little felt after, and therefore so little known, and yet now so powerfully felt by all in that wonderful love, that would draw *all men* to Christ, so that where sin abounded, grace doth much more abound: are God's ways not then equal? O what wonderful design we find laid at the foundation of creation—and, indeed, no other foundation can be laid than that is laid,—an ineradicable consciousness of God, so that even the devils believe there is a God, and tremble. Conscience is a spiritual faculty in the soul, enlivened with the true Light. If we love the Light, life of its own nature is brought forth, and consciousness is more and more developed. If we hate the Light, conscience becomes seared; that is, wilted, dried up, or undeveloped. Yet it is alive, and, if the Gospel reaches its ear, can be resuscitated and reproduced in newness of life. Sin can never change the foundation, but covers it with death and darkness; but sin doth change the current of life, for it is sin that has separated between you and God.

FOURTH PROPOSITION.

With those faculties there was a second conflicting agent, apart from God, called the serpent, to tempt our first parents; and he is described as being more subtle than any of the beasts of the field, and his entering wedge is first that of calling God's commandment in question. This impresses a seriousness that cannot be expressed. Sin always begins in the little, but like all weeds, has the most rapid development in rich soil. The strong faculties, the passionate mind, where sin has its rapid development, if they had been controlled and subjected under the Divine will, would have been an equal power for good. It is by the measure of the effect of sin that the magnitude of what men lost is measured. The cause is always equal to the effect; but the cause is the abuse of our free will and choice; therefore the right use of them would inevitably have brought an equal degree of blessing upon all mankind. The woman said unto the serpent, we may eat of the fruit of the trees of the Garden, but of the fruit of the tree in the midst of the Garden, God hath said ye shall not eat of it, nor touch it, lest ye die. She understood God's commandment, and knew what it involved; yet the serpent, after questioning, goes on—God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods to know good and evil. Whatever development of faculties we see now, the faculty itself was there, pure then. The thirst for knowledge has ever been seen, and the longing to know something secret. They knew God, and talked with Him; they looked up to Him, and acknowledged Him their Father; for there was a time Adam was alone, and there came a time when God made the woman, and Adam knew she was bone of his bone, &c.—Therefore they knew God's knowledge and

power to be superior to their own. Had God withheld this from them? had He forbidden them to eat in order to keep them in ignorance? How many fair questions doth the enemy insinuate into the mind to confuse the mind, and becloud the Light, and stop up the ear, so as not to hear the still small voice! When the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave her husband with her, and he did eat. Good for food, pleasing to sight, and by eating such fruit to have the eyes opened, and then be like gods and wise,—is it any wonder that it was a tree to be desired, as it stood in the midst of the garden? Therefore the desire produced lust—and lust, when it has conceived, brings forth sin; two points arise here before my view: 1st, The startling fact, that she who was given Adam for a helpmeet, led him into sin; "for Adam was first formed, then Eve, and Adam was *not beguiled*: but the woman, being beguiled, hath fallen into transgression." 1 Tim. ii: 14, 15; but the husband is the *head* of the wife, as Christ also is the head of the Church, being himself the Saviour of the body. But as the Church is subject to Christ, so let the wives also be to their own husbands in everything. What responsibility is here placed upon the husband! Think upon it, ponder it well, young man! Adam took the fruit which he, under death penalty, was forbidden to touch, without any appearance or expression of remonstrance; he took it, and did eat. Where was his manliness as head?—how is it with us to-day?—But a farther duty devolves upon the husband. "Love your wives, even as Christ also loved the Church, and gave himself for it, that He might sanctify it.—Eph. v: 23, 33." This double responsibility laid upon the husband demands firm, true-hearted Christian stability. If the husband is not sanctified himself, how can he first resist temptations presented by a loving wife's fascination and entreaty? How many an Adam and Samson have been shorn of manhood and strength by a woman; and, in the sweat upon the brow, imprisoned, chained down by fashionable life, lost their existence with shame! "Yet, whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord."—"a prudent wife is from the Lord." How great is the influence and power over each other, to mould character! We admire strength, force, impetuosity moulded with womanly love;—and, again, womanly timidity, leaning upon the arm of her husband.

Secondly, the greater a gift, the greater abuse can there be made out of it. Let us, therefore, look close to ourselves that we use all God's gifts in nature according to the Creator's design. If we see heavy timbered land, or a big crop of weeds on a piece of land, we know there is soil there that would produce a good crop of it, may be of corn or fruit; therefore the Prophet Hosea, 10, 12, says: "Sow to yourselves in righteousness, reap in mercy." Mark what follows: "break up your fallow ground;"—for it is time to seek the Lord, till He come and rain righteousness upon you." Early Friends spoke of "Primitive Christianity revived." Is the soil of our hearts different now from that time? or doth the lack lie with us in our shallow planting? The bigger a plant or tree, the deeper its roots must go downwards. How fitting the commandments of God, and how necessary to prune and keep God's tender plants! If they grow top-heavy, the storm will overturn them.

Ye are God's workmanship; ye are God's husbandry; "no man ever hated his own flesh, but nourisheth and cherisheth it—even as Christ also the Church. O, what hath sin wrought!

Indirect Influences.

Dr. Mutchmore, in his letters to *The Presbyterian*, speaks of the influence exerted among the inhabitants of Syria, by the example of the missionaries located in that country. He says:

"A missionary's wife, who had done much among the women, was for a time prevented from taking part in direct evangelizing work, because she had a family of little children and was confined to her house. But she washed her little baby every day, and the natives, who bind theirs up in rags and never wash them, indeed never wash themselves, watched her, surprised and outraged at first, sure it would kill the baby. But it did not, and so they wash their babies because the missionary's wife, the model lady, washes hers, and they follow the fashions. This Christian mother was doing her commonplace duty to her family, she could do no more, and yet she has created a revolution which has, and will do lasting good, for cleanliness is next to godliness.

"A Mohammedan never mentions a woman unless it is absolutely necessary, and then prefaces the allusion by the expressive 'Ajellack Allak'—'May God elevate you above the contamination of so vile a subject.' One married a woman who had been educated in our school at Beirut. He never could find language in which to express his gratitude, for he said, 'She don't curse or swear; she don't scold and storm and beat the children—and I have not had to beat her once.' This is genuine missionary work, and will reach the Mohammedans when they are accessible by the removal of the Turkish government from the earth.

"Another example of true missionary work, and how it is made effective, is in an incident related about Samuel Jessup while he was a missionary in Tripoli. He lived near a Turk who came to him and said, 'You have a good wife—a very good wife. I have lived next to you for years, and I have never heard her scold or raise a ripple, or beat her husband or the children; nor has she quarrelled with any of the neighbors.' She never did better missionary work than when she convinced this old Turk that Christian women are peaceful, and can master their own spirits—greater in the eyes of the most famous Oriental than he that ruleth a city.

"This is the country where women and the ass are on a par in native estimation; and whatever lifts woman, is Gospel triumph; for the people can never be converted to Christianity until their abominable ideas of woman's inferiority are annihilated. When female children are born, the whole family go into a panic of disgust. When a male child is born, a sweetmeat or pastry is prepared, made of rice and flour, sweetened and spiced, and is sent to all friends of the family, who are expected to congratulate the happy parents. It was thought to be a desirable thing and in the line of the Gospel ideas of the equality of men and women to break down this abominable cruelty. So, Tanni, of Tripoli, was one of the first to attempt the breaking down of this dishonoring prejudice of lamentation over the birth of a daughter. A daughter was born in his household, and as he was the American Consul, he ran up the American flag over the consulate. Messengers

were at once sent to inquire the reason, whether it was on the occasion of the anniversary of some great battle or deliverance, or whether he had received news of some important national event, or if it were a fête or fast day in his country. Tanni replied that it was neither a memorial day nor a fête or fast day—neither had the government gained any victory. But he had had a daughter born in his house. They retired disgusted, wondering whether the consul was a fool or a fraud. But the custom was continued among the missionaries of sending out the congratulatory sweetmeat when daughters are born. Dr. Henry Jessup, of Beirut, and others have done it, until now many of the natives are doing the same thing, and without being conscious of it, a custom hoary with age and dishonor to women is being extirpated, and woman is in her birth being raised to the place the Gospel gives her."

That clothing of humility, and that love for the dear Master, for his precious cause, and for his tribulated followers, is the place I desire to arrive at, and to dwell in, if I may be found worthy, as a companion of the faithful. I am thankful in believing thou has attained to this, and may we not conclude from all we have experienced that affliction of various kinds has much to do in bringing us to it, especially those inward conflicts, which have been known to none but the Searcher of hearts? But may we not now adopt the language, "In faithfulness hast thou afflicted me." How has it brought down all our crowns, cast down our imaginations, and helped us on in our Heavenly journey.—*James Emlen.*

"Set Thine House in Order."—Not many, it may be feared, have reason to be contented that every thing should lie at the hour of their death just as it doth now. Some have spent a great part of their lives in putting their houses out of order, in perplexing and ruining their affairs by extravagance, negligence, or ill-management. These have singular need to restore them without delay to the best posture they can. And such as may have acted very prudently on the supposition of living long, may yet have done little or nothing in regard to the possibility of dying soon. Now, sickness frequently affords but little time, and almost always brings along with it uneasiness full enough for us to bear, without the additional weight of business. Besides, in that condition, our judgment, or memory, or attention may be impaired. Weakness of spirits may subject us to undue impressions from those who are about us; our truest friends and ablest and properest advisers may be accidentally absent, or artfully kept from us; in short, one way or another, there is a great hazard of our doing things wrongly, or at best imperfectly. Fears or suspicions of this may grievously disquiet us, and add to our danger; or, though we apprehend that no evils will arise, from our want of timely caution, to those whom we leave behind us, they may come to feel very dreadful ones. And why should not all this be prevented? We must leave what we have; whether we dispose of it or not, and if we defer disposing of it, because we have not the heart to do it, such a heart should not be indulged, but amended. The difficulty of settling things, or the uncertainty how to settle them, will scarce grow less by putting it off to the last. If any alteration of circumstances, or of our opinion, should happen after our disposition is made, it may be

altered accordingly. And that strange imagination of being nearer death, for having completed this or any provision for it, is a poor, absurd superstition, confuted by daily experience. On the contrary, you will be more at ease, and likely to live the longer, for having done your duty in this respect. And by making sure to do it in time, you may obviate great injustice, grievous contentions and enmities, long and vast expenses, were, if they be not obviated, the fault will lie at your door.—*Archbishop Secker.*

A Drop of Quassia.

"Every morning when I wake," said a mother, "my first thought is of Arthur, and if I have had unbroken sleep, I say 'Arthur hasn't the asthma to-day.'"

This hereditary trouble has pursued Arthur from childhood. Instead of staying all summer in his beautiful country home, with its croquet and tennis grounds, its shrubberies, orchards and woods, its horses for the carriage and the saddle, he has to leave the loved place, the companionship of his brothers and sisters, forego the freedom of the roomy, delightful house, and go away to the mountains, where he can breathe. Often, in winter, instead of staying at home in the well-appointed city house, he has to go down among the pines and pass his days there.

Sometimes this heavy cross laid on the heart of the mother and the son outweighs all the blessings that fall to their lot—a lot but for this one drawback deemed by their friends singularly fortunate and happy. But they bear it, as we ought to bear all our burdens from day to day. And to Arthur, this one bitter drop in his cup, this one only taste of adversity, is turned by him into the nutriment of virtue. Encouraged by medical advice to hope that by his own endeavors and the tendency of nature to restore the perfect type in imperfect organizations, he may outgrow his trouble, he devotes himself to athletic sports when not engaged in his school studies. He has learned the arts of horsemanship, of swimming and boating. While in the mountains he apportions his time so that every waking hour is agreeably and profitably occupied. When not exploring mountain paths he is on the tennis ground or on the piazza, walking or reading, or exercising in the bowling alley, or engaged in some contest of muscular agility and skill with a friendly adversary.

He has learned to control his appetites. A dish that disagrees with him, however tempting to the palate, he resolutely refuses. If the weather is threatening, at a hint from his mother or attending friend, he declines joining excursion parties, and smilingly stays at home.

Even in reading he cannot permit himself to laugh heartily over the funny parts. Once when we were reading to him a burst of laughter was followed at once by a paroxysm of coughing and gasping. It does seem hard not to be able to laugh when one wants to, but he makes no complaint.

Day by day he has fought, his mother ever by his side, and still fights with this shadow that is continually threatening to quench the sunlight that falls along his way. No murmur falls from his lips, but all his plans, all his hopes, all his ambitions, must be adjusted with reference to this foe ever lurking near. This little drop of quassia always at the bottom of his cup, when not diffused through it, does not prevent him from achieving, using, enjoying all that he can achieve use and enjoy. But for this one bitter drop he might become a dude, a

profligate, a spendthrift. It is making of him a thoughtful, self-controlled, valuable man.

The Last Wolf in Scotland.—In Scotland the honor of slaying the last wolf is contested by Clan Cameron and Clan Mackintosh, the former attributing it to Sir Ewen Cameron, of Lochiel, who killed his wolf in A. D. 1680, while the Mackintosh recalls how, when about the same period, the huge primeval forest of Duthill, was destroyed by fire, all the surviving wolves sought refuge on one wooded knoll, which somehow escaped the general conflagration, and were thence driven out and slain by the people—almost save one very large, gaunt, gray wolf, which escaped and fled across the hills to the neighborhood of Moyhall. On his way thither he encountered a woman with two little children, both of whom he killed, and the wretched mother, half dead with terror, fled while the monster was devouring his prey.

Great was the alarm throughout the district for the wily wolf eluded every attempt to circumvent him. Then Mackintosh summoned his clansmen and vassals to combine in hunting down this murderer: so, far and near, they assembled in the gray dawn. One only failed to appear, but that was one on whom the chief specially relied. This was Macqueen, of Pollock Haugh, a small property at the Streens—a wild glen above Dulsie Bridge, on the Findhorn River. Macqueen was a powerful and gigantic man, said to have been nearly seven feet in height, and possessed of amazing strength and energy. After some delay he appeared considerably dishevelled. The chief received him with words of reproach as a laggard, whereupon the staunch, rugged Highlander advanced and, throwing back his plaid, revealed the bleeding head of the grizzly brute, which he laid at the feet of his chief, saying, "It would have ill become Clau Mackintosh that more than one man should be required to despatch one wolf—and that as he had chanced to fight with the beast on his way, he had buckled wi' him, and just dirkit him, and syne whittled his craig for fear he might come alive again."—*Temple Bar.*

Natural History, Science, etc.

Sagacity of the Crow.—The crow, as we all know, is a sagacious bird; but the following account of its cuteness, told us by Annie Martin in "Home Life on an Ostrich Farm," affords a fresh instance of its powers of reason. The hen ostrich—so far from deserting her nest and leaving her eggs to hatch, as was once the common belief—on a hot morning when she leaves her eggs as usual for a quarter of an hour, first places "on the top of each a good pinch of sand. This she does in order to keep the germ, which, whatever side of the egg is uppermost, always rises to the highest point, may be shaded and protected." It is at this time that the white-neck crow appears on the scene. Unable to break the shell with its bill, "he carefully watches till the parent's back is turned and she is at a good distance from the nest; then, flying up into the air, he drops a stone from a great height with a most accurate aim, and breaks an egg. In like manner, the same kind of crow kills for food the tortoise—numbers of broken shells, some of immense size, being found about the *veldt*. It is not clear but that the crow may carry the tortoise into the air and let it drop and break." As many have noticed, either our crows or fis-

hawks will collect large whelks and sea-urchins at low tide, and carry them up and drop them in the shore, as if to break them and get at the animal within.

Insect Chemistry.—At a meeting of the Physiological Society of Berlin, it was given as a fact that when the bee has filled his cell, and has completed the lid, a drop of formic acid, obtained from the poison bag connected with the sting, is added to the honey by perforating the lid with the sting. The formic acid preserves honey and every other sugar solution, from fermentation. Most of the insects that have a stinging apparatus similar to that of the bee, are collectors and storers of honey, so the sting has a double function—it is a weapon and a pickle.—*Health Monthly.*

London Fog.—The *Journal of Horticulture* says: "The amount of carbonaceous and other particles deposited upon glass houses is a good indication of what the London atmosphere contains, and in many places it is only possible to procure a due admission of light to the plants by frequently washing the glass roofs. At one establishment two tanks, constructed to collect the rain from a house completed a few years since, were cleared out, and no less than ten barrowloads of sooty matter were removed, all of which must have been conveyed into the tanks from the glass. One scientific gentleman has been engaged in computing the amount of soot deposited from London air, and arrived at the following conclusions: He collected the smoke deposited on a patch of snow in Canonbury one square link, about eight inches in extent, and obtained from it two grains of soot. As London covers one hundred and ten square miles, this would give us for the whole area one thousand tons. As the quantity measured fell in ten days, a month's allowance would need one thousand horses to cart it off, and these stretched in line would extend four miles.—Hence London's black fog.

Ocean Scenery.—There is an end to all romance about hidden ocean depths. The whole ocean is now mapped out for us. The report of the expedition sent out for the purpose of ocean surveys, has recently been published. Nearly four years were given to the examination of the currents and the floors of the four great oceans. The Atlantic, we are told, if drained, would be a vast plain, with a mountain range in the middle running parallel with our coast. Another range crosses it from Newfoundland to Ireland, on the top of which lies the submarine cable. The ocean is thus divided into three great basins, no longer "unfathomed depths." The tops of these sea-mountains are two miles below a sailing ship, and the basins, according to Reclus, almost five miles. These mountains are whitened for thousands of miles by a tiny, creamy species of shell, lying as thickly on their sides as frost crystals on a snow-bank. The deepest parts are red in color, heaped with volcanic masses. Through the black, motionless waters of these abysses move gigantic abnormal creatures never seen in upper currents.

The Flower Market in Mexico.—Under the shadow of the cathedral is the flower market, rendering the whole neighborhood fragrant in the early mornings with the perfume it exhales, while it delights the eye with hillocks of bright color. This market is in an iron pavilion covered in part with glass, the lovely goods presided over by nut-brown women and pretty Indian girls. Barbaric as the Aztecs were, they had a true love and tenderness for flowers, using

them freely in their religious rites, a taste which three hundred years and more of oppression, together with foreign and civil wars, has not served to extinguish. The most abundant specimens of the floral kingdom one meets with here are red and white roses, very finely developed, pinks of all colors, violets, mignonette, heliotrope, scarlet and white poppies, pansies and forget-me-nots. Such flowers were artistically mingled in large bouquets, with a delicate backing of maiden-hair fern, and sold for fifteen cents each. There is no fixed tariff of prices, strangers naturally paying much more than the residents, and the sum first demanded being usually double what will be finally received,—a manner of trade which is by no means confined to the Spanish-speaking races. It must be remembered that although these are cultivated flowers, still they bloom out-of-doors all the year round. The women venders emulate their lovely wares in the color they assume in their costumes. The dahlia, we are told, first came from the valley of Mexico. The universal love of flowers finds expression in the houses, not only of the rich, but in those of the very humble poor, all over the town and the environs.—*Aztec Land.*

Greetings.—In New Zealand and Alaska, when two natives meet each other and desire to express pleasure at the circumstance, they rub their noses together. In Mexico, if two gentlemen meet upon the street or elsewhere after a considerable absence they embrace cordially and pat each other on the back in the most demonstrative manner, just as two parties fall on each other's neck in a stage embrace. In Japan, two persons on meeting in public begin bowing their bodies until the forehead nearly touches the ground, repeating this movement a score of times. In China, two gentlemen who meet, greet each other by shaking their own left hand in their right. In Norway and Sweden, the greeting is made by taking off and replacing the hat half a dozen times, the greater number of times, the more cordial is the greeting considered; but in Mexico it is nothing more nor less than an embrace with both arms.—*Aztec Land.*

A Coffee Plantation.—A coffee plantation is one of the most pleasing tropical sights the eye can rest upon, where twenty-five or thirty acres of level soil are planted thickly with the deep green shrub, divided into straight lines, which obtains the needed shade from graceful palms interspersed with bananas, orange and mango trees. Coffee will not thrive without partial protection from the ardor of the sun in the low latitudes, and therefore a certain number of shade and fruit trees are introduced among the low growing plants. The shrub is kept trimmed down to a certain height, thus throwing all the vigor of the roots into the formation of berries upon the branches which are not disturbed. So prolific is the low-growing tree thus treated that the small branches bend nearly to the ground under the weight of the ripening berries. Conceive of such an arrangement when the whole is in flower, the milk-white blossoms of the coffee so abundant as to seem as if a cloud of snow had fallen there and left the rest of the vegetation in full verdure, while the air is as heavy with perfume as in an orange grove.—*Aztec Land.*

Items.

Beer as a Drink.—Beer is supposed by some to be an innocent and wholesome beverage, and it was once confidently claimed that if more beer were used there would be less drunkenness. This

claim, however, can scarcely be maintained with seriousness hereafter. The consumption of beer in this country has become enormous, but drunkenness has not been banished or diminished. The *Scientific American* says concerning the beer-drinker:—"Compared with the inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers."

Influence of Paintings.—Col. Elliott F. Shepard delivered an address in Asbury Methodist Church, May 3rd, in opposition to Sunday opening of the Metropolitan Museum of Art. Among other things he said: "Those who go to the Museum will see hardly one thing to elevate them; nothing that will cause them to think of their salvation and its cause. The story of salvation cannot be found there. Of all the things which will meet the gaze of the working man there, the least objectionable are the pictures of pastoral scenes, of cows grazing, and landscapes and similar works of art. But what else do we see there?" asked Colonel Shepard. "We see pictures representing every kind of terrible temptation. Why, there are pictures of men drinking, of men committing murders, of men fighting duels, and pictures of things even worse. There are pictures of men who are gambling. Now people will say: 'Oh, but the art! The art consecrates them.' That is not true. It is absurd. I, for one, must say I am heartily sick of hearing all this talk about the beauty of it. The devil is in these paintings, and it is when he is in such a guise that he is most dangerous. What really attracts people to view these paintings is curiosity—that same curiosity which more often than anything else leads people to sin. How often do people do things which they ought not, simply to see how it seems. Ah! Be sure the devil is, indeed, glad to have these things on exhibition." Colonel Shepard denied that the working men were asking that the Museum be opened on Sunday, and declared that the movement was started by men who wanted to secularize the Sabbath.—*Public Ledger.*

Elijah and the Ravens.—A missionary in India, writing to the *Sunday School Times* respecting the food carried by the ravens to Elijah, says: "While I do not claim to know where the ravens got the bread and meat, a residence of thirty years in the East helps me to guess where they got it. A neighbor's servant, in Lucknow, once came to my door, and asked for permission to go to the top of my house, for a silver spoon that a crow had just stolen from the kitchen. My own little children have often come crying into the house, their hands scratched and bleeding from the claws of kites and crows that had snatched from them the food they were eating. Our nurse one day prepared a fowl to be grilled, for my sick wife, and standing in the doorway, plate in hand, called the cook to come for the fowl. When the man came, the nurse discovered that her plate was empty. A kite or crow had carried away the fowl without her knowledge. While grain-sellers in the bazaars must keep vigilant watch for monkeys, the meat-sellers are obliged to be still more on the alert to prevent crows and kites from robbing them. I do not profess to know anything about it, but it is my firm conviction that those ravens stole the food from the bazaars of Jerusalem or Jericho.

A MAN who has so much to do that he will work nights and First-days as well as week-days, is not likely to do so much in the long run as the man who rests at God's appointed times, in order to fit himself for effective work between these times. Many a busy man breaks down a great deal earlier than he needs to, because he insists on working when rest is his first duty. And many a man who observes God's law of rest, written in man's very nature, accomplishes far more in a series of years than he could have wrought with any violation of that law.—*Selected.*

THE FRIEND.

SIXTH MONTH 27, 1891.

At the Meeting for Sufferings convened in Philadelphia on the 19th of Sixth Month, a lively concern spread over the meeting on account of the demoralizing nature of some of the public amusements which are indulged in by some of our fellow citizens at this time; such as theatrical exhibitions which are calculated to promote licentious passions, and to suggest impure thoughts to the mind; and race-courses where gaming is largely carried on, and where the associations are such as to be very corrupting to those who frequent them.

These evils are to be deplored, both on account of those who are immediately exposed to their influence, and are thus degraded in their moral standing; and also because they tend to lower the standard of morality, which public opinion requires of each one of us. For it should be remembered that it is, "*righteousness* which exalteth a nation;" and the happiness and security of a people depend far more on their adherence to the Divine laws, than on any outward circumstances.

Much of the expression in the meeting was in the direction of encouraging those present to dwell under an exercise of spirit which would enable them to pray to the Father of mercies for the preservation of others out of these snares set for them by the devil; but finally a committee was appointed to whom the subject was referred for further care.

SUMMARY OF EVENTS.

UNITED STATES.—The United States Treasury statement issued on the 22d inst., shows a deficit of \$263,164, while a statement prepared in the warrant division of the Secretary's office places the available balance at \$4,664,879.

The tobacco statistics of Pennsylvania, shown by a census report, indicate that there were 10,365 planters in the State during the decade; 26,955 acres were devoted to tobacco; the product was 28,956,247 pounds, at a value of \$1,934,754.

The Broom Corn Growers' Association of Kansas filed a charter in Topeka on the 17th inst. Its principal place of business will be at Sterling. The object is to store broom corn and other farm products. It is understood that this is the first of many companies of this kind to be organized by the farmers for the purpose of enabling them to hold their farm products until they can get good prices for them.

Peach growers in Florida complain of high transportation rates, which have prevented them, they say, from marketing a large portion of their crops.

A San Francisco paper says: "The yield of apricots in the south will be unprecedented, but prunes will show the smallest yield since 1883."

A subterranean river has been discovered in Benton County, Mo., by the caving in of the earth over it. The stream is said to be 25 feet deep.

A tooth weighing $8\frac{1}{2}$ ounces and supposed to belong to an ancient mastodon, has been unearthed near Moscow, Washington.

On the 19th instant, a cloud-burst at Leechburg, Armstrong County, 30 miles from Pittsburgh, on the West Pennsylvania Railroad, destroyed 15 dwellings and much other property. On Anderson's run, near the town, the water rose 30 feet, and the debris caused the railway bridge at the foot of the ravine to give way. John Frank fell from the bridge as it went down and was fatally injured.

A tornado passed over the counties of Monroe, Metcalf and Washington, in Southern Kentucky, on the 22d inst., and swept about 50 farm houses away, besides damaging crops to the amount of \$25,000 or \$30,000.

The Mayor of Atlanta, Georgia, has vetoed all "beer licenses." The city has two classes of license, one general, for which \$1000 a year is paid, and the other for beer saloons alone, at \$250.

The number of deaths in New York city last week

was 952, against 743 for the previous week; 25 deaths from sunstroke were reported.

The New York Herald of the 19th inst., says:

"This little planet is about 24,000 miles in circumference, and, within a score of years, we shall probably be able to make over 20,000 miles of the journey in a palace car.

"We shall start, say, from Boston, and follow the sun to San Francisco. There we shall be switched off on the line which will run through British Columbia to some port in Alaska—a line which even so conservative a railroad man as Charles Francis Adams prophesies will be in operation before the baby who is now cutting his first tooth celebrates his twenty-first birthday. At Alaska we shall take a short trip by water and reach the eastern terminus of the Siberian railway in a few hours. From that point we shall skirt the northern boundaries of China and India, just graze Afghanistan, and entering Russia in Europe, stop over at St. Petersburg for a night's rest. Then will come Berlin, Paris and London.

"The Czar is pushing the Siberian Railway with great vigor. Half the distance to the Pacific has already been covered. When paying mines are developed in Alaska, as they will be, we shall connect that Territory to the States by the continuous whistle of locomotives. With these two lines in operation we can do the 21,000 miles with ease and comfort, and the other 3000 across the Atlantic by steamer in five days, or possibly less.

"That is something to look forward to."

Deaths in this city last week numbered 443, which is 131 more than during the previous week, and 37 less than during the corresponding period last year. Of the foregoing 238 were males and 205 females: 141 were under 1 year of age: 67 died of cholera infantum; 44 of consumption; 27 of diseases of the heart; 22 of pneumonia; 22 of marasmus; 19 of inflammation of the brain; 17 of convulsions; 15 of Bright's disease; 13 of old age; 12 of inanition; 10 of scarlet fever; 10 of casualties and 9 were drowned.

Markets, &c.—U. S. 4 $\frac{1}{2}$'s, 100 $\frac{1}{2}$; 4's, reg., 118 $\frac{1}{2}$; coupon, 119 $\frac{1}{2}$; currency 6's, 109 a 119.

COTTON was dull and $\frac{1}{8}$ c. per pound lower. Sales on a basis of 8 $\frac{1}{2}$ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$18.00 a \$19.00; spring bran, in bulk, \$17.50 a \$18.50.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; Western and Pennsylvania extras, \$4.00 a \$4.30; No. 2 winter family, \$4.35 a \$4.60; Pennsylvania, roller process, \$4.75 a \$5.00; Western winter, clear, \$4.75 a \$5.00; Western winter, straight, \$5.00 a \$5.25; winter patent, \$5.25 a \$5.50; Minnesota, clear, \$4.75 a \$5.00; Minnesota, straight, \$5.00 a \$5.25; Minnesota patent, \$5.25 a \$5.60; do. do., favorite brands, \$5.75. Rye flour was steady, and 100 barrels choice Pennsylvania sold at \$4.80 per barrel.

GRAIN.—No. 2 red wheat, \$1.05 a \$1.06.

No. 2 mixed corn, 66 $\frac{1}{2}$ a 67 $\frac{1}{2}$ cts.

No. 2 white oats, 42 $\frac{1}{2}$ a 43 $\frac{1}{2}$ cts.

BEEF CATTLE.—Extra, 6 $\frac{1}{2}$ a 6 $\frac{3}{4}$ cts.; good, 6 a 6 $\frac{1}{2}$ cts.; medium, 5 $\frac{1}{2}$ a 5 $\frac{3}{4}$ cts.; fair, 5 $\frac{1}{4}$ a 5 $\frac{1}{2}$ cts.; common, 4 a 5 cts.; Texas, 4 a 5 cts.; fat cows, 2 $\frac{1}{2}$ a 4 cts.

SHEEP AND LAMBS.—Extra, 5 a 5 $\frac{1}{2}$ cts.; good, 4 $\frac{1}{2}$ a 4 $\frac{3}{4}$ cts.; medium, 4 a 4 $\frac{1}{2}$ cts.; common, 3 $\frac{1}{2}$ a 3 $\frac{3}{4}$ cts.; culls, 2 a 3 cts.; spring lambs, 5 a 8 cts.

HOGS.—Western, 6 $\frac{1}{2}$ a 7 cts.

FOREIGN.—The census of England and Wales shows a population of 29,000,000, being an increase of 3,000,000 in the last decade.

In the British Parliament on the 15th instant, the Government passed the Irish Land Purchase bill (the most important measure of the session) in the Commons by a majority of 120 in a House in which 321 members voted. On the evening of the 18th, the Government met with a signal defeat, the vote being 202 to 186, on the amendment of Sydney Buxton, Liberal, to the Factory bill, to prohibit children under 11 years of age working in the mills. The Home Secretary, Matthews, intimated that the Government would not accept the amendment, but the vote being taken the Government lost. On the 19th the Ministry changed its mind and announced to the House its acceptance of the amendment.

The report of the British Leprosy Commission in India is approaching completion. The commission is now sitting at Simia. Their report will present the most exhaustive scientific study of the subject ever made. Some thousands of cases have been examined, microscopic researches made into the distribution of the supposed bacillus of leprosy, and a series of bacteriological investigations conducted, which are said to have given astonishing results, promising the cure of this hitherto irremediable disease.

A despatch from Bale, Switzerland, dated Sixt Mo. 16th, says: "The lower one of the two railroad cars suspended over the broken bridge near Moenstenstein, where the terrible accident to an excursion train took place on Sunday last, was lifted to-day, and more dead bodies were found. This carriage was resting on the bed of the river not far from where the two railroad engines were heaped. The total number of the dead is now placed at 130, and the number of injured at about 300."

The flow of lava from Mount Vesuvius, which it was expected was on the point of increasing to dangerous proportions, has stopped.

An artificial lake, 1000 feet long, 350 feet wide and 80 feet deep, formed by the Martell glacier, the Zufallferner Mountain, in the Tyrol, burst its confines on the 18th inst., and flooded the valley. The huge volume of escaping water caused a shock like an earthquake to the surrounding country, and made a deafening noise. As the inhabitants had expected for some time past that this accident would happen, and had accordingly made preparations looking to the safety of their lives and property, it is hoped that no fatalities have been caused by the flood in its terrible rush, but reports from many villages which have been inundated are anxiously awaited. It is known that much property has been destroyed. The bursting of the lake was due to the softening of the glacier, which is 1200 feet in thickness.

An official census of British Guiana, recently taken shows the colony to have 234,887 inhabitants, an increase of 32,000 in the last ten years.

It is said that chocolate is used in the interior of South America for a currency, as are cocoanuts and eggs. "Norway even now uses corn for coin. In India, cakes of tea pass as currency, and in China pieces of silk."

NOTICES.

ESTATE OF WM. FORREST.—A stated meeting of the Trustees will be held on Fourth-day, Seventh Month 8th, at 3.30 P. M.

JNO. W. BIDDLE, Clerk.

WANTED.—A teacher to assist in the Intermediate Department of Moorestown Academy. Apply to Samuel L. Allen, 1107 Market Street, Phila. Sarah S. Carter, Moorestown, New Jersey.

QUAKER STRONGHOLDS.—The Book Association of Friends of Philadelphia have received a number of copies of the *Third English Edition* of the above valuable work.

Copies for gratuitous distribution may be obtained at the office of the Association, Friends' Institute, 130 Arch St., Philadelphia. If to be sent by mail, 5 cents should be given for postage.

Phila., Sixth Mo. 1891.

WANTED.—An experienced teacher for Principal in Friends' Boarding School, Hickory Grove, Iowa. To enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa, or Abigail B. Mott, West Branch, Cedar Co., Iowa.

MARRIED, at Friends' Meeting-house, Winona, Co. lumbiana Co., Ohio, on the 27th of Third Month, 1891, THOMAS STANLEY, of Linn Co., Iowa, to MARTHA TEST, of the former place.

—, at Friends' Meeting-house, Sixth and Noble Sts., Philadelphia, Sixth Month 16th, 1891, HENRY N. HOXIE, of Haverford, to ANNA, daughter of the late George W. Brown, of this city.

DIED, Fourth Mo. 2d, 1891, at her residence, near Barnegat, N. J., PHEBE COLLINS, in the 85th year of her age, a member of Barnegat Particular, and Little Egg Harbor Monthly Meeting of Friends. This dear Friend was a good example of uprightness and simplicity in all her movements. She was faithful in the attendance of Meetings as long as health permitted and endeavored to uphold the doctrines and testimonies of the religious Society of Friends by a consistent walk and conversation. Her relatives and friends have a comfortable belief that she has been safely gathered, as a shock of corn fully ripe.

—, on the 21st of Fourth Month, 1891, at the residence of her son-in-law, in Keokuk County, Iowa, RACHEL F. CREW, in the 74th year of her age, member of Springville Monthly Meeting of Friends, Linn Co., Iowa.

THE FRIEND.

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John Conran.

(Continued from page 378.)

Sixth Month 25th.—This morning early, as I lay still, some passages of Scripture were opened in my mind in a clearer manner than I had seen them before, they flowed gently on, so that I compared them to Shiloh's brook, which runs softly, and at the same time waters and fertilizes the ground it passes through, by increasing faith, which produces good fruits. The wind which brought this state blew unexpectedly; whence it cometh or whither it goeth, no man, as man, knoweth. I was deeply humbled, and poured out thanksgivings that such an one as I am should be thus favored; there were then, as on other similar occasions, some of the secret things which belong to God communicated unto me, which are not lawful to write at this time, but are to be laid up in the treasury till the key of David opens and brings them forth in the newness of life. There is a treasury in the temple of our hearts where these gifts are to be cast in, and not brought forth to such whose spiritual ears have not been opened by the finger of God; till then they would only be objects of curiosity to the vain mind, which being satisfied, the remembrance of them would pass away, and leave not a profitable trace behind: therefore it requires the same watchful state in which they were communicated to preserve them inviolate, that we may not deck ourselves with our Lord's jewels, or gratify the vain mind in others.

Ninth Month.—I attended the Quarterly Meeting at Grange, near Dungannon, which was the largest, I think, I ever saw in this province. Mary Watson was there, and had large service. Just before the meeting closed, I stood up, and said that I felt that which was better than words, comparable to the dew descending upon the tender herb, which would make it green and fruitful if it were permitted to rest upon it—that I believed it was the love of God that was thus shed over the assembly, for our encouragement, not to cast away our hope and confidence, though we may feel in a state of desertion, but in order to quicken us to advance, for that we are not forsaken—desiring that we may endeavor to carry home to our families a share of what has been now dispensed to us, as “a piece of flesh and a flagon of wine,” that they also may be made partakers with us. The meeting

closed under a solemn covering, and I came home in peace.

Second Month 6th, 1823.—Long before daylight, I felt my mind impressed with the doctrine of perfection, which we maintain as a religious Society, and is opposed by other Christian professors as impossible and contrary to Scripture; whereas Scripture declares man was made in the image of God—the impression here received was holy, harmless as to the other parts of the animal creation, (his food being confined to the green herbs and fruits;) he was a stranger to every sinful appetite, worshipping God in spirit and in truth, not having any temples made with hands; his union and communion was with God—he walked with Him, he knew his voice, and followed it. Here was a state of perfection, laid out for man during his residence here below, had he obeyed the Divine command; God saw that this state was good, and blessed it. From this by transgression he fell, and introduced sin in the place thereof, and death to this blessed state through sin; thereby losing the union and communion of the Holy Spirit. In this state of darkness and dereliction, man found out many inventions, and set up a form of worship, in imitation of that he had lost, which being of his own invention, led him forth from God to the lower creation, and he became so darkened, that he worshipped he knew not what; he lost the dominion over that part of God's creation, and instead of being their lord and master, he became their servant, and worshipped them; he lost the dominion of himself, and became servant to sin and sin-pleasing pleasures, and thereby loving darkness rather than the light, which condemned his evil deeds, he found himself unable to overcome this state, and on this ground it is that man denies an overcoming to be attainable: whereas Christ came into the world to put an end to sin and finish transgression in all those who are willing to deny the corrupt nature, by daily taking up the cross and following his holy requirings. Thus the natural man knows not the redeeming power of Jesus Christ, because he is not of the willing and obedient who eat the good of the land; whilst the truly spiritual man knows these things, yea the deep things of God; and as the Divine Seed of light and life abideth in him, the temptation [to sin] is seen in the light, and the life reduces it in obedience to the cross, and thereby freedom from sin is obtained in proportion to the measure of Divine grace afforded, being a portion of that fulness which was found in our dear and blessed Lord and Saviour Jesus Christ. So that our freedom from spiritual Pharaoh may be obtained by submission to Him who is a Prophet and Lawgiver like unto Moses, that Moses declared unto Israel should be raised up, and whom they should hear.

Third Month 18th.—Before day-light, aspring of Gospel ministry flowed in my mind for about an hour, and many precious truths were opened before me, to my admiration, in such a manner as man's wisdom never had done before to my understanding, which caused me to praise and

magnify the great and holy Giver of every good and perfect gift; for in Him dwelleth knowledge, and wisdom, and understanding, which man in his best and first estate cannot comprehend nor understand. The evening and night after the Monthly Meeting, I sat at the gate very much stripped, for the meeting had been much favored; in that low estate I continued till after meeting the next day, when this relief was afforded to me, “I will never leave thee nor forsake thee.” The absence of Him whom my soul loveth is felt, and leads to a jealousy lest I should have done something that occasioned it; but when the clouds disperse, and the sun again breaks out, though grief may be for a night, yet joy comes in the morning without clouds.

23rd.—First-day meeting at M.: I had to contend in testimony with that spirit of infidelity which had laid waste many in this quarter, as well as in many other places, the remnant of which still is to be found hereaway; they hide their heads now, but the sting is in their tails. The doubt of a virgin bringing forth a son was cleared before me, in the view of God's omnipotence, who at first created man from the dust of the earth, and by his Word said, “Let there be light, and there was light”—in David, He said, “I will make my first-born higher than the kings of the earth”—He had the priority of every other creature, being the first born of every creature, and the first born from the dead; and was the Head of the Church, which was named after Him the church of the first-born, the image of the invisible God, the fulness of whom dwelt in Him bodily—and “to which of the angels said He at any time, Thou art my Son, this day have I begotten thee? but to the Son he said, Thy throne, Oh God! is for ever and ever,” &c. If these, and many other portions of holy writ, do not describe Him amply as the Son of God, and not [merely] of man, to such as do not believe them, preaching is in vain.

After meeting, there was a funeral attended by a large gathering, [whom I reminded] that the present opportunity bore testimony that man from the earth was taken, and to the earth was to be returned, and the soul to God, who created it, for a purpose of glorifying himself—the uncertainty of our time here should awaken us to the consideration how we are prepared to appear before the judgment-seat of Christ, to render an account of the deeds done in our bodies—if we have done well, the answer will be, “Well done, enter thou into the joy of thy Lord;” if the contrary, “Depart from me, ye workers of iniquity!” There was a solemnity over the large gathering, and peace was the covering of my mind. After dinner, I walked into the garden, and as I walked musing, my lips were opened, as if a hand had done it, by the Spirit of prayer and supplication in vocal words of thanksgiving and praise, and humble acknowledgments of manifold mercies and kindnesses received from Him who liveth and reigneth for ever, God blessed for ever and ever. Amen.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 378.)

TOLERATION.

The new monarch, William of Orange, was a firm believer in the impolicy of persecution for conscience' sake, as is shown by his declaration, "We never could be of that mind, that violence was suited to the advancing of true religion, nor do we intend that our authority shall ever be a tool to the irregular passions of any party."

In addition to the softening influences that tended to eat away an intolerant spirit, the general clamor that had been created by the popish efforts of James, had made the Episcopalians feel that it was a matter of prudence not to further alienate their non-conforming fellow Protestants, so that "An Act for exempting Protestant subjects dissenting from the Church of England, from the penalties of certain laws," passed without much opposition, and was heartily signed by the king. Friends of London, who watched the progress of the bill, were careful that it should be so worded as to grant them real relief, and they objected to one of the provisions of the act, which limited its operation to such as would acknowledge the Holy Scriptures to be the word of God.

Through the aid of some friendly members of Parliament, they were able to have this clause changed so as to make the test, an acknowledgment that the Holy Scriptures were given by Divine inspiration. This, Friends felt no scruple to saying—whilst they were unwilling to give to the Scriptures a title which they themselves attribute to Christ.

While admitting some serious defects in this law, Macaulay says of it, "It removed a vast mass of evil, without shocking a vast mass of prejudice; it put an end, at once and forever, without one division in either House of Parliament, without one riot in the streets, with scarcely one audible murmur even from the classes most deeply tainted with bigotry, to a persecution which had raged during four generations, which had broken innumerable hearts, which had made innumerable firesides desolate, which had filled the prisons with men of whom the world was not worthy, which had driven thousands of those honest, diligent, and God-fearing yeomen and artisans, who are the true strength of a nation, to seek a refuge beyond the ocean, among the wigwags of red Indians, and the lairs of panthers."

Friends could now hold their meetings without disturbance, but they were liable to imprisonment under prosecutions for not paying tithes, and many of them were detained in prison for contempts, as the term is, for not answering upon oath to the priests' bills and plaints.

Having drawn up a statement of the cases, George Whitehead, a prominent Friend of London, and three or four others, had an open interview with the king, who received them kindly, and promised his good offices in any effort they might make to secure from Parliament the acceptance of their affirmations in place of oaths. The king soon after, by an Act of Grace, set free about forty Friends, who were imprisoned for contempts.

The Journal of G. Whitehead gives an interesting account of the diligence and prudence with which Friends continued to labor with the Parliament for the removal of those laws which pressed unequally and unjustly upon them. Of their efforts to substitute affirmations for oaths,

some mention has been already made in a former number of this series of articles. With the exception of the antichristian yoke of tithes, the time soon came in which they had but little cause of complaint with the Government; so that, in a general way, with the accession of William and Mary, the period of persecution which they had so long endured, and under which they had greatly thriven, came to an end.

As an evidence of the grateful feelings which Friends entertained towards him who had been largely instrumental in freeing them from the yoke under which they had suffered—the Society, in 1701, presented him with an address, in which they acknowledge the mercies and favors they enjoy, express their gratitude to the king, and their desires for his welfare.

Among the minor annoyances which had by this time ceased to exist, was the restriction of the liberty of printing.

George Fox, in his Journal, speaks of a book which he had assisted in preparing, being seized in a printing-office and destroyed. And in the memorial of Andrew Lamh, a printer among the early Friends, it is stated that his house was often searched, and his printing material broken to pieces and taken away, as often as any Friends' books were found to be printing by him. At one time, about 1,000 reams of printed books were taken from him. There was in those days no liberty of the press.

During Elizabeth's reign, the Star Chamber, in 1685, published ordinances for the regulation of the press, which enjoined every printer to certify his presses to the Stationers' Company. No new printers were to set up the business, but such as should be selected by the Stationers' Company and approved by the Ecclesiastical Commissioners. No book or other matter was to be printed without a license being first obtained from the proper authorities.

These regulations were in accordance with the control assumed by Henry VIII. After the restoration of Charles II, an act "requiring" the licensing of books to be printed was passed in 1662, which was renewed from time to time, but finally expired in 1694.

In Blackstone's Commentaries on the Laws of England, it is said "The art of printing, soon after its introduction, was looked upon (as well in England as in other countries,) as merely a matter of state, and subject to the coercion of the crown. It was therefore regulated with us, by the king's proclamations, prohibitions, charters of privilege and of license, and, finally, by the decrees of the Court of Star Chamber; which limited the number of printers and of presses which each should employ, and prohibited new publications unless previously approved by proper licenses."

(To be continued.)

In one of the border States lived a rich planter who had eight sons. One of them had the misfortune, when a child, to break his spine. The father gave a dying message to his seven vigorous sons, one by one, "to take care of Billy." It came to pass in less than twenty years that all of those sons who survived were dependent upon "Billy," who, by strict attention to business, retained the property that was left him, and greatly increased it, while they, confident in their strength, fell into indolent or dissipated habits, or met with reverses which reduced them to poverty.

Never give up.—*Christian Advocate.*

A Letter Concerning the Ministry.

BY SAMUEL BOWNAS.

The following letter written by Samuel Bownas to one young in the ministry, was published in the ninth volume of THE FRIEND, from a manuscript in possession of one of its readers at that time, and does not appear to have found a place in his published journal. It is peculiarly instructive to those in the ministry, containing as it does, much pertinent counsel to those who are engaged in that line; and I have thought his honest unvarnished statement of his own early experiences, his "hits and misses," might render another insertion of it in THE FRIEND acceptable and useful to many:

"Dear Friend:—The small time I had with thee, furnished me with an opportunity of observing the disposition of thy mind, and gave me a small taste of thy ministry; both, under a proper cultivation, I think may be improved so as to render thee a member of good service in the body. In order to which, and that thou mayst, in thy public engagements, appear in the beauty of the spirit, without any mixture of the flesh, the weak, or womanish part, which in both sexes, ought never to be uncovered, to speak in the congregation of the saints, I will give thee a short sketch of some of my hits and misses when in my youth I publicly appeared in the gallery, the observation of which I hope may tend to thy profit and instruction.

"I was seldom, for near two years after my mouth was first opened to preach the Gospel without some degree of Divine love and virtue on my mind; but after I was called out to the service of visiting meetings abroad, I found my mind very often barren and weak, and, as I thought, void of all good; in which state, being companion to my dear friend, J. A., I cried out that I was deceived, to his great surprise, he, fearing my affliction would be too hard for me, I had imprudently thought, that having such aboundings of Divine love and life, when I was daily at my work, I should be much more favored therewith when abroad in the service of the Gospel, disengaged from all other employments; but finding the reverse, I wished myself at home again, rather than travelling in such a barren state as I was then in, though, at times, I had eminent enjoyments—but alas, they were soon gone.

"In due time I was favored with the design of Providence in dealing thus with me, and the very cattle in the field, by weaning their young and turning them to shift for themselves, taught me that it was meet I should be left a little to myself, and not always be kept to the breast and dandled upon the knee like an infant, but that it was needful that I should grow, and advance above this infant state, to a degree more fit for service.

"When I was thoroughly informed on this point, I longed to be a man, yea, I verily thought I was so, but met often with great disappointments therein, by undertaking matters above my growth and experience, and the weak part appearing at times, to my great shame and confusion, humbled me again for some time; but recovering strength and courage, I began, as I thought, to advance above the danger of making such blunders, a confidence arising in me on imprudently comparing my service and growth as a minister with others that were in the work before me, supposing myself (and it was self that did so suppose) more eminent than they.

Thus self prevailed, and the weak part appeared uncovered again, to my shame and sorrow.

"But my Master's kindness and gracious regard was soon after evidently manifested, in letting me plainly see the weakness and folly of taking this honor to ourselves, which alone is due to Him, when we have been drawn forth in the beauty of the Gospel, beyond what we ourselves, or those that heard us, did expect. Now I perceive the necessity of guarding against the inclinations of the flesh, which would sometimes be decking itself with the jewels of the spirit, saying, I did this or that, fishing for or seeking the praise of men more than that of God. I also saw a danger of falling into a formal way of preaching—a round of words almost without variation, which, though sound, and perhaps pleasing to many, yet wanting the renewing of Divine virtue, are tasteless and unprofitable to the hearers. And the view I had of the unprofitableness of such a ministry, would have carried me too far to my own disadvantage, had I not also been favored with a clear prospect of the lawfulness, expediency, and necessity of speaking the same matter, or preaching the same doctrine to-day, being Divinely opened and engaged thereto, as it was yesterday, though then entirely new to me; for nothing can be said that has not been said, and it is the renewed evidence of the spirit that makes it savory both to us and our hearers.

"Superfluous words, tones, gestures, affected 'ahs,' and groans, I was never under the temptation to make use of; but the impertinence of self sometimes, to my shame and trouble, would appear in my imprudently affecting eloquent terms and scholastic expressions, which seemed to me in that weak state, to adorn my doctrine, and recommend it the better to my audience. All this proceeded from an affectation of appearing an able and skilful minister—a piece of unprofitable vanity; but I soon found it most safe and edifying to use no more words than what I well understood and could properly apply, and that truth shines brightest in a plain dress,—no embellishments of ours can add to its lustre.

"I have also, sometimes, for a want of patient and humble waiting to see my way opened, and discover clearly the leadings of the Divine gift, warmed myself with sparks of my own kindling, to a degree of zeal and passion, and began to thrash the assembly, judging and charging the unfaithful—whether any such or none were there, it was all one to me; thus in the dark mistaking the cause of uneasiness and straitness I found in myself, imagining myself loaded and oppressed by dark and unfaithful spirits in the assembly, after wearing myself with denouncing judgments upon them, I have sat down in sadness and trouble. And though I have found this sort of preaching please many, and was commended, yet it was ever affecting to me, when, on reflection, I found the true cause of that uneasiness was in my own breast. Yet it may sometimes happen that the unfaithful may bring great grief and uneasiness upon us, and this may be hard to bear; but let us take care that we move not till the cloud is removed from off the tabernacle, because it is unsafe going forward till then.

"I have from experience found it my safest and best way, carefully to attend to my gift, endeavoring to keep my place without judging others, patiently bearing my own burden, and earnestly begging I may judge nothing before the time, but that my understanding may be opened to see the true cause of my own barren-

ness, that I may be enabled suitably to address myself to the Father of spirits for help: that first, if it be in myself, it may be removed, then the effect will cease; or secondly, if the weakness or backsliding of others be the cause of our barrenness and seeming desertion, when we are sympathizing with the true seed in its oppressed state, that we may patiently wait the Lord's time to receive a word from Him, fitly to speak to the present state of the people. Or, thirdly, if the people's too imprudent expectation of what cannot be had, unless I am favored with superior aid to qualify me to answer their desires; I say, if by any or all of these causes at times I am shut up, the best way I have ever found is to be patient, in waiting the Lord's time for relief; to seek it in our own time will be but adding sorrow to affliction.

"To conclude, the most safe way I ever yet found in the exercise of my gift, is to stand up, as little regarding anything besides my opening as I can, and deliver it in my beginning, just as I do any other matter in my common discourse, not endeavoring to beautify it, either in matter, tone or address, and as I keep my place, and go on as doctrine is opened to my understanding, I feel my voice gradually filled with virtue and power; and even then I find it safest not to speak too fast or too loud, lest I lose sight of or outrun my Guide, so lose sight or sense of that inward strength I felt increasing in my mind. This care seems to me necessary, in order to take the apostle's advice: 'let him that ministereth, do it of that ability which God giveth.' This has a double signification: first, respecting the matter which we deliver, if we keep to our openings, we shall be furnished with suitable doctrine. Secondly, the wisdom and strength of the spirit and power of the Gospel will be felt in it, and at times by our thus going on in the ability God gives, the very spirit and marrow of religion will appear, plainly laid open to the understanding of the hearers. But when we raise our voices, or hurry above or beyond that inward strength we feel in our minds, we are apt to cloud our own minds, lose sight of, and outrun our Guide, and then run into a wilderness of words, which I have too often done, and found the consequence of such imprudence, poverty and death. Though even this preaching is by some unskilful auditors admired; they will say, Oh! how matter flowed from him; how full he was of (emptiness and confusion, say I) power and authority, say they,—or rather the passion and blind zeal of the creature, the fleshly part not being thoroughly mortified and subdued. But when I am so happy as to begin with the Spirit and follow its leadings in my ministry, I feel strength by degrees cover all my weaknesses, wisdom illuminating my mind hides all my folly, so as nothing appears inconsistent with the beauty and wisdom of the Spirit. This is the vestment, the urim and thummim, that covers the whole man that is to be covered, so that no weakness or womanish part will prevail or appear in our ministry. When I am thus conducted (which sometimes happens), though I may be accounted in my beginning a dull, heavy or lifeless preacher, yet rarely miss of concluding with peace and inward satisfaction, and feel the gradual increase of Divine virtue in the patient exercise of my gift; I finding myself both furnished with matter and skill to divide the word aright, both which, coming from the Spirit, and not being the produce of my own wisdom and apprehension, I dare assume no part of that honor to myself, which, at such times, by an imprudent audience, is lavishly bestowed

upon me, who am only the instrument by which the Lord of the harvest works, but find it my safest way humbly to make thereof an offering unto Him who is worthy forever.

"Thus, dear Friend, I have stained some paper with a few observations on my own conduct, aiming at thy good; and conclude with desires that thou mayst endeavor to improve thy skill in this work, and rightly divide the word of Truth, so as neither thou thyself, nor those that hear thee, may have cause of shame and uneasiness. With my kind love, &c.

SAMUEL BOWNAS."

FOR "THE FRIEND."

Thomas George Taylor.

As many of the readers of THE FRIEND are interested in the subject of the Tract No. 162, (Thomas George Taylor,) printed by Friends' Tract Association, it was thought a short notice of his death and last sayings might not be out of place in this journal.

His disease, which had been for something over a year making sure progress, seemed not to alarm him, his hope being in the mercy of the Saviour, whose precious cause he was very desirous to uphold before men; and although there were times in the latter part of his life, in which his heart was so filled with the love of his Redeemer, that he yearned for freedom from the prison walls (which separated him from the world at large), in order, as he often said, that he might declare unto others what the Lord had done for "the chiefest of sinners,"—yet, on his own account, he seemed to be preserved from that longing for liberty, which is so natural to the human heart; and as the time drew near and he saw that medical skill was ineffectual, he watched the progress of his disease with calmness, saying, it mattered not in what way he was taken, for he had a comfortable hope that the Lord would gather him with the just of all generations.

He enjoyed the visits of Friends, from his earliest acquaintance with them, which was soon after he entered his prison life, and was grateful for their assistance in putting some of the productions of his pen before the class (his fellow prisoners), for whom he felt great sympathy, and endeavored to encourage to patient submission under their trials, bringing to view the great advantage there was in living a Christian life.

He wished to place in the hands of Friends his manuscript entitled, "My Christian Experience;" and, as opportunity afforded, he did so, apparently with a feeling of relief, saying they were at our disposal, and now his work was nearly done.

He said, when I lie here on my couch, with my eyes closed and my thoughts centred on things above, "Oh! how I long to be there! for I feel that my sins have been washed away in the blood of the Lamb!" Yet, the thoughts of his abandoned family caused the tears to flow freely, and he exclaimed: "Oh! how could I have been so cruel;"—but he soon cheered up, and acknowledged with apparent satisfaction, they have a good mother; and notwithstanding she had often borne the marks of abuse from his hand, yet she had freely forgiven him, and been enabled to rejoice at the happy change that Grace had wrought in his experience.

At this visit, which was a few weeks before his close, he bade us an affectionate farewell, desiring us to call, but expressing a doubt as to our meeting again.

His care-takers said that the day before his death, he supplicated for all, and that the clothing of his mind seemed to be that of rejoicing at the near prospect of a happy release from earthly conflicts.

He died the 26th of Fifth Month, 1890.

M. B. T.

SPRINGVILLE, Sixth Mo. 18th, 1891.

FOR "THE FRIEND."

George Fox's Journal.

The editorial remarks in THE FRIEND of Sixth Mo. 20th, relative to the statement which has had considerable circulation, that George Fox's Journal had been altered after it was first issued, suggests the propriety of calling attention to what is believed to be the origin of so singular a declaration.

It is thought to have been started about fifteen years ago by an individual in Philadelphia, now dead, who was rather given to making reckless assertions.

The sole foundation for it was in the fact that a single leaf in the original edition of 1694, which contained a statement considered by Friends living at that time to be erroneous was removed and another substituted, in which the disputed part was omitted. Not over a few dozen words in all were left out.

This trivial circumstance has been magnified until it has reached the proportions of the widespread slander which the editor of THE FRIEND has so satisfactorily disposed of.

The alteration is referred to in Joseph Smith's catalogue of Friends' Books, vol. I, page 691, from which the following is extracted:

"Extracts from some Minutes of the Morning Meeting, relative to a passage in the journal, 1st edition.

"1694—27th of the Sixth Month. A letter dated the 18th of the Sixth Month, 1694, from several Friends in Derbyshire, that they think the relation [of Ellen Fretwell's] in George Fox's Journal, page 309, should be left out, for they suspect the verity of part of the relation, and request it may be left out."

"This Meeting agrees that none of George Fox's Journal be exposed until further directions from them touching this matter, and that Thomas Lower signify that to the sellers of them."

"1694—24th of the Seventh Month. Friends considering the inconvenience of having a doubt upon any part of the book, concluded that the leaf 309, 310, be reprinted with those lines and words left out which are underscored, and then the said new printed leaves sent down to every county to a couple of discreet, faithful Friends, to take out the old leaves and put in the new as carefully and neatly as they can; because of some suspicion in Derbyshire about part of an information in page 309. Theodore Eccleston to prepare a letter to go down with them."

"N. B. William Mead refused lending any assistance in this matter."

"These minutes account for the variation to be found in the journal at page 309, as some Friends objected to have their copies altered, and the leaf was not inserted.

"The names of the Friends to whom this matter was committed were William Bingley, John Bowater, Samuel Waldenfield, John Butcher, John Field, Francis Stamper, Robert Langford and Daniel Monroe."

The writer has in his library a copy of the first edition which contains the suppressed passage. The copy in Friends' Library does not contain it. The leaf appears to have been bound

with the rest of the book, and it is probably one of those which were issued later. I have also seen one copy which clearly showed the marks of a leaf having been removed, the new one with the suppressed passage omitted, having been pasted in, in its place.

Although not altogether germane to the subject, it may not be inappropriate to add that the original manuscript of George Fox's Journal is still in existence in the hands of a person in England.

G. V.

BRYN MAWR, Sixth Mo. 23d, 1891.

FOR "THE FRIEND."

MY PILGRIMAGE.

I am only a weary pilgrim,
With a pilgrim's staff in my hand;
Footsore and toilworn and anxious,
Seeking the heavenly land.

Full many a mile I've travelled
In search of my promised home,
And only my Father knoweth
How many are yet to come.

It may be a long, long journey,
Or only the march of a day,
Till I see the King in his beauty,
In the land that is far away.

But there'll not be a step too many,
Nor ever a burden too great,
If only the Lord of the pilgrims
Admit me at last thro' the gate.

And all of his infinite mercy,
Which rescued me lost and astray;
Pardoned my many mis-steppings,
And followed me all the long way.

The world looks on me coldly;
It has never a smile to spare;
It does not comfort my sorrows,
And in my joy cannot share.

And the tempter, the cruel tempter
Spreads his wily snares at my feet;
There are garments, and flowers, and music,
With tempting viands to eat.

Many the pleasures around me:
Many the temptings to sin:
Broad is the road to destruction,
And multitudes walk therein.

But the pilgrim's garb must be homely,
And simple the pilgrim's fare;
It is part of the self-denial,
My Saviour has called me to share.

Bleak are the mountain passes
Where my pilgrim feet have trod;
Lonely and gloomy the forests,
Narrow and thorny the road.

But I see—what the worldling views not—
At times, with the eye of faith,
A beautiful, beautiful country,
Beyond the river of Death.

A land of softest daylight,
Of fruits and flowers rare,
Where strains of sweetest music
Float on the balmy air.

Where pure angelic beings,
In harmony and love,—
Who once were pilgrims here below—
Now walk the courts above.

But fairer than all fair faces,
My eyes most long to see,
Is the chief among ten thousand,
Who once suffered on Calvary.

Then what to me are life's shadows,
The toilsome, dusty road?
If only thy arm sustain me
My Saviour and my God!

I am only a weary traveller,
Of the scattered pilgrim band:
Dear Lord! thou wast once a pilgrim,
Our lot thou dost understand!

A. J. G.

SELECTED.

A PRAYER.

Suffer it that I to Thee
As a hired servant be;
Let the lowliest task be mine,
Grateful so the work be Thine;
Let me find the humblest place
In the shadow of Thy grace;
Blest to me were any spot
Where temptation whispers not;
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Help me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in my employ
Peace that dearer is than joy;
Out of self by love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—J. G. Whittier.

FOR "THE FRIEND."

The Chickweed Wintergreen.

Those who become interested in making collections of any kind, soon learn to place a high value on objects which are uncommon, no matter how intrinsically worthless they are. A copy of some treatise, whose contents are neither useful nor interesting, and which otherwise would be regarded as mere lumber on the book shelves, suddenly becomes exceedingly attractive when it is known that but one or two other copies have survived the ravages of time. A mineral which is to be found in but few places and in small quantities, will be eagerly sought for by minerologists, and a higher price paid for it, than for others, more beautiful, but more common. It is an illustration of this principle, that the plants which were marked as "rare" in the Botanies, possessed peculiar charms in my eyes, when earnestly pursuing the study of flowers in my young years. The works of Dr. Darlington, describing the plants growing in Chester Co., Pa., were those with which I first became familiar. In the early editions of his treatise, the plants were arranged according to the Linnean system—in which the classes and orders were principally determined by the number and position of the stamens and pistils. The seventh class was *Heptandria*, in which the flowers contained but 7 stamens, he had found but one plant in Chester County that belonged to this peculiar class, and that was "rare," found only along a few rivulets in the Mica slate hills. This was the *Trientalis Americana*, or Chickweed Wintergreen, a delicate little plant, in which the stem, of four or more inches in height, has a circle of narrow pointed leaves near the top, and a single white star-shaped flower rising above them. It is a beautiful little plant, but by no means conspicuous; and I never met with it in my numerous rambles in Chester County. During the 60 years which have since elapsed, this plant retained a firm hold of my imagination. A botanical friend recently told me that he had found it growing in a piece of woodland a mile or two from Moorestown; and when its flowering season had arrived, I went in search of it on the 19th of Fifth Month. The woods were pretty thoroughly explored, but without success, until passing along a cart path in the most remote part of it, and descending to where the ground was quite damp, I saw its green circlets of leaves and white stars, thickly scattered by the side of my path. The thrill of pleasure which was awakened at that sight, may be imagined by a botanical enthusiast.

The *Trientalis* is a member of the natural order of the Primworts (*Primulaceæ*), to which belong the Primroses, Cyclamens, Loosestrifes, and other genera. The number of species belonging to this family is about 250. They are most abundant in the northern and colder parts of the globe. Our plant is more abundant in the northern part of the United States and in the mountains.

J. W.

FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Continued from page 379.)

After the 29th year of his age, R. Davies was a prisoner for several years, yet during part of that time he was permitted to go and come at his pleasure, not being closely confined. At one time, feeling constrained to visit Friends in some of the near counties, he went to the jailer and told him that he had occasion to leave a little while. The jailer said, "I warrant you will go to preach some where or other, and then you will be taken to prison, and what shall I do then?" Upon receiving a promise to be informed of his whereabouts, the prisoner received permission to go.

This journey was full of events that would have discouraged a less ardent and Divinely-helped man, than the subject of this narrative. But at one town where he stopped, an elderly woman Friend with whom he had never before met, came to him at the inn where he was stopping, and said that "she had a sense upon her that he was one of her Heavenly Father's children." Thereupon he obtained her aid to hold a meeting there, which she was very ready to assist in; and he describes it as "a blessed heavenly meeting," that afterwards resulted in much friendly discourse with some of the attenders, concerning the things of God.

At a place called Redstone, in Pembroke-shire, there was no house large enough to hold the multitude, and a meeting was held out of doors. R. Davies speaks thus of what happened at its conclusion. The incident exhibits his intrepid spirit when engaged in the work of his Saviour: "As I was coming out, a Friend came and told me there were two soldiers (I understood afterwards they were the two sons of a priest), that had brought my horse there some miles. When I saw my horse I drew nigh to them, and asked them who brought my horse there. They asked me, whether I was the man that came from Bristol; I said I was. Then, said they, you are the man we look for. I asked them by what authority they came or what warrant they had; and they showed me their swords and pistols. I told them, such warrants highwaymen had. Then I asked them, how they durst to venture so amongst such a company? They said, they knew we were peaceable men and would not resist; otherwise they would have brought greater force. I told Friends we were bound not to obey them, and desired Friends to part, and leave only two or three with me. But Friends' love was so great to me, that they kept mostly in a body about me. So I desired the Friend to take my saddle and bridle that was upon the Friend's horse that I rid to the meeting on, and put them upon my own horse. So I got upon my horse and bid them lay their hands off my horse, for I feared not their swords nor pistols; but if they had a warrant from any justice of peace, or lawful magistrate within the county, I would obey it. Then they let my horse go, and I turned and told them that if any justice of peace or lawful magistrate, within the county, had anything to

say to me that came from Bristol, should hear of me at the house of Wm. Bateman, in Haverford-west. I told them my business would require some stay in the country; so they let us go, pretty friendly, and I had several brave meetings in Haverford-west and other places in the county."

The last meeting on this trip was held out of doors, not far off from a worshipping-place of the Established Church. R. Davies being young and strong, was, when speaking, heard a good ways off, and the priest's congregation hearing him, most all left to go outside and listen to the Friend. The priest was much enraged, and desired the constable to arrest him. But this was not done: some of the multitude telling the priest that he himself would have to come and learn of the Quaker. So the latter parted in peace from his loving Friends, to whom he pays this delightful and enviable tribute:—"They dwelt in love and unity among themselves." He then returned home, and reported to his jailer.

It will, from the above, be seen that R. Davies, while nominally a prisoner, had comparatively a happy lot compared to some of his co-religionists. About that time there were over 600 Friends languishing in the prisons of Great Britain. They were mostly suffering because they refused to swear when the oath of allegiance was tendered by malicious enemies; or because they refused to obey a strangely arbitrary law then in operation which made the non-attendance of the Established Church or the non-payment of tithes a penal offence. Many of these Friends were confined in rooms without beds or chairs, and where the elements beat in upon their unprotected forms. They were deprived of the scantiest food and clothing, and were seldom permitted to see even their most intimate associates or dearest relations. When such men as Richard Davies observed all this suffering, largely instigated and carried on by the professed ministers of the gentle Jesus—it is small wonder that they not only disbelieved in the professions of the clergy, but were led to vigorously protest against a system which bore such evil fruits.

Soon after his discharge from prison, it happened that a number of young Friends were arrested at a neighboring meeting, and taken to Cardigan jail. Among them was his friend Thomas Ellis. R. Davies' heart was so touched with a feeling of love for some of his young companions, that he was led to resolve to go to Cardigan, and offer himself a prisoner instead of them. He acquainted his wife with this exercise, and although it was a great trial to her, she yet gave him up. So he started for Cardigan, and had almost reached his destination, when unexpectedly he met his friend Thos. Ellis, who with the others had just before been discharged out of prison. Thus his affectionate free-will offering had been accepted for the deed.

In those days Friends were very industrious to gather others into the fold; so we find these two companions, after this happy denouement, not returning at once to their families; but, under a sense of duty, continuing their journey to hold meetings in some of the adjacent towns. Soon again they were in the hands of a constable, who was ordered to take them before the Quarter Sessions held at Llandeddar.

The strict order maintained in modern courts was not adhered to two hundred years ago, and at this trial we find that the court clerk took it upon himself to irritably question the prisoners

in a way that much troubled Richard Davies. The latter therefore asked the justices who that man was:—was he a justice of the peace?—They told him he was not. Then, said R. Davies, "We are not bound to answer him." He then requested of the court, permission to explain how he and his friend had gotten into this difficulty, and narrated the circumstances of their meeting together and their subsequent journey. He concluded by saying, "We came to Aberystwith, to rest there the first day of the week, and had a meeting with our friends,—so, we were taken prisoners, and sent here to you, and now desire to know your pleasure." The judges answered R. Davies by saying, "It was great love indeed that caused him to come to offer himself a prisoner on such an account." They then discharged the prisoners. R. Davies remarks thus of what followed after their acquittal: "The court being silent, I had an opportunity to declare the word of the Lord among them. Very still and attentive they were, as if I had been in meeting. I commended their great moderation, and in the love of God we parted with them. The deputy-sheriff and the high-constable that brought us there, came out of the court and treated us very civilly, and would have bestowed on us the best that the town afforded; but we were sparing of taking anything of them. I was told that the deputy-sheriff and the high-constable were convinced, and very loving to Friends all along. I know not of any that were imprisoned in that county afterwards. The Lord was with us, and He had regard to the integrity of our hearts, and He alone pleaded our cause, and was with us in our services." Truly the above incident exhibits what excellent results can flow from a Christian friendship, supplemented by a pure obedience to the Divine will.

Having been remarkably delivered from the above trouble, the two friends pursued their journey. But often physical weariness and personal danger were their portion. At Newcastle, as R. Davies was preaching to the people in the Welsh language, he stood near a large window that opened into the street. Suddenly a wicked man thrust a long fowling-piece through the window, and swore that if he spoke another word he would be a dead man. But the Friend was above the fear of man. Two women were sitting in the window, and the muzzle of the gun came between them; but one of them turned her back upon it, and said, "I will die myself first." Some one in the meeting then came and took the gun away from its possessor, and the meeting concluded in quietness and solemnity. R. Davies remarks in connection with this incident, "As the hills are round about Jerusalem, so is the Lord round about his people."

(To be continued.)

The Lord Loveth a Cheerful Giver.—The late Henry Thornton, in a response to an appeal from a visitor, once wrote out a check for £5. Before the ink was dry, a telegram was brought to him. He tore open the envelope, read the contents, and turned ashy white. He said to his visitor, a clergyman: "I have received some dreadful news. I have lost hundreds of pounds—give me back that check." It was not pleasant to give back the check, and I dare say nine persons out of ten would have cancelled it; but Thornton, on receiving it back, altered the "£5" to "£50," saying, "God has just taught me that I must not much longer possess my property, and therefore I must use

it well." Did Henry Thornton lose anything by that? Did he die a bankrupt? No; he continued one of the most prosperous merchants of his day, and consecrated his wealth, his influence and his time to the Lord Jesus Christ.—*South American Missionary Magazine.*

The Theatre.

That there has been a great change in the opinion of church people concerning the theatre is very evident. This change is not the result of an improvement on the part of the theatre. Attempts have been made to improve it, but it cannot be improved. It is now and always has been as bad as the morals of the community would allow it to be. It plays to the lower elements and along the lower lines of social life, and ministers to the most perverted phases of humanity. That the drama has a place where it may be useful, that there have been good actors and pure actresses, that there have been put upon the stage moral plays, that some pieces are so simple and harmless that apart from their surroundings they would not be injurious, we are free to admit; but that the theatre, on the whole, is now and ever has been an agent of demoralization and corruption, can be easily shown. It must be judged, not by a minute fraction, but in its entirety; not by the fact that a man has attended the exhibitions and not been ruined, but by its general effects on the social life of the community and the spiritual life of the attendants.

Some time ago the *Brooklyn Times* wrote to several prominent clergymen and asked them to give their opinion of the theatre. The replies were singular and significant. Cardinal Gibbons, of the Romish Church, was constrained to admit his fear "that the great majority of theatrical productions are highly pernicious and even demoralizing." Bishop Foster, of the Methodist Church, was convinced that "every true Christian will find that he or she obtains spiritual comfort and strength by abstaining from all such doubtful forms of so-called amusements." Dr. Armitage wrote guardedly, and thought the whole question of theatre-going must be thrown back upon the individual conscience. Dr. Theodore L. Cuyler, however, comes out in a ringing letter in denunciation of the theatre. His long experience, his wide observation, his sound judgment and pure heart give great weight to his words. He says the "pictorial representations, some of them so disgustingly indecent that the law should suppress them, are flaunted on walls and in store windows within full view of our church doors," and asks with great force: "What must be the character of performers and performances when their pictures are so shameless?" The danger that the appetite for theatricals will become an absorbing passion, that young men who attend will be led to drink, that vice will be promoted wherever a theatre is opened, are all points well made by the venerable clergyman, who winds up a stirring and effective letter by saying:

"We do not affirm that every popular play is immoral, or that every performer is impure, or that every theatre-goer is on the scent for sensual excitements; but the stage is to be estimated as a totality, and the whole trend of the average American stage is hostile to heart purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theatre as to exclude every indelicacy from the stage ended in pecuniary failure. The stage must be taken as

it is. It is an institution for which the Christian become morally responsible if he patronizes it, as much as if he were to patronize a public library or a public drinking saloon. As an institution it unsexes woman by parading her in man's attire. Too often it exposes her in such scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Will you, then, pay your money to have somebody else's sisters and daughters violate womanly delicacy for your entertainment? If the Christian becomes a patron of the theatre, he goes into moral partnership with the theatre. He cannot evade before God his accountability for the theatre if he habitually supports it."

We sincerely believe that the view of Dr. Cuyler on the theatre is the one to be taken by all Christians. Theatre-going on the part of church members cannot fail to be destructive to spirituality, and whatever lowers spirituality should be condemned. A man may go to the theatre once or twice and not be injured. So he may drink a glass of brandy in a saloon and not become a drunkard. He may read an infidel book and not become an infidel. Of course, as Dr. Armitage says, going to the theatre must be left to each man's conscience. So must every moral question; but the conscience should be instructed. Wine-drinking must be left to every man's conscience, but we advise the young man not to drink. Gambling and betting must be left to the individual conscience, but we advise men not to bet or gamble. The attendance upon theatrical exhibitions must be left to every man's conscience, but we advise all Christians to keep away. For the effect on the others, for the safety to weaker people, for the sake of example, we would advise church-members to shun the play-house, which has well been designated "the devil's sanctuary."—*The Christian Inquirer.*

Natural History, Science, etc.

Potato Disease.—The famous potato disease has now been the subject of minute study for nearly half a century, and yet much that is desirable to know has not been found out about it. The fungus which produces it has been identified, and it is conceded that it first made its appearance in isolated cases in the north of Europe and the Channel Islands, until it broke out with amazing virulence in the Isle of Wight in 1845. There is little doubt the spores, or as one might say, the seeds of this minute plant, originally came there from America, but nothing has been found that positively proves this.

It was at one time thought, that the fungus, after attacking the leaves in some way, made its way through the structure of the stem, and got into the structure of the tuber in that way. It has been clearly demonstrated that this is not so, but that the zoospores enter the potato tuber through the skin from the outside. The fungus soon after growth on the potato leaves, matures this class of spores, and they fall on the earth, or are carried down the potato stalks to the tuber. Since this has been demonstrated as an actual fact, attention has been turned by the skilful potato growers of the Old World, to selecting those varieties that throw their tubers deeply under the soil, and in earthing up well before the tubers form, as the deeper the layer of earth above the tuber, the more difficult it is for the zoospores to get down to them.

The best success follows the simple molding up early in the season, as it is found that with a depth of soil of four inches over the tuber,

they are tolerably safe. Science has not discovered all it would like to know about the potato fungus: it has made itself invaluable to the cultivator by what it has found out. To-day potato-growing in the Old World has been rendered tolerably certain, when but a few years ago the terrible disease brought fears of its utter destruction.—*The Independent.*

The Water-Cask Plant.—A celebrated African traveller mentions, that in crossing one of the many sandy deserts in that country, he came across the only known living species of *aquabulbo*, the "water-cask" plant. The region it inhabits is far from any stream of water, where, as far as the eye can reach, nothing can be seen but heaps of sand. "The sight of this little green creeper, which resembles the common ground-ivy in some respects," he says, "filled me with an intense longing to once more see the green meadows and cool, shady forests which we had now left at least 300 miles beyond.—For four days we had not seen even so much as a spear of grass or a dried-up cactus, the latter having been quite plentiful the week before. The botanist of the company, in examining one of the plants, found thus unexpectedly growing in the centre of a sandy African desert, noticed what he supposed was a green bulbous fruit growing under the thick leaves of the creeper, almost resting upon the sand underneath. In making an effort to pluck one of these for preservation, it burst with a smart report, throwing water in the face and over the clothes of the intruding naturalist. Here, surely, we had a first-class wonder: a plant growing in the desert with no other green thing in sight, carrying its own water-bags within it. Parvin, our chemist, analyzed the water found in some of the bulbs picked for his inspection and declared it to be absolutely pure, as much so as distilled rain-water. Each bulb or berry contained about two to four table-spoonfuls of water. As it happened, we had a supply of water sufficient for our journey, and to spare, but Williamson, the botanist, and Parvin, the chemist, with all the enthusiasm of true scientists, plucked about a quart of the water-berries, and extracted the water—something over a pint—and drank it with apparent relish."—*Boston Transcript.*

Reason in the Lower Animals.—An example is well authenticated of a dog whose master, a Scotch tippler, got ugly every afternoon. The Scotch terrier followed him everywhere, and was a great favorite. The master in the morning took two drinks, and went home to dinner, stupid and ugly. One day, after he had taken four, he beat his dog cruelly. Ever after the dog went with him until he had taken the third glass, and would then go home, crawl under the barn, and nothing would induce him to come out until the next morning.

Last summer we saw a water-dog sent into the river after a rail. He first took it in the middle and swam with it to the only landing place, which proved too narrow. He swam out again, turned the rail around, and brought it endwise to his master. It was thrown back several times, and he always brought it out by the end. His master had crippled a crow and flung it, while living, into the water, and commanded the dog to bring it out, which he did very tenderly. His master then cut off its head and threw the body again into the river and tried to make him go after it, but he could neither be coaxed nor threatened to do it.

A friend living on the Gatiueau River, Can

ada, is the owner of several collie dogs and a little house terrier. He vouches for the following: The little dog, attempting to follow a member of the family across a small brook which flowed into the river, fell off the log into the water. The stream was very swift, and he was being borne rapidly into the river. A collie saw it and rushed about three hundred yards down the stream, and entered it just in time to catch the terrier. What can that power of calculating the swiftness of the current be called?

In a semi-agricultural paper, dealing with stock, called *Land and Water*, examples are given of the reasoning powers of cows. The door of a corn-crib opened outward, and a latch on the inside was lifted by the finger through a hole. A cow studied it out, and thrust in the little end of her horn and opened it. After eating as much as she wanted, she closed the door by pushing it with her horns. A watch was set for the thief, and she was discovered to be the guilty party.

Professor Cope has given an account of a monkey and its reasoning powers. He was kept in a cage, but always directed his attention to the hinges of the door. No matter how they were fixed, he would extract screws and nails and so open the door at the hinge side. A strap was then fastened around his waist, but he picked the threads from the lap on the buckle, and after he had loosed himself, being still in the cage, he utilized the strap to draw things from the floor to himself, displaying great accuracy of aim. Professor Cope says: "No reasonable man could doubt that every one of these acts was prompted by reason, which, so far from being even aided by instinct, was acting in direct opposition to it. Instinct would have led him to force, but in this instance the same reason guided him that would guide a reasoning criminal in like circumstances. It was impossible for instinct to teach him that the hinges were the weak parts of the door, or the threads in the strap; nor did instinct teach him to use the strap as a lasso."

General Sir Hope Grant has furnished the following incident, occurring during the Sepoy war. After the Secunda Bagh had been taken in Cawnpore, Sir Hope Grant's nephew gave his horse to a Sikh soldier to hold. A magazine exploded, killed the holder and burned the horse frightfully. A soldier was told to shoot him, but missing his aim wounded him. The horse broke away, dashed through the lines of the enemy, and as straight as an arrow he went five miles to the sick horse-stables of the Ninth Lancers, and presented himself for treatment at the right door.—*The Presbyterian*.

FOR "THE FRIEND."

In my travels I met with a person, who queried of me, how should he know which society had most of the Holy Spirit, since most professors of Christ do believe in the Holy Ghost or Spirit? To whom I made the following answer:

Let the rule of Christ determine this question; He says: "By their fruits ye shall know them; do men gather grapes of thorns or figs of thistles?" The fruits then of the Spirit of Christ, are love, faith, hope, patience, humility, temperance, godliness, brotherly kindness and charity, with all manner of virtues. Therefore the society of Christians which brings forth most of the fruits of the Holy Spirit, consequently have most of Christ's grace and spirit. But some object and say, we will not believe that any

society have the Holy Ghost now, or the immediate revelation of the Spirit, unless they work miracles. To which it is answered, that right reformation from sin, and true faith in Christ, cannot be wrought without a miracle, neither can we bring forth the fruits of the spirit without the miraculous power of Christ. Men by nature bring forth the works of nature, and that which is contrary to nature is miraculous. Sin is natural, but Divine holiness, or the righteousness of Christ, wrought in man, is spiritual, supernatural and miraculous. And as to natural men, who are in a state of nature, seeing outward miracles, if they will not or do not believe what is written in the Holy Scriptures of the Old and New Testament, neither will they believe, although one were to rise from the dead. Notwithstanding Christ wrought outward miracles, and did the works which none others could do; though he cured all manner of diseases, and fed many thousands with a few loaves, and a few small fishes; and what remained when all had eaten, was more than there was at first; though he raised the dead, and himself arose from the dead, yet few, but very few, believed in Him, so as truly to follow Him. His birth, his life, his doctrine, his death, his resurrection, are all miraculous; and since all this was done in the person of Christ, and at the first publication of his religion to men, there is now no absolute necessity of outward miracles, though his power is the same now as ever; but He said to his disciples, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." Upon which, W. Dell says, this must be understood in relation to sin; for Christ had no sin in himself to overcome, but we have all sinned," and to overcome sin is the greatest of miracles. This will try the notional or nominal Christian who says we can never overcome sin in this world. Where then is our faith in the Son of God, who for this purpose was manifested, that he might destroy the works of the devil.

Therefore let not Christians be slow of heart to believe in the glorious gospel of Christ; and if we truly believe therein, and live in the practice of his doctrine, we shall see miracles enough to satisfy us for ever.—*Thomas Chalkley*.

Abraham Lincoln and his Stepmother.—In C. W. French's *Life of Abraham Lincoln* an anecdote is related which illustrates the warm affection which he felt for his stepmother, who had indeed cared for him in his youth with much kindness.

Soon after he entered upon his profession as a lawyer at Springfield, he was engaged in a criminal case in which there seemed to be little chance of success. By dint of hard work, he succeeded in gaining the case—and received for his services five hundred dollars. A legal friend calling upon him, next morning, found him sitting before a table upon which his money was spread.

"Look here, judge," said he, "see what a heap of money I've got from the — case. Did you ever see anything like it? Why, I never had so much money in my life before, put it all together." Then, crossing his arms across the table, his manner sobering down, he added, "I have got \$500; if it were only \$750 I would go directly and purchase a quarter-section of land, and settle it upon my old stepmother."

His friend said, if the deficiency was all he needed, he would loan him the amount, taking his note, to which Lincoln instantly acceded.

His friend then said, "Lincoln I would not do just what you have indicated. Your stepmother is getting old, and will not probably live many years. I would settle that property upon her for her use during her lifetime, to revert to you upon her death."

With much feeling Lincoln replied, "I shall do no such thing. It is a poor return at the best, for all the good woman's devotion and fidelity to me, and there is not going to be any half-way business about it;" and so saying he gathered up his money, and proceeded to carry into execution his long cherished plan.

Items.

A Protest Against Royal Vice.—The Methodists of South Wales concluded their quarterly meeting Sixth Mo. 4th. Before adjourning they adopted the following resolution:

"Resolved, That this meeting learns with regret from the proceedings in the high Court of Justice that the Prince of Wales took part in a game of baccarat at Tranby Croft, on September 8, 1890, and thus gave countenance to gambling in one of its most insidious and ruinous forms, the force of his example thus encouraging vice among the people.

"We respectfully submit to his royal highness that by his conduct he offends the religious sense of the people and drags the royal house from the high position in which it stood, and tends to lessen the loving and devoted affection to the throne which has been ever cherished by us."

The Library of the University of Pennsylvania.—The Trustees of this progressive institution, in their efforts to advance its interests, have set aside a space on their shelves for the preservation of books, pamphlets and records, relating to the doctrines and history of the Society of Friends, which are so closely connected with the origin and development of several of the American colonies. At a meeting of the Book Committee of the Meeting for Sufferings of Philadelphia Yearly Meeting, held Sixth Month 12th, it was decided to make a donation of our publications to the Library, and a committee was appointed to give the requisite attention to the subject.

Declining Government Aid.—The General Council of the Reformed Episcopal Church determined at its late meeting that it will not accept grants from the National government to assist in the establishment of a mission among the Indians in Alaska. It did so on the ground that the government had no right to appropriate money to religious organizations, even when the work which the money sustained was chiefly educational. If the Church wishes to establish missions anywhere it has surely the right to do so, but the money needed for its establishment should come out of the pockets of its own members. This is a position which is growing in strength in all the denominations.

Jewish Testimony.—A recently published paper, signed by several Jewish freethinkers, contains this tribute to Christianity: "Christianity goes forth to seek nations and individuals, converts them and makes them better, and we Israelites ourselves enjoy extended rights in proportion as the peoples in the midst of which we dwell apply themselves to live according to the principles proclaimed by their teacher, Jesus Christ." This testimony is true and valuable, coming as it does from men who are not partial toward Christianity or its great Founder.

THE FRIEND.

SEVENTH MONTH 4, 1891.

London Yearly Meeting commenced its sittings on the 20th of Fifth Month, with a somewhat smaller number of Friends in attendance than usual. Thirty-five of the Representatives were absent.

At the Meeting of Ministry and Oversight held the preceding day, the case of Isaac Sharp was taken up—who had been prevented by sickness and other causes from proceeding with the extensive service for which he had been liberated the year before. Several Friends were willing to release him from further efforts to carry out his concern, considering his age and infirmities; but I. Sharp informed the meeting that he was still persuaded it was the Lord's will that he should, as far as he was enabled, set about the execution of his concern. He was left at liberty to proceed as way might open.

At the same sitting, Mary Elizabeth Beck returned the certificate for religious service in Philadelphia Yearly Meeting, granted her the previous year. A considerable portion of her labors was performed in a social capacity.

An earnest discussion followed some remarks on the little silence in some of the meetings for worship and the want of "unction" in the ministry.

In the general Yearly Meeting, Caleb R. Kemp was appointed Clerk, and Charles Brady and Arthur Pease assistants.

The reading of the epistles from other Yearly Meetings opened the way for appeals for financial aid to Guilford College of North Carolina, and Pickering College of Canada. The proposal of Indiana to establish a new Yearly Meeting at Wilmington, Ohio, led to the adoption of a minute, that owing to the distance being so great Friends of London had no definite knowledge of the matter and could give no real judgment upon the case, but they would be willing to receive Wilmington into the sisterhood of Yearly Meetings.

The tabular statement showed the total number of meetings to be 324, and the membership 15,961, an increase of 125.

Part of two sessions was appropriated to the consideration of the state of the Society. In the course of this a caution was given against urging upon our younger Friends the necessity of making an outward verbal testimony to their faith in Christ; and of uttering vocal prayers; and reference was made to the description of George Fox in prayer—the fulness and the fervor of his words, and the reverence of his spirit.

Several Friends expressed uneasiness with the neglect of the attendance of religious meetings, especially those held on First-day evenings and on week-days.

The subject of education claimed much time and attention, especially as to what should be done for the children of the poorer members, and for those non-members, one or both of whose parents are members. The financial aspect of the question was referred to a committee.

The report of the Committee which has the superintendence of the small bodies of Friends in foreign countries mentions that the school at Hobart, Tasmania, has from 130 to 140 scholars, about 50 of them connected with Friends. There is a little company at Calcutta who meet for worship after the manner of Friends.

A joint Conference on the subject of religious education led to the appointment of a committee to visit the schools.

Temperance and peace and the opium traffic, all claimed attention. It was stated that it was a difficult matter for one not a Friend to procure Friends' books. To meet this difficulty it was suggested that a shop be opened as a Friends' depot—but no action was taken by the meeting.

SUMMARY OF EVENTS.

UNITED STATES.—Treasurer Nebeker, on the 29th ultimo, reported a net balance in the Treasury of \$4,506,439 in excess of fractional silver coin and of deposits in national banks.

The exports of specie from New York last week amounted to \$5,605,104, of which \$5,351,892 was gold and \$253,212 silver.

Secretary Proctor is quoted as saying that, as soon as possible, the War Department will make a survey of the New England coast, with a view to selecting additional sites for fortifications.

Captain Hull's troop of cavalry, reinforced by a company of Cheyenne scouts, has been ordered into the Cherokee Strip for the purpose of ejecting trespassing cattlemen and their herds. Several hundred thousand head of cattle are being grazed on the Cherokee Strip, and the Cheyenne and Arapahoe and other Indian reservations.

The heavy rains in Kansas last week caused the Cottonwood River to overflow its banks. Just below Emporia the country is flooded for miles. In the flood, as it passes, may be seen all kinds of wreckage, barns, parts of all kinds of farm machinery, wheat in abundance, and here and there a piece of driftwood or a wagon shed or a dead animal.

The floods in Iowa caused by the heavy rains have caused much destruction of houses, bridges, and live stock—the towns, and particularly Cherokee, suffering most severely. Governor Boies has issued a proclamation calling for aid.

A despatch from Janesville, Wis., dated Sixth Mo. 27th, says:—The Anti-Prohibition Convention has finished its labors. A significant feature of the proceedings was the tacit confession that the temperance people have been gaining strength, despite the large amount of money which the liquor men's society boasts of having used for campaign purposes. A platform was passed which bears out this in a measure. "We believe that no people was ever legislated into morality," the platform declares. "We are opposed to local option, because its success means the downfall of personal liberty. Wherever the local option principal has taken root, the most strict prohibition measures have followed. It will come in Wisconsin as surely as it has come in Iowa, Kansas and Dakota. We most earnestly condemn the action of the members of the Legislature, who, by breaking pledges and proving faithless to the platform of their party, defeated our cause."

R. J. Hinton, special agent in charge of the irrigation inquiry, says that the great Colorado plateau can possibly be made arable by means of irrigation, thus adding 50,000,000 acres to the arable area.

Dover, N. H., is one of the few towns in the country that operates its electric street railway system without the aid of a steam engine. The Salmon Falls River, which flows near the town, turns a 500-horse-power water wheel, which supplies power for the dynamos that operate the street line, the electric lights in the place and electricity for several neighboring towns as well. There seems to be no difficulty in obtaining a sufficient amount of power at all seasons of the year.

Deaths in this city last week numbered 430, which is 13 less than during the previous week, and 96 more than during the corresponding period last year. Of the foregoing 233 were males and 197 females: 160 were under 1 year of age: 68 died of cholera infantum; 37 of consumption; 26 of convulsions; 24 of marasmus; 25 of diseases of the heart; 18 of inflammation of the stomach and bowels; 17 of inanition; 15 of typhoid fever; 14 of Bright's disease; 13 of pneumonia; 12 of inflammation of the brain; 11 of diphtheria and 10 of paralysis.

Markets, &c.—U. S. 4½'s, 100½; 4's, reg., 117½; coupon, 118½; currency 6's, 109 a 118.

COTTON was quiet and steady on a basis of 8½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$18.00 a \$19.00; spring bran, in bulk, \$17.50 a \$18.00.

LOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; do. do., extras, \$4.00 a \$4.25; No. 2 winter family, \$4.35 a \$4.60; Pennsylvania, roller process, \$4.75 a \$5.00; Western winter, clear, \$4.75 a \$5.00; do. do., straight, \$5.00 a \$5.15; winter patent, \$5.15 a \$5.40; Minnesota, clear, \$4.65 a \$5.00; do., straight, \$5.00 a \$5.25; do., patent, \$5.25 a \$5.60. Rye flour sold in a small way at \$4.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 97 a 97½ cts.

No. 2 mixed corn, 62½ a 63½ cts.

No. 2 white oats, 41½ a 42 cts.

BEEF CATTLE.—Extra, 6½ a 6½ cts.; good, 5½ a 6

cts.; medium, 5½ a 5½ cts.; fair, 5 a 5½ cts.; common, 4 a 4½ cts.; Texas, 3½ a 4½ cts.; fat cows, 2½ a 3½ cts. SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; spring lambs, 5 a 8½ cts.

HOGS.—Western, 6½ a 7 cts.

FOREIGN.—An elaborate return has just been prepared by the London Home Office of the property and revenues of that famous institution, the Church of England. It appears that the total gross income of the Church is a trifle over £5,500,000. Half of this is derived from ancient endowments, and strange only £284,000 has been contributed by private benefactors in the past eighty-eight years. Half of the amount of the income is derived from that potent source of profit of the Church, which for centuries men have objected to pay—the tithes. Next comes rents of land, and the Church is rich in houses as well as in ground rents. Only fourteen Archi-episcopal Sees have been re-endowed.

Charles S. Parnell, on the 25th ult., was married to Catharine O'Shea, the divorced wife of Captain O'Shea. By this marriage Parnell seems to think that he has not only re-habilitated himself politically, but socially; and that by this last act in the great scandal he has restored himself to his old place of leader. But this opinion does not seem to be shared by his political opponents, and from Carlow, where one of his adherents is a competitor for a seat in Parliament there has come a notification to him that he builds his hopes of restoration to his old post of leadership on shifting sand, if he builds them on his marriage.

The *London Times*, referring to the fact that sixty delegates from the tin-plate working districts of Wales are going to the United States, in order to inquire into the prospects of profitable employment there, and to the statement made that American agents in London are buying the latest improvements in tin-plate machines, as well as offering double wages to tin-plate workers, says:

"Should the delegates report favorably upon the prospects for tin-plate workers in the United States, it is not unlikely that there will be so large an exodus to America as to lead to a great portion of the trade heretofore monopolized by Wales, being transferred to America."

"Hitherto the idea has been that it was impossible to manufacture tin plates in America, owing to atmospheric conditions; but tin-plate makers, who accompanied the iron and steel institute delegates to America, reported that there was nothing, except the want of skilled labor, to prevent the successful manufacture of tin plate in America."

Emperor William, of Germany, while presiding at a ministerial council on the 24th ult., announced that he had devised a scheme for a lottery by which he hoped to obtain 8,000,000 marks, to be used in the work of combatting slavery in Africa.

The largest gold coin now in circulation is said to be the gold ingot, or "loof" of Anam, a French colony in Eastern Asia. It is a flat, round gold piece and on it is written in India ink its value, which is about \$220. The heaviest silver coin in the world, perhaps, also belongs to Anam, where the silver ingot is worth about \$15.

In the Canadian House of Commons, on the 25th ult., Foster's amendment in favor of the appointment of a commission to obtain data respecting the working of prohibition in other countries, was carried by 19 majority.

NOTICES.

ESTATE OF WM. FORREST.—A stated meeting of the Trustees will be held on Fourth-day, Seventh Month 8th, at 3.30 P. M.

JNO. W. BIDDLE, Clerk.

WANTED—A teacher to assist in the Intermediate Department of Moorestown Academy. Apply to Samuel L. Allen, 1107 Market Street, Philadelphia. Sarah S. Carter, Moorestown, New Jersey.

WANTED—An experienced teacher for Principal Friends' Boarding School, Hickory Grove, Iowa. Enter upon his duties in the Tenth month next.

Application may be made to

Joseph Coppock, Centerdale, Cedar Co., Iowa, Abigail B. Mott, West Branch, Cedar Co., Iowa.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months, the Library will be open on Fifth day afternoons, from 3 to 6 o'clock.

THE FRIEND.

A Religious and Literary Journal.

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SEVENTH-DAY, SEVENTH MONTH 11, 1891.

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John Conran.

(Continued from page 385.)

Fourth Month 9th.—My attention has lately been occupied by [the consideration] of the rest which is prepared for the people of God: this is, I believe, generally understood to be eternal in the heavens. There is a rest to be found in this life, reserved only and alone for God's people, those who are willing to enter therein, resting from their own labors as God rested from his. When our eyes are anointed and Divinely opened, we shall see in the light, which then shines in our dark hearts, that our works of righteousness, in which we have taken up our rest, and from which we hoped to reap eternal life, were the works of man, which never did or can produce the righteousness that God will accept. Nothing can bring the soul of man to God but the Spirit of God; our blessed Lord spoke positively, that of ourselves we can do nothing, and that without his Divine aid our own works will avail nothing. The young man who came to Christ, pleading his righteousness from his youth up, and asking what else he lacked, stumbled at the cross, would not follow Christ further, but went away sorrowful. And Paul, who was faultless in the observations of an outward profession of religion, when the light from heaven shone around him, he counted his former works of righteousness but as dross and dung, which could not profit him, so that he might gain the spiritual knowledge of Christ. These are some of the mysteries of godliness, which are hid with God, and only can be revealed by his beloved Son, for whom are all things and in whom the fulness of wisdom dwells—"the Lord our righteousness!" He worketh in us those things which we cannot do for ourselves—if we be willing and obedient, we shall eat the good of the land.

18th.—The Monthly Meeting being appointed to be held at Rathfriland, and the weather very boisterous, discouraged me very much, so that in my retirement I sought to be released from the concern to attend it, pleading my old age, and the desire I felt to go to the ensuing Yearly Meeting, in which I might be disappointed by taking cold now; I was quickly answered in these expressions, "Let him who has two coats impart to him who has none," which immediately silenced me. This meeting was raised up near eighty years since, or more, by conviction,

but is at present in a very low state, and their number very small. After a deep exercise I was engaged in a close testimony—I hope in that love which flows from the Fountain of all true love—endeavoring to stir them up from that lukewarm state which shut them out from the Divine strength. Through favor I got home safely, and thankful that I was strengthened to go and fulfil the requiring—He is strength in weakness, and riches in poverty!

Second Month, 1824.—I returned from B. after a week's absence; in one of the meetings there I had to address some whose lamp was gone out, and they were sensible of it, that they were not prepared to answer the awful summons if it should come whilst they were in this situation; I said I believed this impression was made on their minds by Him who wilteeth not the death of any, for his gracious will is that all who have erred and strayed from his heavenly sheep-fold should return, repent, and live; and therefore I recommended it as the loving mercy of God in Christ Jesus, to awaken them from that sleep of forgetfulness, which if continued in much longer, might terminate in death. A solemn stillness covered the meeting, and I believed the state was reached. I was invited to spend an evening at their house, but did not go—if any good is performed, let it be the Lord's work, and not man's.

[During this latter period of his life, he appears in his early waking hours, or other seasons of retirement, when prostrated in awful silence before God, to have often been favored with a flow of Scripture doctrine, which was spiritually explained to his understanding in a remarkable manner, so as to fill him with humble admiration and grateful praise; he frequently committed these passages, with the heads of their explanations to writing, whilst fresh in his memory, and on one of these occasional remarks how suddenly these Divine openings were closed, as if a person had been reading to him in a book, which was afterwards shut, and the communications which had been in the Divine light ceased, adding] not one sentence I think could I remember a few minutes after, I could not read any more in *that book*, neither did I attempt it, but abode in the quiet submission. The cause assigned to me this morning for it is, to convince me from whence these openings proceeded; if from my own judgment, meditations, or compiling, they would not have been so suddenly obliterated as never till latterly to make the least appearance on my recollection, as other circumstances have done. The Scriptures are a sealed book to the natural man, and none can break the seals but the Lion of the tribe of Judah, whom his own works do praise.

Eleventh Month 20th.—This morning long before daylight, as I lay mourning over the state I felt both in temporals and spirituals, I remembered the comforts I had enjoyed, when I possessed a domestic establishment, an affectionate wife and children, a house and land, a sufficiency to support them, with other enjoyments. When I contrasted these with my present situation,

my wife removed, my only daughter suddenly taken, my son over whom I have often lamented, with his children far distant, and I a lodger in another's house, being houseless, and not one foot of land to call my own, not a relation near to me to close my eyes in a time, perhaps near at hand—these and many more discouraging reflections similar, weighed me down, besides a stripped state of mind. Under the exercise which these produced, I cried, "I am desolate,"—when these words were quickly impressed on my mind, "On a Rock"—it was the voice of the Comforter, who said "that Rock was Christ!" Comfort followed, with thanksgiving and resignation!

Eighth Month 14th, 1825.—I have been for some weeks past under a particular dispensation, a recollection of several incidents of my former life, and which had passed under judgment and condemnation, unto pardon; the remembrance was so fresh, that it required an almost constant watch to exclude them. This dispensation brought me under a trying humiliation, so that I was often ready and desirous to give up a service of which I felt myself altogether unworthy, and when engaged in it, was so feeble, that I generally was brief and discouraged. This appears to me a state the apostle experienced, when he said nothing belonged to him but shame and confusion of face. I have been greatly abased, though mercifully preserved from yielding up my crown; but through all God was magnified, that his mercy had preserved me, for to Him alone the praise is due. It may be a preparatory baptism for the ensuing Quarterly Meeting, [and if so] I am satisfied to abide under its continuance, desiring that the Lord will not pity, nor his hand spare, till his holy hand has formed and fashioned me to what He would have me to be. My Lord and Master cried out on the cross, "Why hast thou forsaken me?" I have in similar and lesser circumstances, cried out in like manner, but did not feel any condemnation, therefore I am encouraged to hold on my way, hoping to be enabled to do so, unto the end of the race, which is not gained by the swift, but those who hold out to the end will gain the prize. Herein the creaturely part is crucified, and the Lord magnified, because his mercy has endured so long. I believe I may say with the apostle, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me," and the life I now live is not according to the flesh, but in my measure according to the blessed will of the dear Son of God, and to Him is the praise and thanksgiving now and for ever. Amen.

Written by myself who am almost blind, J. C.

(To be continued.)

SOME people speak as if hypocrites were confined to religion; but there are everywhere people pretending to wealth, when they have not a sixpence; assuming knowledge of which they are ignorant; shamming a culture they are far removed from; adopting opinions they do not hold.—*Albert Goodrich.*

FOR "THE FRIEND."

Historical Notes—Second Series.

(Concluded from page 386.)

The thoughtful reader of the journals of our early Friends can scarcely fail to be impressed with the loose condition of the government of the prisons of that day, and the amount of power in the hands of the gaolers, often cruelly and arbitrarily exercised. The prisons themselves were often private property, and the gaolers appear to have derived their pay, not from any fixed salary paid to them, but from the fees and other moneys which they could extort from the prisoners. They generally kept provisions, &c., for sale, or made arrangements with tradesmen to supply these articles to such as had the means of paying for them. Those prisoners who were without money, were largely dependent on the charity of the outside public for the means of existence.

In Thomas Ellwood's lively narrative, he describes the imprisonment of a large number of Friends in Bridewell, London, who were taken by force from their meetings of worship. He says: "An excellent order, even in these early days, was practised among the Friends of that city, by which there were certain Friends of either sex appointed to have the oversight of the prisoners in every quarter, and to take care of all Friends, the poor especially, that should be committed in them. This prison of Bridewell was under the care of two honest, grave, discreet and motherly women, both widows. So soon as they understood that there were Friends brought into that prison, they provided some hot victuals, meat and broth—for the weather was cold—and ordering their servants to bring it, with bread, cheese and beer, came themselves also with it; and having placed it on a table, gave notice to us, that it was provided for all those that had not others to provide for them; or were not able to provide for themselves."

As T. Ellwood still had tenpence left in his pocket, he thought that he did not strictly come within the terms of the invitation, and so left the meal for others, and waited till evening, when, he says, "the porter came up the back stairs, and opening the door, told us, if we desired to have anything that was to be had in the house, he would bring it to us; for there was in the house a chandler's shop, at which beer, bread, butter, cheese, eggs and bacon, might be had for money. Upon which, many went to him, and spoke for what of these things they had a mind to, giving him money to pay for them.

The floor of their room had been freshly strewed with rushes, and the prisoners, gathering armfuls of these, slept on them the first night. The next day their families and friends sent them bedding of one sort or other.

Some of T. Ellwood's friends soon supplied him with money to defray his necessary expenses, and then he joined with several other young men in a club who placed money in the hands of one of the women Friends charged with the oversight of Bridewell, requesting her to send them daily a mess of hot meat.

It was common in the prisons at that time for the gaoler to have certain rooms which he rented to such of the prisoners as were able and willing to pay for superior accommodations. The other prisoners were put into the common wards, in which felons were confined. The consciousness of their own innocence and an unwillingness to submit to unreasonable impositions often induced Friends to refuse to enter into any engagement to pay the gaoler. Thus,

Ellwood mentions that when, on another occasion, in company with several Friends, he was committed to Aylesbury prison, they demanded a free prison. The gaoler had before behaved very wickedly towards some Friends who had been prisoners, but they had steadily and persistently refused his demands. On this occasion he tried another plan, and gave the Friends their choice of his rooms, without requiring any rent. When the time of their release came, they raised a small sum of money and gave him as an acknowledgment of their sense of the civility with which they had been treated.

Another feature in the prison system, which was a source of much oppression to Friends and others, was the claim of the gaoler for fees. When the prisoners' term of confinement had expired, or they had been brought to trial and acquitted, they were often detained in custody, because they could not, or would not pay the gaoler's fees. The commitments to prison of our early Friends were often illegal, and almost always unjust, and the demand for fees they firmly resisted, looking upon their payment as in some measure weakening their testimony against the iniquity of the treatment they received.

The most of the evils that disgraced the prison system continued unremedied until John Howard drew attention to them by the publication of his work on the state of prisons, and by his persistent energy effected a reformation. Prior to this, in 1728, the Legislature had appointed a committee to inquire into the abuses said to prevail. Their reports reveal a deplorable state of things, and show that the keepers of the Fleet, a prison mainly used for the detention of insolvent debtors, systematically extorted from the prisoners money by every means in their power, even using cruelties and tortures on their unhappy victims. And even when a prisoner was legally discharged by the courts, he was often kept in custody, unless he would make a handsome present to the warden. When the committee commenced their inquiries, they found in the Fleet alone not less than 52 persons who were illegally detained after their discharges had been ordered by the proper tribunals—and some of these miserable beings had been so illegally detained, nine, ten, and eleven years!

In 1773, John Howard was elected sheriff of Bedford. He did not confine his attention to the formal duties which custom required of such officials, but minutely inspected every portion of the prison under his charge. In his work on "The State of Prisons," he says: "The circumstance which excited me to activity on behalf of the prisoners, was the seeing some, who by the verdict of juries, were declared not guilty—some on whom the grand jury did not find such an appearance of guilt as subjected them to trial—and some whose prosecutors did not appear against them—after having been confined for months, dragged back to gaol, and locked up again until they should pay *sundry fees* to the gaoler, the clerk of assize, &c. In order to redress this hardship, I applied to the justices of the county for a salary to the gaoler in lieu of his fees. The bench were properly affected with the grievance, and willing to grant the relief desired; but they wanted a precedent for charging the county with the expense. I therefore rode into the several neighboring counties in search of a precedent; but I soon learned that the same injustice was practised in them."

The tours of inspection thus commenced by

Howard, gradually extended until they included all England, and afterwards the greater part of Europe. The information thus gained was laid before the House of Commons, and probably greatly aided in the procuring of remedial legislation. In 1774 an act was passed relieving the prisoners from the payment of such fees, and directing their payment to the gaoler out of the county rates. Another act required the justices to see that the prisons were properly cleaned and ventilated, and that proper care be taken for the health of their inmates. This was almost the beginning of a series of reforms which have greatly improved the condition of prisons and their inmates. J. W.

Why Should Not the Indians Enlist?

BY ELAINE GOODALE.

I am told that an effort is now being made to enlist the young Sioux in our regular army. I am ignorant of the inducements which may be offered them, nor do I know what success may be looked for in obtaining Indian recruits; but I am moved to present certain reasons why such success is not desirable.

The arguments in favor of this significant step in our Indian policy, are sufficiently obvious, and have been publicly stated with an air of great plausibility. It is said that Indians are born fighters, that the profession of war is the only one to which they have been already trained, and for which they are peculiarly fitted. To this I reply that "man is a fighting animal." The savage passion is deeper than mere Indian nature, and has its roots far down in our common human nature. The question is not whether it is natural to hate and destroy our fellow creatures, but whether such acts are in accordance with an enlightened Christian civilization. Is it for the highest good of the Indian that his primitive fierce instincts be systematically developed and rewarded?—or should those noble qualities which are doubtless called into exercise by war—courage, endurance, keenness of observation, and skill in manœuvring—be devoted to a more worthy and inspiring end?

It is praise of a certain kind to declare that the Indian would make a magnificent soldier. It is almost the same thing to say that he possesses all the qualities necessary to an accomplished murderer. His daring is splendid, his coolness unrivalled, his sagacity equal to either. But is it not equally true, and a less equivocal compliment, to affirm that these admirable traits would be as effectively and more wisely exercised in a profession whose object it is "to save life instead of destroying it?" The finest characteristics of the native American are fine enough to win recognition in a higher calling than that of arms.

The other argument acceptably advanced in support of this new undertaking, is the rather weak one that it will presumably attract the more restless and turbulent young men, and by withdrawing this element from the Indian agencies, reduce the chances of another "outbreak." This is the same excuse that was produced in view of the spectacle of our prisoners of war being placed on exhibition in Europe by "Buffalo Bill." My reply is two-fold. In the first place, the existence of a body of young Sioux burning to distinguish themselves upon the war path was not, in my opinion, the cause of the recent trouble, nor does it hold the menace of future difficulty. A sufficient degree of hunger accompanied by acts of patent injustice, w

create discontent, disturbance and perhaps rioting among any class of our population. The events of last winter, so far from indicating that the Sioux are anxious to fight, proved their determination not to do so except as a last desperate resort. Secondly, this expedient is not one of which we can be very proud, even if any expedient were needed, beyond such action as is dictated by common justice and common sense. In the opinion of many of the Indians themselves, it is a cowardly and dishonorable thing to cripple an enemy already hopelessly at a disadvantage, by hiring or attempting to hire the flower of its youth to desert its ranks. "If we were as strong as you, and you as weak as we are," said an old Indian to me, "we would not hire away your young men and bribe them to betray their people!" It would do us no harm if we could occasionally hear ourselves discussed by those whom we affect to despise.

I believe, in a word, that we need not be afraid of the Sioux, if we will treat them fairly, and further, that the army is not the only nor the highest calling to which they may aspire. Why should not the Indians enlist? Because they can do a great deal better. Their youths will be better employed as stock-raisers, in the trades, in school and college, than as privates in our regular army. What is the character of the ordinary private soldier? A fair-minded and thoughtful man said to me recently, "He is the scum of our cities!" Did I not myself shrink from the brute and the sensualist in the faces of many at Pine Ridge last winter? Do I not know something of the moral degradation which inevitably results from the presence of troops at or near an Indian agency, and which was observable even in the short time during which they were quartered upon us last winter? If our Indian young men are constantly exposed to these associations and influences, the result will be—not a Christian manhood, but one that is vicious and low.

The occupations of the soldiers in time of war is—legalized murder. In time of peace, it is largely enforced idleness. Idleness begets gambling, drinking, and kindred evils. The absence of women lowers the morals of the man. If Indians who have wives, enlist and are ordered to a distant post, the women at home, as well, are subjected to danger and temptation—and nearly all adult Indians are married.

There is another objection which may be regarded as serious. If a regiment of Sioux were formed, and stationed, as it very probably would be, in Texas, or the Indian Territory, or some mild, enervating climate, the change would doubtless be fatal to a large number. There are few things these Indians dread more than a change of climate—and with good reason.

A few days since, I had occasion to speak of the Spartan training of Indian youth in the old days of aboriginal purity, and of its admirable results in developing self-reliance, self-possession, endurance, habits of accurate observation, and laconic speech. "What!" exclaimed a friend, "would you call it fine to educate the young to a life of crime?" "And what," I replied, "would you call the training of a cadet at West Point?" We must learn to judge ourselves by the same standards as those by which we measure others. It is quite possible to admire the manly traits of the brave soldier, in a uniform of blue cloth, or one of paint, and still to regret that mankind has not yet found a better way of settling its quarrels than by brute passion and brute force.—*The Independent.*

NORTHAMPTON, MASS.

FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Continued from page 389.)

We have now followed Richard Davies up to and beyond the age of 30 years. We have noted his sturdy character, and inflexible adherence to what he believed to be right. We have seen that he never lost but gained, in every sense, by his faithfulness to apprehended duty. Through these years he had gained in religious experience, and in influence in the community in which he was situated. This experience and influence were largely directed during the remainder of his life, in forwarding the cause of his religious denomination, and in helping some of his fellow members during the persecution that was often meted out to them. Many of the younger members of the Society of Friends in its early days did not live beyond middle age; cruelty and prisons, and bodily and mental distress, prematurely broke them down; and they died in the midst of their labors, before the liberty of conscience for which they contended had dawned upon England. But with Richard Davies this was not the case. He lived to a good old age, and in his later years saw the triumph of many of the principles for which he had suffered in his youthful days.

One of the first Friends he had met with when a lad had been a man by the name of Roger Prichard, who at that time had been a minister in the new denomination. He had helped the lad in his spiritual exercises. But as the years rolled on they lost sight of each other; and Prichard, through fear of the sufferings he encountered at every turn, became unfaithful to the ministry he had received. Left in the darkness that his disobedience had induced, he finally denied the very faith that he once so ardently contended for. But when R. Davies was about 35 years of age, he in one of his journeys, ran across his old acquaintance of nearly 20 years before, and was the means under Divine Providence of restoring the latter into fellowship with Friends. He says:—

"At the lower end of the county of Radnor, we had a sweet living meeting, and the power of the Lord tendered the hearts of many. When the meeting was ended, we drew a little aside from Friends, being bowed before the Lord in a sense of his goodness amongst us. After a little while I turned my face towards the Friends, and saw a man coming towards me in much brokenness and tears; and when he came to me he took me in his arms and held me there. I was very tender of him though I knew him not. He asked me if I did not know him. I told him I did not. He said he had cause to remember me. When I looked upon him again I asked him whether he was not Roger Prichard. He said he was the man that had gone astray. And I was glad, yea, very glad, that the lost sheep was found, and that he came to know the true Shepherd and his voice in himself, and he followed Him, and went not astray again as he did before.

"We went thence towards Pembrokeshire, where we had several good meetings, and the Lord was with us. Then we came homewards, and before we parted with Roger Prichard we appointed a meeting at his house, which was at Almeley-Wooten. The Lord helped us on our journey, and we came there according to the time appointed, and a large, sweet, comfortable meeting we had; I know not that any meeting had been there before. I appointed another meeting to be there; and in a few weeks after my return home, I went accordingly.

"The concern of that part of the county of Herefordshire was much upon me, and I was often there; and when the people of that village saw me come, they would say one to another, 'Come, let us go to Mr. Prichard's, for we shall have prayers there to-night;' and the house hath soon near filled with people. A comfortable time we used to have together; and many were gathered to the Lord in those parts. As for Roger Prichard, the Lord blessed him in basket and in store, and his heart and house were open to Friends, and he built a fine meeting-house at his own charge; and also gave a burying-place; and settled both upon Friends for that service, and lived and died in love and favor with God, and in unity with his brethren. 'Say to the righteous it shall go well with them.'

The Friends of that day in Wales suffered much from the action of men called Informers. These men would inform on the exercises of the persecuted denomination, when in their meetings for Divine worship; and would find their pay for this disreputable work in receiving part of the proceeds of the fines levied by the magistrates to whom the information was conveyed. Thus it often happened that honorable and gifted ministers of the Gospel would become the prey of idle, deceitful and wicked men. But happily for Richard Davies, his liberty-loving Welsh neighbors seemed to take small stock in such miserable methods to injure a man, who, while belonging to a despised sect, was yet respected and loved by men of all creeds.

Right under the room where the Friends of that locality held their meetings, was the abode of a man named John David, who took upon himself the business of informer against the Quakers. This man, when once going by R. Davies' barn, said to some of the neighbors of the latter, "These cattle are all mine." They asked how they were his. He replied, "Richard Davies has preached three times this day, and by the laws there is 60 pounds on the preacher for the same." Soon it was noised around that Richard Davies was likely to be financially ruined. His neighbors were much concerned; and one of them, an alderman and a relation of his, came to him and chidingly asked if he had a mind to ruin his wife and family—could he not leave off his preaching when he knew the laws were so severe against them? Davies replied that he could not when the Lord required it of him, and desired his relation to let the informer alone, and let things take their course. But this relation, who seems to have been somewhat of a Friend in some respects, and a very poor Friend in others, replied that he would not let the man alone. He said, "I will tell thee what I will do. I will take him along with me to Severn-side, and whet my knife very sharp, and I will cut off one of the rogue's ears; and if he ever informs against thee again I will cut off the other." R. Davies finally induced his zealous friend to not injure his persecutor.

This informer was a weaver by trade and so incensed were the neighbors at his taking advantage of a pernicious law that they took their work away from him. His children were soon begging, but received little help, many of the townspeople telling them that their father had got a new money-making trade on hand, and there was no need for them to give anything. Consequently the poor children suffered much; and when in this condition they received assistance from R. Davies' wife, who literally fed her enemies.

Even the town-jailer ridiculed the, by this time, unfortunate informer. Once, when R.

The Village Tavern.

BY HIRAM HITCHCOCK.

The following sad picture is from real life. The scenes all took place in a hill town of Connecticut, and the story repeated is the old, old story of rum and its work of ruin.

Twenty years from the time I first set out from home, I found myself, one dreary evening in November, winding down the road by the old mill at the head of the valley in which I was born.

Some strange whim led me around by the graveyard. The church building looked like the face of an old friend; but the lattice on one side of the belfry was broken away, and a loose shutter swung back and forth in the bleak wind which made sad music amid the tall elms and wide-spreading willows. The changes in the graveyard were sad enough, too. Death had been at work in that quiet valley, and many new tombstones were there.

While indulging these sad thoughts I heard the church yard gate creak on its hinges, and withdrawing myself still further into the deepening shadows, I witnessed a scene I can never forget. An old man, with feeble, tottering steps, which he vainly endeavored to steady with his staff, crept slowly up the path. His thin white locks and pale, white face were in sad keeping with his threadbare clothes. As he approached I could observe the strange expression of his countenance, which now seemed lighted with painful and most vivid emotions, now sunk into hopeless imbecility. He passed so near me that I could have touched him, and tottering toward a cluster of graves, he dropped upon a tombstone to rest his trembling limbs, and, leaning upon his staff, and rocking himself to and fro, wailed in low, muttering tones his dirge for the dead. For awhile his words seemed incoherent and rambling. By degrees they became more distinct, and at last, with startling earnestness, and in a voice the recollection of which even now thrills me with horror, he thus broke forth: "Yes, ye are all gone!—all; there is not one left of all I so truly loved! And I sent ye here! The husband and father who should have been your guide and stay was your bitterest foe. But ye are quiet now. Ye may have rest here, where I can never break your peace or happiness again. The bitter tears I shed are a fit reward for my deeds. Oh, if the grave could give up its dead before I lie down beside you, I would tell you of the depth and bitterness of my repentance. Well are ye avenged. The worm that dieth not already preys upon my vitals. The fire that is not quenched is already kindled in my bosom. Death can bring me no relief. The mountains cannot hide me from the wrath of an offended God!" Then throwing his arms wildly upward, with a feeble shriek, he fell prostrate on the ground.

I hastened to him; and raising him in my arms, chafed his cold hands, and strove to restore consciousness. He sighed heavily, and slowly withdrawing himself from me, sat down on the newly made grave, and burst into tears. With much entreaty I prevailed on him to leave the place, and suffer me to lead him home. Home—alas! he had none. The almshouse was his only refuge, and, having conducted him thither, I sought my father's house.

It was a joyful meeting. I was like one restored from the dead; and though I missed some bright happy faces from amongst the group that welcomed me, yet the tears I shed for them were

mingled with gratitude to the Good Shepherd who had gathered the lambs of the flock to his bosom, in the years of their innocence and purity. When all inquiries were satisfied and our thoughts turned from ourselves to our neighbors, I learned the history of the old man I had seen in the graveyard.

When I left home he was an industrious, thriving farmer, with a wife and three fine children; the oldest a son of eighteen, the second a daughter of fifteen, and a little boy of seven years. His wife was a kind, gentle creature, who had long been an invalid, and who seemed only to live for her husband and children. Her daughter, a sweet girl, was far too frail to contend with the fierce storms of life. The first rude blast withered the delicate flower.

But I must go on with my story. Soon after I left home there came a stranger to reside in the neighborhood. Hitherto, as there was little or no travel through our quiet valley, it had not been thought necessary to have a house of public entertainment. All who came that way were welcome to the hospitalities of our firesides. A stranger came to establish one. It would, he said, induce travellers to visit the neighborhood when it was known there was a good public-house on the road. He was welcomed with kindness, and took up his abode among us. It soon began to be whispered that the new tavern did not depend so much upon the custom of strangers as that of our own citizens. The bar was supplied with choice wines and liquors, and the polite landlord made the rich and poor alike welcome. Soon the fruits began to appear. Red-faced, bloated men were to be seen at all hours, lounging about the tavern door, or sleeping off the effects of the last night's excess by their own firesides. Among the victims there was no one whose ruin seemed more certain than that of the ill-fated James Bond. Day and night he was the inmate of that hateful tavern. First came the loss of character and credit, and with this the loss of business. Then came poverty and sickness, and death to his wretched family. The daughter first passed away. The neighbors said it was more from a broken heart than anything else, for she had been her father's favorite, and his disgrace was more than she could bear. Next, the youngest son fell a victim. Thrust by his father from the house into a drenching storm, he never looked up again, and soon lay beside his sister in the graveyard. The wife and mother, who, strong in her love for her husband and children, had struggled against the sad reverse, now that her youngest darling was gone, had nothing to live for, and soon she, too, slept beside her children. The oldest son, naturally wild, had only been restrained from following his father's pernicious example by the tender watchfulness and earnest prayers of his mother. But her restraining influence was no longer felt. He yielded to temptation and plunged headlong into intemperance and vice. His career was a brief one. Before he had completed his twenty-fifth year he was killed in a drunken brawl.

The last blow seemed to fall with stunning effect upon the father. When he awoke to reason and reflection, deep remorse took possession of his soul. Over the bloody corpse of his son, he felt those bitter pangs which are only known to him who has a child's blood upon his soul. Tears of repentance availed nothing. The last one was gone; and, though he would have poured out his heart's blood like water to have them restored to life, it was too late. Intemperance had finished its work. This ruined family were its first victims in our hith-

erto peaceful and happy valley. And it was soon generally admitted by all that the shortest road to destruction, both in this world and the next, lay through the village bar-room.—*Selected.*

FOR "THE FRIEND."

A Visit to Wildwood.

Wildwood is the name given to a bathing-place situated on Five-mile beach, on the southern part of the New Jersey coast. It is a place where salt meadows, sand dunes, fresh-water swamps, and grassy open woodlands combine to furnish species of plants which would not flourish in the drier uplands. A desire to see what kinds could be found there at this season of the year, induced the writer to spend the 30th of the Fifth Month in an exploration of the neighborhood.

Without enumerating several of the common plants, which are not confined to any one locality, but abound in many parts of New Jersey, the list of those met with contains thirty species—some of which are quite interesting.—Among the more showy ones were the beautiful rose-colored flowers of the Wild Pink (*Silene Pennsylvanica*), and the Wild Columbine (*Aquilegia Canadensis*), with large scarlet flowers, the petals of which are produced backwards into long hollow spurs. The bright yellow of the inside contrasted prettily with the red of the outside. It was somewhat of a surprise to meet with this, for though familiar with it as an inhabitant of the rocks, it was unexpected to find it at home on the sands. The white stars of the pretty little Chickweed Wintergreen (*Trientalis Americana*), which I had been so pleased to meet with a few days before in the woods of Burlington County, were scattered about in damp spots. The Yellow Thistle (*Cirsium Horridulum*), with its immense heads of flowers, protected by a whorl of bracts or leaves thickly beset with spines, was abundant, and served to furnish good feeding-ground to a number of large bumblebees which plunged in among the numerous florets in pursuit of honey or pollen.

But some of the most curious and interesting of the plants were those growing in the ditches and pools of an adjacent swampy thicket. This would have been almost impenetrable, with its thickly matted growth of trees and bushes, overgrown with the prickly stems of the greenbrier (*Smilax rotundifolia*); but the railroad track which passed through it gave a comfortable footwalk to the traveller.

Here and there were noble masses of that most magnificent of our ferns, the Flowering Fern (*Osmunda regalis*), rising in clumps of three or four feet in height. In the ditches by the side of the track and in the open spaces of water that occasionally appeared, the surface was almost covered with a luxuriant growth of Pond-weed (*Polamogeton natans*)—the dark-green oval leaves of which floated on the surface and supported the stem, which rooted in the mud below and sent up short spikes of blossoms and fruit. On pulling up some of these plants for a closer examination, I found another set of leaves, which never reach the surface, long, narrow and delicate in texture, so as to be quite translucent.

Another and still more curious water-plant shot up in the ditches, having leaves two feet long. These leaves were nearly all stem. The usual narrow and solid leaf stem was changed into a hollow tube an inch and more in diameter at the surface of the water, and gradually tapering to a point. At intervals of three or four inches, a cross partition divided the hollow

tube into sections; and, on the upper part, two leaflets grew out at each of these dividing planes. The green surface, which performs the vital functions of the leaf, instead of being spread out on a flat plane, as is usually the case, was here largely spread on the surface of an enormously distended stem, which to a great degree answered the purposes of both stem and leaf. In some of these leaves, the leaflets which grew at the knots on the stem, were oval in outline and only slightly notched on their edges. In others, the notches were carried to such an extent, that the leaflets were transformed into a collection of narrow filaments. The two kinds of leaves had so little resemblance to each other that one might readily suppose they came from plants which had no connection with each other. It was too early in the season for any bloom to appear, but I supposed the plant to be the *Tiedemannia teretifolia*, or Water-Dropwort—a plant which is more common to the southward.

J. W.

The following account was received from a Friend in New England:—

New England Yearly Meeting of Friends, held at Westerly R. I., commenced with the meeting of ministers and elders, on Seventh day, the 13th of Sixth Month, 1891.

We had the very acceptable company of Barclay and Hannah Stratton, from Ohio Yearly Meeting, the latter with a minute from her Monthly and Quarterly Meetings, liberating her to visit in the love of the Gospel, New England and Canada Yearly Meetings, and appoint some meetings; also a minute for her husband as companion on this visit. Hannah's ministry was, though searching, comforting and encouraging to us.

At the public meetings for worship on First-day, the house was well filled, many not members being present.

The Yearly Meeting for business commenced on Second day, the 15th. After reading the minutes of last year, much of the sitting was occupied in reading the epistles from other Yearly Meetings. A committee was appointed to prepare essays of replies to them, if way should open, and present at a future sitting. A committee was appointed to examine and settle the treasurer's account.

The afternoon sitting was mainly occupied in reading the Queries and answers thereto, and Friends were introduced into a lively concern that the cause for delinquencies might be removed through greater faithfulness on the part of all our members.

The minutes for the Meeting for Sufferings were read at this session. That meeting had complied with the direction of the Yearly Meeting in revising, printing and circulating a brief general epistle to all claiming to be Friends; seven thousand copies have been printed and mostly distributed.

The trust under the will of Joseph Green, giving to Friends his farm on Conanicut, some fifty years ago, having been brought before the Supreme Court by one of the heirs at law, and an adverse decision to the trustees given, it was concluded to have a rehearing of the case, and the Yearly Meeting, if necessary, would meet the expense of the same.

At the session on Third-day P. M., essays of epistles to Kansas, Ohio, Canada, Western and Iowa Yearly Meetings were read and approved.

Friends evidently felt much their weakness, in addressing our dear Friends of other Yearly Meetings. Yet they could not feel clear with-

out responding to their cheering and comforting letters to us, evidently written in the love of the Gospel.

Our dear Friends from Ohio attended the public meeting on Fourth-day morning, which was a favored season. After which Friends separated to return to their several homes.

Natural History, Science, etc.

Six Worst Weeds.—The six worst weeds of the Northwest are not necessarily the six worst of the Eastern States. In New York the list runs very different from what it did fifty years ago. At the head of the list to-day is that recent arrival, wild carrot. This is now covering tens of thousands of acres. It is utterly useless, root and branch; and to exterminate it needs more zeal than the average farmer can muster. It won't go until some insect comes to our help. The second place is justly held yet by the Canada thistle. This pest was at one time fairly under way of extermination; but of late the farmers have let up on it, and it is getting a fresh grip on the fields. I place as our third worst pest an unknown compositæ, a red tasselled flower standing about one foot high. It is able to root out anything and everything with its solid mat of roots and foliage, and with equal rapidity it spreads by seeds. It will blossom as profusely as coltsfoot or dandelion, and is a compositæ much like them in style. Cut it down, and it is in blossom again in three weeks: its persistence is equal to its uselessness. This plant is rapidly spreading, and must at once be met with equal persistence, or it will do vast mischief. The fourth pest that we have is the dandelion. I have heard it said by a learned professor that God never made one too many dandelions. However that may be, man can easily allow too many to continue to exist. The dandelion is not quite useless; it is greedily devoured in vast quantities by hens; and in confinement, fowls will use an amazing supply with advantage. I feed a bushel per day to forty hens. It is eaten also by quadrupeds to some extent. It ought to be eaten more freely by human beings. But for the last five years this plant has increased enormously, filling meadows, pasture yards and roadside with a mat of its close foliage. The fifth place should be assigned to couch grass, because this grass, although quite valuable as a grass, is such a persistent pest in gardens of all sorts, and causes so much hard work in our hoed fields. I believe it whips out more farmers than all other weeds combined. Still it is so valuable in its place that it cannot be ranked as comparable for meanness to wild carrot. I should give sixth place to white daisies, yet the daisy if cut early has some value for hay. It is full of oil, and while it dries up a milch cow, it will fatten her. The suddenness of the appearance of daisies in a field is not easily understood, unless one has made a study of these compositæ, and knows the quantity of seed that a single flower scatters. Another thing may be said favorably, that the daisy can be easily exterminated by early cutting and high manuring, if taken before it has exterminated everything else in the field.

I am confident that the extermination of the six weeds I have named would save us one-fourth of our labor, or allow us to turn it to better advantage, and would increase our crops one-fourth.—*E. P. Powell in The Independent.*

Trout in Captivity.—I think we have evidence that artificially reared trout, even when reared in captivity, do retain to a great extent the

various peculiarities of wild bred fish. In a little zinc tank in a room below that in which I am now writing is a trout, the embryo of which I brought up from Crickmere on the 9th of November, 1888. The egg hatched out on the 7th of January, 1889. The fish is now over two years old, and appears to me to be still growing. He is a plump, well proportioned fish, and would be considered on many waters that I know of a trout worth talking about. In no sense can he be considered a tame fish. He dashes at his food like lightning, rushing from under the water-cress, which always lies on the tank, and returning quickly again to his hiding place. At times when the food is placed above the surface, he will jump out of the water to seize his prey, returning immediately under the shelter of the water-cress. On some days he will scarcely take any food, and sometimes just rush at it, touch it with his snout and swim away. His movements are very agile, and when he fails to seize his food the first time, he returns again and again, and scarcely ever fails to catch it before it reaches the bottom of the tank. The trout has led what may be considered a very solitary life. He had a companion at one time—a minnow—which, I am sorry to say, he did not treat very well. After living apparently happily together for three months, the trout one morning acted the part of the cannibal and swallowed his comrade.

I have not given him another companion, but he does not appear to mind his solitary confinement. He is, as I have said, still growing, and appears as brisk as ever. The tank occupied by the trout measures 22 inches in length, 14 inches in breadth; depth of water eight inches.—*Henry Ffennell in London Times.*

To be Eaten, not Hatched.—"Nice eggs, ain't they?" said a man at Wood River Station, the other day, as he picked up a sample of "hen fruit" from a pail that a fellow passenger carried. "Yes," responded the owner of the eggs, "they're pretty good looking." "Blooded stock," he continued, "but, as I only paid 22 cents for them, I guess they wouldn't hatch." "Why, how's that?" said an ignorant city man, who stood near. "Well, you see," replied the man with the eggs, "if these eggs were sold for hatching they would fetch something over \$1 a baker's dozen, being of blooded stock, but the supply being greater than the demand, they were sold for eating purposes, at the regular market rate of 22 cents. The farmer, though, to guard against their use for setting, has run a fine needle through the butt end of each so as to just pierce the inner skin, a trick that does away effectually with all hopes of hatching it." This little scheme of the guileless farmer to keep up the price of hatching eggs in season was new to the city man, but his informant said it was a practice as old as the hills.—*Providence Journal.*

The Sunday Stone.—There is a large stone taken from a colliery drain, which is remarkable in that it constitutes a perfect calendar of Sundays and holidays. The stone is composed of carbonate of lime. When the miners were at work the water running through the drain left a deposit colored black by coal dust; but when they were not at work the water ran down clear and left a white deposit. In time these black and white layers made a stone of considerable thickness, which constitutes quite a calendar. Each day of work has left a black streak, which is followed by a white streak during the night, while white streaks mark the Sundays and other holidays, and from this cir-

cumstance the stone is called "The Sunday Stone."—*New York Commercial Advertiser.*

A Food from Bugs.—Some time ago we described a contrivance on a German estate which consisted of a powerful electric light that attracted millions of insects, which, on approaching, were drawn into a mill by a suction apparatus, and ground up. We are now informed that some clever persons have utilized the pulp thus produced, mixed with flour, for poultry food. It is said to make an excellent food. This is a better method than flinging paris green about.—*Practical Electricity.*

Weather Summary for Sixth Month, 1891.

Mean Barometer,.....	30.003.
Highest ".....	30.233 on 8th.
Lowest ".....	29.742 on 5th.
Mean Temperature,.....	69.°5.
Highest ".....	92° on 17th.
Lowest ".....	42.°5 on 8th.
Greatest daily range of Temperature,.....	32.°5 on 8th.
Least daily range,.....	7.°2 on 19th.
Total Rainfall,.....	4.52 inches.
Number of days on which rain fell.....	8
Number of clear days.....	14
Number of fair days.....	8
Number of cloudy days.....	8
Prevailing direction of wind—	West.
Thunder storms on the 17th and 21st.	

W. F. W.

WESTTOWN, Pa., Sixth Month 2d, 1891.

All Troubles have their commissions and instructions from God, what to do, where to go, whom to touch, and whom to pass over.—*Dr. Reynolds.*

Items.

Dissenting Places of Worship in England.—The *Presbyterian* gives the following information: The Dissenters have gained a decided victory in their effort to secure an equal footing with the Church of England in erecting on English soil their churches. A bill to compel landlords to grant freeholds of places of worship, upon the payment of proper compensation for the land, had been introduced in the House of Commons, and passed the second reading by a vote of 218 to 110. This was accomplished in the face of the government's opposition, backed by the influence of the Established Church. A number of the Conservatives united with the Liberals in this movement for religious freedom. As the matter now stands, landlords can keep out all dissenting bodies by refusing to sell them the ground necessary to erect suitable buildings. Thus their progress has been greatly retarded. The hardship has become almost intolerable, and the friends of religious freedom are seeking to remedy the wrong by the passage of a law allowing all denominations the right to build churches in any and every place where they are able to pay the full legal value for the land needed for this purpose. The fact that their measure received so large a majority in the popular branch of the Legislature is a cheering sign that the common people are greatly in its favor, and that liberal views are on the increase in England. But the bill will probably receive its quietus in the House of Lords. That body is more under the dominance of the established church, farther removed from the popular touch, and more in sympathy with that landlordism which delights in both social and religious exclusiveness. But the revolution now started is destined to gain increased momentum, and will finally force Parliament to do justice to all religious bodies in the matter of places of worship.

Peace Better Than War.—The advocates of disarmament and of universal arbitration have on their side the whole logic of the situation. Not a

single rational argument can be advanced for the continued maintenance of the vast military system of Europe, and it is this argument, which added to the other miseries caused by war, and a consideration of the awful guilt of bloodshedding on such a tremendous scale, which will yet rouse the nations to throw off the burden even if in so doing they should throw off the governments which now persist in maintaining and increasing them. But can this result be reached in time to prevent another great armed struggle? We do not believe it can. Meanwhile the friends of peace and arbitration should deliver their testimony with increasing earnestness and hopefulness. Never was that testimony listened to as it is to-day. And why should not the good offices of all friendly nations be employed to induce Germany and France to submit even so difficult a matter as the Alsace-Lorraine grievance to arbitration?—*Christian Statesman.*

A Catholic Mission.—The Roman Catholics have a mission on the shores of Lake Tanganyika, which though quite successful, cannot be sanctioned on Christian principles. The only warrant for it is that Jesuitic precept that "the end justifies the means." Those operating it purchase boys and girls of three to five years old from Arabs, chiefs, and parents, and then bring them up strictly as Roman Catholics, and compel them to live by themselves and intermarry. Purely Romish villages are thus formed. The priests keep them under their influence, allow only a few of them to be taught to read, but encourage all to learn and pursue industrial occupations, and train them to observe Roman rites and ceremonies. At one of the stations there are now 1,000 church-goers. Each person is given his own garden to cultivate, and the mission is made self-supporting. The only heavy expense incurred is for the huying of children from year to year. No doubt the reformation in the natives wrought in this way is an improvement upon their savage state. But the means adopted do not reflect credit upon the Church of Rome, nor are they in accord with the mind and spirit of Jesus Christ. His gospel is not to be advanced through any kind of dealing in human flesh. He never told his disciples to evangelize the world by purchasing children at so much a head. His heralds and workers are to win by kindness, and mould by the force of truth and example. They must recognize human rights, and give all a mental as well as a religious development. They are expressly forbidden to do evil that good may result.—*The Presbyterian.*

THE FRIEND.

SEVENTH MONTH 11, 1891.

In an Epistle of Philadelphia Yearly Meeting, published in *THE FRIEND* of Second Month 21, there is a paragraph which has arrested our attention, which extends a caution to the young and those inexperienced in the work of religion to beware of dissipating their spiritual strength by entering into such associations for the promotion of moral, religious and benevolent objects as are not *convenient* for them. The word "convenient" is here used in the sense of "fitting," that is, adapted to their condition, and whose influence is more likely to retard than promote their own advancement in the way of righteousness.

William Penn says of our early Friends that by the dispensation of Divine Grace by which they were visited "they were attracted to the Light of Jesus Christ within them, as the Seed and Leaven of the kingdom of God; near all, because in all, and God's talent to all." As they turned their hearts to this Light and faithfully walked in obedience thereto God was with them in his glorious authority, "working mightily for them as well as in them, *one ever following the other.*"

Similar to this is the testimony of Edward Burrough, in his preface to George Fox's *Great Mystery*:

"First the Lord brought us to know and see perfectly that God has given to us, every one of us in particular, a light from himself, shining in our hearts and consciences; which Light, Christ his Son, the Saviour of the world, had lighted every man and all mankind withal; and we found this Light to be a sufficient teacher to lead us to Christ Jesus, from whence this Light came, and thereby gave us to receive Christ, and to witness Him to dwell in us; and in all things we found the Light which we were enlightened withal, and all mankind, (which is Christ), to be alone, and only sufficient to bring to life and eternal salvation."

The exhortations to mind the Light of Christ in their own consciences and to be led and guided by the Spirit of Christ; which have ever been prominent features in the teachings of Friends; have had a tendency to turn the attention of their members to search after their individual duties—so that in the performance of these they may stand approved in the Divine sight. In consequence they have placed less dependence than some others on what Hawthorne in his *Christian City* satirically describes as one of the inventions of Vanity Fair, "a species of machine for the manufacture of individual morality." "This excellent result," he says, "is effected by societies for all manner of virtuous purposes; with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock."

We do not doubt that there are benevolent ends which require for their attainment the co-operation of many individuals; but the discipline of the Society of Friends in most cases provides a way for the extension of labor in these directions, without the necessity for any outside machinery. This was well exemplified in the course taken by Friends in America respecting African slavery, which at one time had obtained considerable foothold amongst the members of our Society. The minds of some became Divinely enlightened to see the essential injustice of the system; and as they abode under this conviction, and bore their testimony against it among their brethren and in the world, the truth in regard to it gradually spread, until Friends had cleared their own hands of complicity with this wrong, and were prepared to labor with the Government and with their fellow-citizens, for justice and mercy. Thus the whole body became, as it were, an abolition society; and there was no need for its members to join in any other organization for the same object.

So it is in regard to temperance, missionary labors, and other objects of a moral and religious nature. The right starting-point for all these things is the individual sense of religious concern awakened in the mind by the Spirit of Christ. If this concern is abode under, the steps taken under its influence will claim the sympathy, help and direction of the body, which will thus be enlisted in the work, as it could not be to the same extent if the persons concerned moved independently, or only with the countenance of some outside association.

There is this further advantage: that the judgment and religious feeling of the meeting to which they belong may prevent the committing of mistakes, or the premature entering upon labors, for which the way is not rightly open.

SUMMARY OF EVENTS.

UNITED STATES.—Hannibal Hamlin, ex-Vice President of the United States, died in Bangor, Maine, on the evening of Seventh Month 4th. He was eighty-two years of age.

The total collections of the Collector of Internal Revenue for the year ending Sixth Month 30, were \$3,519,822.08. For the previous year there were \$3,336,039.70.

At the cabinet meeting held on the 2nd inst., it was decided to extend the 4½ per cent. bonds at 2 per cent.

The Chief of the Bureau of Statistics of the Treasury Department has prepared a report showing that the immigrants arriving in this country from 1821 to 1890 numbered 15,641,688.

The Census Bureau has issued a bulletin on the populations of Nevada and Idaho, by minor civil divisions. The population of Nevada is shown to be 45,761, a decrease of 16,505, or 26.51 per cent., since 1880. Every county in the State shows a decrease, except Churchill, which shows an increase of 224, and Washoe, which has increased its population by 773. The population of Idaho is shown to be 84,385, which is an increase during the decade of 51,775, or 158.77 per cent.

The Department of State has received a cablegram from our Minister at Caracas, conveying the information that the Congress of Venezuela has responded favorably to the reciprocity provision of the tariff act of 1890 of the Congress of the United States, and has conferred upon the President of Venezuela full authority to enter with the President of the United States upon a commercial arrangement, and put it in operation without further delay.

The chiefs of the Minnesota Chippewa Indians are holding a private council at White Earth, preparing a letter to be sent to the President, setting forth their grievances. They claim that they were swindled out of 1,000,000 acres of land in the Leaf River country.

As a fast train on the New York, Lake Erie & Western Railroad was standing at Ravenna, Ohio, early on the morning of the 3rd inst., awaiting orders, it was dashed into from the rear by a heavy freight. Three cars were telescoped and 19 passengers were killed and 12 injured. After the collision the wreck caught fire, and many of the bodies were so badly burned that they were almost unrecognizable.

A wreck occurred on the Kanawha & Michigan Railway, near Charleston, West Virginia, on the morning of the 4th inst. The sleepers on a high trestle caught fire during the night, and burned so that the rails spread under the train. Two coaches were thrown from the trestle, and 13 persons were killed and 52 injured, four fatally.

A number of houses in Baton Rouge, Louisiana, were destroyed by a cyclone on the morning of the 6th inst. The penitentiary walls were blown down, and 10 inmates were killed and 36 injured, many it is thought fatally. Several persons in the city were also injured.

A terrific storm visited Galveston, Texas, on the night of the 5th inst., and at last accounts was still raging. Great damage was done to shipping and other property along the coast. The waters from the Gulf were in the streets of Galveston and many buildings were flooded. The wires are down and communication cut off.

Ex-City Treasurer John Bardsley was sentenced by Judge Wilson to fifteen years' solitary confinement at labor in the Eastern Penitentiary and to pay fines aggregating \$237,530. The amount of the fines was fixed upon the total sum of the different amounts set forth in the indictments to which Bardsley had pleaded guilty. Before sentence was imposed the District Attorney informed the Court that \$1,674,878.48 was the real amount that was misused, according to the figures of the experts appointed by the Mayor.

Deaths in this city last week numbered 452, which is 22 more than during the previous week and 161 less than during the corresponding period last year. Of the foregoing 242 were males and 210 females; 171 were under one year of age: 41 died of consumption; 29 of diseases of the heart; 29 of pneumonia; 29 of marasmus; 16 of inanition; 14 of old age; 13 of casualties; 13 of cholera infantum; 13 of convulsions; 12 of typhoid fever; 12 of inflammation of the brain; 10 of inflammation of the stomach and bowels and 6 were drowned.

Markets, &c.—U. S. 4½'s, 100½; 4's, 117; currency 6's, 109 a 118.

COTTON was quiet and unchanged. Sales on a basis of 8½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$18.00 a \$19.00; spring bran, in bulk, \$17.50 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; do. do., extras, \$4.00 a \$4.25; No. 2 winter family, \$4.35 a \$4.60; Pennsylvania, roller process, \$4.75 a \$5.00; Western winter, clear, \$4.75 a \$5.00; do. do., straight, \$5.00 a \$5.15; winter patent, \$5.15 a \$5.40; do., straight, \$5.00 a \$5.25; do., patent, \$5.25 a \$5.50. Rye flour sold in a small way at \$4.05 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 98½ a 98¾ cts.

No. 2 mixed corn, 67 a 68 cts.

No. 2 white oats, 45½ a 46¼ cts.

BEEF CATTLE.—Extra, 6½ a 6¾ cts.; good, 5¾ a 6 cts.; medium, 5½ a 5¾ cts.; fair, 5 a 5½ cts.; common, 4 a 4½ cts.; Texas, 3½ a 4½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 4¾ a 5 cts.; medium, 4½ a 4¾ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; spring lambs, 5 a 8½ cts.

HOGS.—Western, 7 a 7½ cts.

FOREIGN.—The Scotch census returns just issued show the total population of Scotland, including the shipping in Scotch waters, to be 4,033,103, of whom 1,951,461 are males and 2,081,624 females. Compared with the year 1881, this is an increase of 297,530—151,986 males and 145,544 females. The population of Glasgow is given at 565,714, as compared with 511,415 in 1881. Edinburgh is given at 261,261, as compared with 234,402 ten years ago.

At an auction sale on the 1st inst. of Dr. Raffie's collection of American autographs, a folio containing a full set of the signatures of the signers of the Declaration of Independence, of which only 22 sets are known to exist, fetched \$4,250. A folio of letters written by notabilities who were prominent at the time of the war for independence, was sold for \$5,200. A collection of autographs of literary and political personages were knocked down for \$1,485. The collection was, in the main, purchased by dealers on orders from the United States.

On the 6th inst., the Princess Louise, of Schleswig-Holstein, grand-daughter of Queen Victoria, was married at Windsor, amid great pomp and ceremony, to Prince Albert of Anhalt. The Emperor and Empress of Germany, now on a visit to England, were present.

The new Dreibund pact includes three distinct agreements—one between Germany and Austria, similar to the first defensive treaty, which was signed in Tenth Month, 1879; another between Germany and Italy, and the third between Austria and Italy. The German-Italian treaty will be made public if Lord Salisbury gives his assent to the step, while that between Austria and Italy will remain unrevealed. The idea is that the purely defensive character of the Italian agreement ought to assist in modifying the irritation of France.

Confirmation is given to the report of the existence of a tacit understanding between England and the Powers of the Alliance by leading editorial articles which appeared in some of the principal London newspapers on the 4th inst. An Associated Press despatch of that date from London says: "The *Times* and the *Standard* to-day emphasize the fact that the Emperor, upon the occasion of this, his third visit to England, is the guest of the nation, as well as of the Court. These newspapers also dilate upon the friendship existing between the two nations, which, they say, amounts to a tacit alliance."

The *Novoe Vremya* of the 1st inst., commenting upon the renewal of the Dreibund, says that, unless France and Russia reply to this treaty shortly by concluding a formal alliance, the central powers of Europe will become too confident as to the impotency of their adversaries to enable the latter to counteract their ambitious desires, and they will consequently bring about events which will render a European war inevitable.

A terrible storm of thunder, hail and rain passed over a large part of Germany on the night of the 1st instant, causing immense damage to property and loss of life in the villages of Suehtelen, near Dusseldorf, Rade and Sittard. In the Crefeld district, also near Dusseldorf, the storm was especially severe, and the thunder and lightning terrific. Many houses were completely wrecked and the inmates buried in the ruins. Thirteen bodies have already been recovered. Army pioneers have been sent to the scene of the disaster to aid in the work of rescue. It is yet too soon to form any estimate of the total number of lives lost. At Brunswick the storm assumed the proportions of a cyclone, and the inhabitants report that night as being one of the most terrible in their experience.

A waterspout in the vicinity of Murua, Styria, on the 2d instant, destroyed two villages and caused the loss of 12 lives.

The London *Telegraph's* St. Petersburg correspondent declares the harvest in Russia this year is likely to be the worst on record. He draws a harrowing picture of the results of the continued drought. "Prices of cereals," he says, "are rising hourly. Rice has never been before so dear. Throughout Central and Western, and the greatest portion of Southern Russia, the outlook is dismal. Ministerial reports say that the winter crop in South and East Russia perished by frosts. Famine is already visible in the faces of the peasantry of Kostroma. Disease has already broken out. The only food is oatmeal, mixed with tree bark or similar ingredients. In Kazan among indigents receiving meals gratis are 146 noblemen and 76 priests. In the other districts similar conditions are reported. In the Jewish colony at Rovonopol many people are dying of hunger, and hundreds have to huddle together, several families in one room, for the sake of warmth. Some papers contain advertisements of children for sale. The Government is taking precautions against expected revolts. Taxes are collected with the usual regularity, and failure to pay is visited with severe flogging.

The Government of Persia has prohibited the exportation of corn from that country. The crops in the southern provinces have been destroyed by locusts.

The crop prospects in the maritime provinces of the Canadian Dominion are reported "excellent," while in the Northwest they are "the most favorable ever given."

RECEIPTS.

Received from Ellwood E. Haines, N. J., \$2, vol. 65; from Charles Stokes, agent, N. J., \$10, being \$2 each for Amy Borton, Emma H. Brown, Thamazine M. Haines, Henry Darnell, and Charles Edgerton, vol. 65; from Jesse Negus, agent, Io., \$4, being \$2 for Thomas T. Strand, to No. 29, vol. 65, and \$2 for Lars Taw, vol. 65; from Isaac C. Evans, Pa., \$2, vol. 64; from Sarah Roberts, N. J., per Henry B. Leeds, agent, \$2, vol. 65.

NOTICES.

NOTICE.—Will the person who found a small, embroidered handkerchief, marked "A. B.," lost at West-town, Sixth Month 30th, 1891, please return it to Anetta Bedell, Malvern, Penna. Valued for associations.

WESTTOWN BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin Ninth Month 1, 1891. Parents and others who intend to send children to the School, will please make immediate application to

J. G. WILLIAMS, *Sup't*,
Westtown, Penna.

ESTATE OF WM. FORREST.—A stated meeting of the Trustees will be held on Fourth-day, Seventh Month 8th, at 3.30 P. M.

JNO. W. BIDDLE, *Clerk*.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months, the Library will be open on Fifth-day afternoons, from 3 to 6 o'clock.

DIED, on the 15th of Fifth Mo., 1891, JANE HUDSON CHAPMAN, the beloved wife of Henry Chapman, of 1348 Pine Street, Philadelphia, aged about 62 years. She bore with great patience and Christian fortitude a lingering illness. It took much conflict to cause her to be willing to leave her family, with whom she had lived in much affection; but she said she was not afraid to die. Her trust was in the mercy of God in Christ Jesus. A few days before her death, her sister, going into her room and taking hold of her hand, inquired, "Who is thy Refuge?" She quickly replied, "Jesus Christ." She said at another time to give her love to Friends, and said her heart was filled with love to everybody. And we believe she has entered that city whose walls are salvation and whose gates are praise.

—, Sixth Month 10th, 1891, at the residence of James Hervey Binns, near Harrisville, Ohio, MARY A. MITCHELL, widow of Isaac Mitchell, in the 82nd year of her age, a much esteemed and beloved member of Harrisville Particular and Shortcreek Monthly Meeting of Friends, Ohio. Being attached to the doctrines and testimonies of the Society, she endeavored by example and precept to maintain them without compromise. Her friends feel a comfortable trust, that her end was peace.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

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John Conran.

(Concluded from page 393.)

Twelfth Month 20th, 1825.—Last First-day I was at our meeting here, which to me was remarkably hard, a spirit of unbelief to a great degree was felt by me, which shut me up for near two hours, a small share of relief was afforded, but the cloud, which had been broken, soon again closed and the light was obscured. In the evening after reading the Scriptures in the family, we had time of solid retirement, which fully recompensed for the trials in the meeting; the wing of Divine love was felt by me to overshadow us, and under this shadow, I hope we were made to rejoice, in our several measures in solemn silence, which continued during the remainder of the opportunity. Under this baptism my mind was impressed with this language, "Thy sins and thy iniquities are no more remembered, I have cast them out behind me;" this I could not embrace as being my state and condition, and that the voice that I heard, was the voice of Him whom my soul loveth, being often of late baptized into a recollection of my former manner of life, which led me to say that it is of the Lord's mercy that I was not consumed. In this frame of mind I continued to look from this opening, till it was repeated three or four times, when peace was solemnly proclaimed in my heart, and was the seal that closed it. Thus I believe, we are at times mercifully favored with a degree of that hope, that the Lord knoweth them that are his. The foundation of the just and righteous of all generations cannot fail, and those who build their hopes thereon shall experience that, though the winds may blow and the rains descend, it will stand. A holy confidence was raised in my mind, which caused me reverently to bow before the Great and Good Giver of it, and to praise and give thanks to Him who is worthy of it, and who liveth and reigneth forever.

Painful have been my days, and wearisome have been my nights, in waiting for the arising of the Sun of Righteousness, who I think has delayed his coming, which is a trial of my faith and patience; but as all his ways are wisdom, and past our finding out, I endeavor to submit thereto, and acknowledge my unworthiness of the favors hitherto bestowed upon me, and strive to be content with the small share of light still vouchsafed.

Fifth Month 14th, 1826.—I returned from the Yearly Meeting in Dublin; it was pretty well attended, and in some of the [sittings we were owned by the] Master of our assemblies, which was an encouragement to his faithful ones; I was favored with a little help to get through what was laid upon me, to my satisfaction, and returned in peace.

26th.—This morning early I was favored to experience the Shepherd's voice, opening and wonderfully expounding many different passages of holy Scripture, which led me to praise and magnify his adorable mercy in condescending to visit and communicate with such a poor mortal as I am. These communications are frequent, which I may call the renewings of the Holy Ghost, to strengthen and refresh the weary traveller, and [in them I recognize] the union and communion of the saints, which our first parents enjoyed in Eden—blessed union and communion, through obedience to the grace of the Holy Spirit!

Tenth Month 1st.—At I sat still this morning after breakfast, this language passed [livingly] through my mind, "Rejoice and be exceeding glad, for there is a place prepared for thee in my kingdom—and proceed as hitherto in secret prayer and silent waiting, and thou shalt not be puffed up by whatsoever may be committed to thee."

Twelfth Month 15th.—I am daily waiting my change, having only the mercies of God to trust to.

1827.—I am daily waiting in the temple, if I may be favored to hear the joyful summons, "Enter thou into the joy of thy Lord," where the wicked cease to trouble, and my weary spirit I trust will experience rest.

[These appear to be the last words recorded in John Conran's Journal, and in a hand almost illegible, he being nearly blind; but he continued to attend meetings, even sometimes at the distance of fourteen miles, as long as his bodily strength permitted it, so great was his desire to wait with his friends for the arising of the heavenly Power of Christ therein, and to be found faithfully occupying with the gift mercifully bestowed upon him, often saying, as an incentive to a more perfect dedication of mind and body, "I serve the best of masters, who, I can testify from long and precious experience, withholds no good thing from those who faithfully serve and obey Him." The following extract from the testimony concerning him drawn up by the Friends of Lurgan Monthly Meeting will show how he was engaged with the same zeal in the last meeting he attended, being the day previous to his death]:—With affecting energy, he closely pressed Friends to faithfulness and diligence in attending the meetings for worship and discipline, saying, the parable of the great supper had deeply impressed his mind, by which he was instructed to believe that no excuse, however plausible, would be taken for neglecting those important duties; for none, he thought, could be more reasonable than were

mentioned, wherein one having bought a piece of ground, it was but prudent for him to see it before paying for it—another, five yoke of oxen, which it was only reasonable he should be permitted to prove before he paid the purchase-money—whilst a third had married a wife and could not come, having thereby necessarily undertaken to provide for a family, especially as he is declared to be worse than an infidel who provides not for his own. Then mourning over those who were not sensible of their situation, and of the great salvation offered to all, he said, "I now again tell you of what I have so often declared that "other foundation can no man lay than is laid, which is Jesus Christ." Then warned all to be careful of neglecting calls from Heaven, and by the servants sent as messenger after messenger, testifying, "Behold all things are ready," for should they continue to do so, the children's seats at the Lord's table would be filled by others, who beholding the Light would flock as doves confined in a room to the windows; adding, he was made thankful in being assured that Light had already broken forth and the day had dawned; and when about to resume his seat, he advanced and said, "For thus having been permitted to live to see this day, I praise, honor, and magnify my God!"

In the testimony respecting John Conran, issued by the Monthly Meeting of Lisburn, his friends say: "His removal was rather unexpected and quite sudden; nevertheless we have good ground to believe that, as he had not deferred a preparation for eternity to the solemn hour, he was ready for the awful summons; and although we feel our loss to be great, we have no cause to mourn on his account, but rather to rejoice that in the abundant mercy of our Heavenly Father, through the mediation of his beloved Son, our Holy Redeemer, this our dear friend is now, we trust, enjoying in the full fruition of immortal bliss, the reward of dedication to the service of his God, and that as he continued to the last in firm but humble reliance on that Divine Mercy which had accompanied him through life, the same merciful Power, we reverently believe, was his support in the hour of dissolution, and became his conductor through the region and shadow of death into that city whose walls are salvation, and whose gates are praise."

He departed this life at Moyallen on the 16th day of the Sixth Month, 1827, in the eighty-eighth year of his age and about the forty-eighth of his ministry. His remains were interred in Friends' burying-ground at Lisburn, on the 18th day of the same month, having been accompanied to the grave by a large number of Friends and others, upon which occasion a meeting was held, wherein the solemnizing influence of the Power of Truth was felt to predominate.

In all thy thoughts and desires, thy actions and pursuits, endeavor to "have respect to the end;" and consider how thou wilt appear before the awful judge, from whom nothing is hidden.

FROM THE "BRITISH FRIEND."

Johnny Applesseed.

Jonathan Chapman was born at Boston, in the United States of America, in the year 1775. He planted fruit trees, and took care of sick and of cruelly-treated animals. By one of these good works he became the benefactor of European settlers, and of their descendants, and thus contributed to the present prosperity of thousands. By his second work he set an example worth imitating, and exercised an improving influence on uncultivated minds.

In the year 1801 he started (at the age of 25), with a sackful of apples, into the wilderness of Pennsylvania, and there planted them. Soon afterwards European emigrants settled in the district, and Jonathan Chapman removed farther west. His business increased. He looked for fertile tracts of land, favorably situated, near brooks, and there he rooted up bushes, and laid the foundation of his nursery, which he railed in with stakes and interwoven branches.

There lived, still, some twenty years ago, a colonist in Jefferson County, in Ohio, who had seen Jonathan Chapman rowing down the Ohio River, with two boats tied together, laden with apples, in order to do his work on the utmost boundaries of that settlement. When his provision of seeds was exhausted, he returned to the Eastern States to fetch new ones. Afterwards he gave up these voyages, and carried the seeds in sacks on his back. He also frequently carried his sacks on the back of an ill-treated horse, which he had delivered out of the hands of a hard-hearted farmer for a small sum of money. He let this poor animal have its freedom in some rich pasture ground. This release of old, badly used, and tormented horses constitutes the second task of his life. The hard work of clearing the wilderness, the drives on uneven roads, and unmerciful treatment had worn down many a poor horse. Whenever Jonathan Chapman heard of such cases of cruelty to horses, he endeavored to buy the poor animals, and tried to place them into the hands of a more humanely-disposed farmer, on condition that they should only be employed for easier tasks; or he himself gained recovery to the overworked animal on some rich grazing place. In this way he sometimes gathered a little flock of these animals, which he did not sell again when they had recovered, but gave them to settlers, from whom he expected kindly treatment of his *protégés*. Yet he kept his eye upon them, and during his journeys he often inquired whether they were still in good hands.

When new colonists settled in the country where Jonathan had planted his seeds, he sold them his apple trees, which had grown large enough to bear fruit, at a cheap price. If the new-comers were poor, which is generally the case with pioneer settlers, he gave them a few stems, and when they were in better circumstances, he accepted from them clothing or produce in lieu of payment.

In this manner he travelled for many years—working and toiling over a large territory of the New World.

It has been calculated that the results of his work are now reaped on a surface of 100,000 English square miles.

Out of the little money he earned or received (he had always more than he wanted for himself), he was able to succor the needy and give to the poor. His food consisted only of fruit and farinacea, for he considered it sinful to kill any animal for the nourishment of man; because he said, the earth produced plenty of healthy

plants and tasteful fruit for the food of mankind. He thought it, too, unpardonable to torment an animal, or to cause it pain, and he tried to spare and to save the life even of the smallest creature.

Some anecdotes have been preserved which illustrate his kind disposition. One autumn evening, as he was sitting by the fire which he had made in the wood, he noticed that the wind blew the troublesome stinging mosquitoes into the fire and burnt them. As soon as he saw this, he fetched water from the brook, with his only cooking and drinking vessel, a tin pail, and quenched the fire, exclaiming, "God forbid that I should ever have a fire for my comfort in which these creatures should suffer a painful death!" Once he was bitten by a snake. When a friend spoke to him afterwards about this, he sighed deeply, and said, "That poor animal! It only touched me when in a fit of unholy passion, I was near going to take its life." When a road was being repaired, it happened that a hornet's nest was thereby destroyed, and one of the hornets was entangled in Jonathan's clothing. Although repeatedly stung by it, he caught it most carefully, and gave it its freedom. His companions laughed, and asked him why he had not killed the troublesome insect. "It would have been wrong to kill it," he replied, "for it did not intend doing me any harm."

During the warm season he slept in the woods; in the winter at some farmer's house, but always on the hard floor, never in a bed. He was a man of great energy, of great toughness in bearing pain and hardships; so much so that he was revered even by the Indians, who never troubled him in his lonely journeys; yea, even admired him as a great "medicine-man," because he never complained of being tired or unwell, and they always saw him in good and robust health.

Jonathan was rather small of stature, and thin; quick in movement, and lively in speech. His beard was black; his eyes dark, yet brilliant. "Johnny Applesseed," as everybody called him, died in 1847, in the blockhouse of a farmer, near Fort Wayne, in the state of Indiana. The physician, and the people who surrounded his couch, said that they had never seen a man die so peacefully and painlessly.—META WELLMER, in the "*Vegetarian Annual*," 1883.

THE following passage is taken from a sermon delivered before the Governor and Legislature of Massachusetts, by the late E. H. Chapin, in 1844:—

"There can be no prosperity nor virtue nor glory in the aggregate, when the individual is false to the higher dictates within him. By night, by day, at home, abroad, in the field, the mart, the workshop, the closet, the caucus, the legislative hall, the magistrate's chair, let him remember that wherever he acts, whatever he does, he acts as a complete moral agent, personally, directly responsible to God. Let a vile deed, to which he has given the least countenance, no matter how remote in its operation from his immediate interests, tingle his cheek with shame, as if he had lost personal credit and respect thereby. Let the maxim that 'all is fair in politics' sound as discordant to his ears as the maxim that 'all is fair in religion,' 'all is fair in trade,' 'all is fair in any act of intercourse between man and man.' Let him remember that no movement is so exclusively public as to take away the force of individual responsibility—that no multitude is so large as to absorb his moral personality; but there, in

that public movement, there in that huge crowd, he stands as if he were standing alone in the universe, spiritually naked, listening to the judgment of God and the beating of his own heart."

FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Continued from page 396.)

In the year 1674, Richard Davies was the means of getting George Fox out of an imprisonment of several months duration. Being in London, and finding the latter a prisoner, it occurred to him that there might be some errors in the indictment that would, if pressed, secure George Fox his liberty. So Davies procured the services of a friend of his, an able lawyer, named Corbet, who, after a careful examination of the indictment, found a number of flaws in it that had not before been suspected. The case was at once presented before the proper court, which, after hearing Counsellor Corbet's arguments, set George Fox at liberty. This decision also affected the cases of many other Friends then prisoners, who in other parts of Great Britain were discharged from cruel and unjust imprisonment, it having been proved by Corbet's masterly efforts that they had been unlawfully confined in jail.

Friends of those days, as they proved some laws illegal, found that other enactments could be brought by their enemies to operate adversely against them. In the year 1677, a counsellor named Walcott, who in previous years had been employed against George Fox and who was very bitter against Friends, was appointed judge in a circuit of North Wales. This judge caused several Friends to be brought before him, and tendered them the oaths of allegiance. They, of course, as he expected, refused to swear, and he, therefore, declared them guilty of high treason, and arranged to have them tried upon that charge at the next assize. He declared that he would, upon anticipated conviction, have the men hanged and the women burned. R. Davies and other Friends found, upon consulting with Lawyer Corbet, that there was nothing to hinder his executing his cruel threat, as an old law that had been in force in the days of Queen Mary, had from some cause never been repealed. So a committee was appointed in this trouble to go to London and labor with Parliament with a view of rescinding the obnoxious and ancient law. Their efforts were successful, the statute was repealed, and such pressure from influential quarters was brought to bear on Judge Walcott that the persecuted Friends were set at liberty.

The latter years of Richard Davies' useful life were largely devoted to extricating his co-religionists from the fines and imprisonments connected with their refusal to pay tithes or to take the oaths of allegiance. He had by middle life acquired an acquaintance with many men, prominent in the social and political life of the day. This friendship he often availed himself of with remarkable success. It was a favorite plan with him, when a fellow-member was sued for the non-payment of tithes, to let the prosecuting and often persecuting priest, proceed to the point of just having the troubled Friend committed to prison. Just at this juncture he would use his influence with some church dignitary or nobleman of his acquaintance, and have his suffering friend released. The priest in such a case would be left with all the costs of prosecution to pay, and not having secured the tithes he so bitterly sought to acquire, would generally

afterward think twice before attempting to persecute another Friend in that locality.

One of Richard Davies' strongest friends was Bishop Lloyd. The two became acquainted under singular circumstances. During a visit of the former in London, he with a number of dissenters was placed under arrest for non-support of the established church. Before leaving London to return to his home or possibly to prison, he obtained a letter from Lord Hyde to Bishop Lloyd, interceding on his behalf.

The next morning, after reaching home, he started out to see the bishop to deliver the letter, and at the same time, if possible, secure a release from custody. He says of this interview, "When we came to the bishop's palace, his secretary came to the gate. I asked him whether the bishop was within; he said he was, and asked me who would speak with him. I told him that Richard Davies would speak with him. What, said he, of Welch-Pool? Yes, said I. What, said the secretary, my *lord bishop*? Bishop as it signifies an overseer, said I, I own, but *lord bishop* I deny. So the bishop sent for us in, and there were several clergymen with him. We soon went to dispute about water baptism; I told them there was one Lord, one faith, one baptism, and that baptism was necessary to salvation, and that water-baptism, which was John's baptism, was to continue and remain *but for a season*. So this, and like discourse, held us till it was late that night, and then I went to my friend's house with an order to be there in the morning. I came in the morning and we disputed upon the same subject."

During this argument, R. Davies quoted to the bishop the language of David, who said, "I will wash my hands in innocency, so will I compass thy altar, O Lord," and then said to the bishop, "Thou canst not say thou wilt wash thy hands in innocency, nor compass the altar of God, while thy writs remain against so many innocent people, willing to suffer death for the testimony of their consciences towards God." Davies then added, "Bishop Lloyd, if I go to prison upon this account, I shall have more peace than thou shalt have in thy palace." He also asked, "Suppose another prince should arise that would impose something on thee that thou couldst not do for conscience's sake, what would thou do?" The bishop replied, "Then I will go to Pennsylvania also," referring to the many Friends, who were at that time emigrating to the new world. Whereat Davies, with a prophetic sight of the future, said, "Though thy head be gray, yet thou mayst live to see liberty of conscience in England." Although, to all appearance, such a thing seemed impossible at that time, yet, as a matter of fact, the bishop *did* live to see the freedom of conscience, foretold by his Godly, yet plain-spoken prisoner.

The bishop then called for pen and ink, saying he would release the prisoner, but the latter declared that he was not satisfied to be set at liberty whilst his friends remained in prison. So the bishop wrote a suspensory of the execution of the writ that applied to all, whereupon R. Davies handed him the letter of Lord Hyde. The original object of this letter had, however, been accomplished, and the Friend, after thanking the bishop, was dismissed. He returned home with the paper that discharged his friends and himself from custody; they were at once set at liberty, and were never again troubled about matters of conscience.

Seven years afterward, in the year of 1688, Bishop Lloyd was himself imprisoned by King James and confined in the tower of London.

R. Davies hearing of this, when in London at that time, went to visit him in his troubles. The bishop was much touched at this evidence of interest and forgiveness on the part of his old acquaintance, and in the course of conversation acknowledged that he had been in the wrong in his past dealings with the Quakers.

Not very long afterwards, the bishop was released and restored to his diocese in Wales. When next in Welch-Pool, during court week, he sent for Richard Davies to come and visit him at the house of the high sheriff. There were present most of the justices and other officials of the county, besides many clergymen, all of whom treated the Friend very politely. The bishop told them that he was more pleased to see him than any other man in the diocese, for he had come to visit him in the time of his trouble, and he desired them to do Davies all the kindness they could in the future, and he would esteem it the same as if done to himself. When we consider the social influence and the power in civil, as well as religious matters, exercised by an English bishop, we may in some measure understand how valuable, to the Friends of that locality, such a friendship was.

(To be continued.)

John Bunyan and George Fox.

Nearly of the same age, Bunyan being four years younger than Fox, both of them the children of laborers, and laborers themselves; one a shepherd, the other a tinker; both of them receiving the merest rudiments of education, they resembled each other in the extraordinary intensity of their religious experiences. Both waded for years through sloughs of despondency and valleys of the shadow of death; both emerged into the sunlight of a steadfast Christian faith; both became mighty preachers and prolific writers, and both suffered grievous persecution for their steadfast adherence to conscientious convictions. But the differences between the two outweighed their resemblances, and made them life-long antagonists. Bunyan heartily accepted the prevalent Calvinism, against which Fox rebelled. Bunyan was an imaginative genius, able to clothe his conceptions with personality and to make them live and move and speak in fascinating allegory. Fox was no genius; but intellectually slow-witted and unimaginative; in speech and with the pen clumsy, inartistic, tedious.* Yet, when we come to think of it, Bunyan's pilgrim is at best but a poor creature, though portrayed by a master's hand. Charming and instructive as the story is, we find upon reflection that we feel no great amount of reverence for its hero. This does no discredit to the author's artistic faculty, for it was not his purpose to glorify his Christian. Bunyan painted the actual Christian of his day and of our day, the irresolute feeble creature whom we know so well, who saddens us by falling so immensely short of the ideal. At one stage he falls asleep, at another he goes astray; to-day he fights Apollyon for his life; to-morrow he yields without a blow to Giant Despair. By grace of repeated help and stimulus from all quarters, now from Evangelist, again from Interpreter, fitted out by maidens, accompanied by friends, somehow or other he just manages to keep going on the right road; but we never feel sure of him until he is safe across the river.

*This criticism is based on a study of all Fox's writings. If the Journal alone is considered, it may appear undeserved. Portions of the personal narrative are written in a simple, natural style, at times powerful and pathetic.

In Fox's journal we see another sort of Christian, one who is himself Evangelist, Interpreter, Great-heart, and Valiant-for-truth, not in fiction, but in living fact. Here is a Christian who for four years continuously fought with Apollyon and struggled through the valley of the shadow of death. Then, having won his way through the darkness to the light, for forty years he lived in the light, with the world, the flesh and the devil held down under his feet.

This man's sins do not tumble off his back, but are washed out of his heart; he carries no roll in his hand as a pledge that he will be saved at last; he is saved already by a Divine Light shining ever in his heart, which drives away all the foul creatures of the dark, fills him with joy, and makes him invulnerable to all the assaults of the hosts of darkness.

The difference between Bunyan's pilgrim and Fox's journal is the difference between their religious beliefs. Bunyan wanted to be saved from hell, Fox wanted to be saved from sin. Bunyan believed that to get rid of sin he must wait until he got to heaven. Fox believed that in the strength of Christ he could overcome sin in this life. Most of us, alas! from personal experience are inclined to side with Bunyan. We admire his Pilgrim's Progress so much because he is so true to nature, so like ourselves. Yet he must be a strange sort of Christian who can read through this journal of simple, sturdy, indomitable George Fox, "stiff as a tree and pure as a bell," whom no violence, no sufferings, could deflect one hair's-breadth from his faithfulness to truth and to Christ, whose voice rang out clear in the proclamation of his message, whether in the presence of frowning judges or furious mobs; whose practical wisdom was so great, and who moved on through the vicissitudes of a storm-tost life with a serene light of heavenly peace upon his brow—he must be a strange sort of Christian, I say, who does not love that man with a great love, and desire to be like him in the purity and strength of his Christian character.—F. S. Turner.

FOR "THE FRIEND."

We must all admit that those things which draw us aside, or induce forgetfulness of our truest interests, are of small moment, comparatively, and not deserving of our affections. I have seen in that light which has never deceived me, that a close and strict walk with our heavenly guide was the most safe; and one in which the spirit enjoyed the truest freedom. It is in this we grow in grace, and gather the true riches which shall go with us beyond the grave. All the precious fruits of the Spirit—humility, love, peace, stability, fortitude under trials and temptations—cluster around and are gathered in this narrow path. These are worthy of our pursuits; and we are also assured that "no good thing shall be withheld from such as walk uprightly" in this path—the path of holiness. No doubt happiness is the aim of all, but how few hit the mark in the means they adopt to attain it. How have I desired that all my beloved children should "choose the Lord for their portion" and thus be gathered, at the end of life, with the just of all generations, "heirs of God and joint heirs with Christ." How trifling will then appear those things which engross so much of our time and affections, and how differently shall we estimate those reproaches we are so apt to dread for our open acknowledgment of the blessed Saviour; yea, we shall "esteem the reproaches of Christ greater riches than the treasures of Egypt."

JAMES EMMEN.

FROM "THE BRITISH FRIEND,"

Peculiarities of Friends.

HAT HONOR.

The peculiarity we are now going to consider is regarded as a very impolite one. I have heard it described as "boorish, bearish, brutish," and much else besides, and yet on ordinary occasions when the head has been kept covered, I have never known it to give offence. To refuse hat-honor has always been a grievous offence to the world—and perhaps no less now than formerly—especially in certain places, to certain people, and on certain occasions. Men had a rude but very effective manner of showing their displeasure in the early days of our Society, and many a "whirrit on the ear" did young Thomas Ellwood get for not doffing his hat in his father's presence. George Fox writes: "O! the blows, punchings, beatings, and imprisonments that we underwent for not putting off our hats to men;" and refers to "the danger we were sometimes in of losing our lives for this matter;" and Robert Barclay states that there were many of his friends "to whom the forsaking of these bowings and ceremonies was as death itself," yet who had to forsake them for conscience' sake.

What then was the reason for all this? What is the explanation of the conduct of Friends, and why was their behavior considered so offensive by their neighbors? I am not able at present to tell you the history of the custom of uncovering the head, or how it was introduced into the worship of God, or came to be recognized as an act of homage to man. It was not practised by the Jews. A Jew's head must never be uncovered while anything of a religious nature is going on. During all their religious ceremonies, whether performed in their synagogues or at home, the Jews put on their hats and keep them on. Even in our law courts, when a Jew takes an oath, he puts on his hat in token of the solemnity and religious nature of the act.

With Christians, on the other hand, it has always been regarded as an act of reverence to take off the hat; and so, when they engage in prayer or ministry, they uncover their heads. The apostle Paul wrote to the Corinthians, that "every man praying or prophesying, having his head covered, dishonoreth his head;" and I am not aware of any people professing the Christian name who question the propriety of this practice, or who assign any other reason for it than that it is the outward signification of their adoration of God. Christians feel that it is required from them, and they therefore uncover their heads on these occasions as unto God, and in reverence to his name. For the same reason they bow their knees to Him in prayer, and while it is true that one may pray in any posture, yet there are attitudes which are so appropriate to the occasion, that we feel it our duty to assume them when we have the opportunity and ability to do so.

Now, it is the propriety of these actions, as applied in honor of man, which Friends not only question, but deny altogether: and when their signification is considered, it is surprising that other Christians do not deny their propriety also. The act is the same, whether applied to God or to man. Its outward signification may be said to be the same in both cases, the difference between them lying only in the intention of the person performing the act. To illustrate how improper and unseemly it is to

use the same action in honor, esteem, or recognition of man, which we use as a filial and reverential duty towards God, take the action of Roman Catholics in bowing down to images. The Roman Catholic, when he bows before an image which is intended to represent the form in which our Saviour appeared when He was on earth, is not supposed to worship the image, but Him whom the image is designed to represent. He, nevertheless, performs the same action to the image as to the Saviour. The outward signification of the act is the same in both cases, the difference consisting merely in the intention of the worshipper. Indeed, is it not more allowable to bow and uncover the head before an image in reverence to Him whom the image represents, than to do the same thing to man, merely out of respect to him? In the former case the object before which the act is performed, is wrong; in the latter, the wrong thing is the action itself. In the former, the intention of the worshipper might require the act, but in the latter it could not. As surely as it is wrong to exalt man above his station as a creature of God, so surely is it wrong to give him that obeisance, whether in intention or in outward significance, which is due to the Creator.

It is not only because they object to give to man what to all appearance is the same honor given to God, that Friends refuse to uncover the head out of respect to man. Apart from its religious significance, the act is one which no Friend could justify on account of the base purpose which it serves. We have already seen how individuals were addressed as if they were more than one for the purpose of exalting and flattering them, and how Friends were constrained to bear a testimony against doing so. And when we see men uncovering their heads to men or women, as much as to say, "You are so worthy of honor that I am unworthy to come into your presence with covered head," what can we think must be the effect of such a practice? Will it not tend to exalt man above his fellows and give him a pre-eminence over them merely by force of the act itself, and not by virtue of any good which it can confer upon him. It cannot even stir up any good which may be in him. It appeals only to his pride and vanity, and it is only his pride and vanity that are touched when it is refused. The prouder he is, the more is he offended at not receiving it. The good man is humble and does not look for outward honor, but the proud man expects it, and is very ill-pleased if he does not get it.

The motives for uncovering the head when bowing in the presence of God are good, and the act itself is proper and justifiable; but whatever the motive may be for showing respect to man, it can never be justifiable to use towards him the same outward act that hitherto we have rendered to God alone, and which we believe He requires from us. The only motive worthy of such an act is reverence—reverence of a nature which no man ought to receive, and which none ought to render except to his Maker.

While we acknowledge and plead for the propriety of a reverential attitude in our approaches to God, we must not forget that true reverence has its seat in the heart, and does not consist in postures or movements of the body. God judgeth the heart. He knoweth the sincerity of those who uncover their heads under a feeling of reverence to Him, and the insincerity of those who do so in form only. From the sincere alone does He require the act. Man,

on the other hand, knoweth not the heart; he looks only on the appearance. He requires the form, no matter how little worthy of respect he may be, or even although he be held in contempt. According to the judgment of the world, it would be unbecoming, rude, uncivil, and wrong not to profess to honor those who are great in the world, by uncovering the head to them. If we cannot respect them, we are told that we ought to respect their power, wealth, learning, or whatever it is that gives them their high position in the world; that is, if we cannot take off our hats out of respect to them as men, they being disreputable, we ought to take them off to the ability with which they have abused their powers and possessions and brought themselves into disgrace; or in acknowledgment to them that we recognize the worldly positions which they occupy, their power, their riches, or their knowledge. If this were what the world required of us, and the act had no relation whatever to the worship of God, still it would not be allowable for any who profess the Christian name to observe it. It would still be a worldly honor of the grossest sort. Flattery could not die so long as it existed. It would call for more respect being given to earthly than to heavenly treasures—to worldly wisdom than to a conscience void of offence.

FOR "THE FRIEND."

A Visit to the Laurentian Limestone Quarry.

The term *Laurentian* is applied by geologists to the oldest known stratified rocks (geologically speaking), and is derived from the River St. Lawrence, in the neighborhood of which these rocks abound. They contain few, if any, traces of living beings. A narrow belt of them extends from the Delaware River, above Trenton City bridge in a southwesterly direction across the Schuylkill River and beyond the Brandywine. Having an opportunity of examining some parts of this belt in company with a geological friend, I gladly accepted the opening, for I had long felt a peculiar interest in these ancient rocks, which are supposed to underlie the strata which intervene between Philadelphia and Canada.

We went from Philadelphia on the morning of Sixth Month 3rd, by the New York branch of the Reading Railroad. After passing Jenkintown, the railroad followed for several miles a narrow valley, said to be underlaid with limestone, which runs to the northeast. For a part of the way, this valley was bordered on the north by hills of quartz rock, similar to the north valley hills in Chester County, west of the Schuylkill River, and known as Potsdam Sand Stone, and locally called Edge Hill Rock. As we proceeded eastward, the Laurentian came to the surface from underneath this quartz rock. We left the train at Neshaminy Falls, and going northward soon came to a small quarry by the roadside, which showed some of the peculiar features of this rock. One of these is the light-blue color of the quartz which entered into its composition.

Our point of destination was a limestone quarry on the Vanarsdalen farm, which in former times, when it was worked, was a noted locality for minerals. My companion was a veteran trapper, and when a boy had more than once taken a walk of twelve miles, from what was then the nearest railroad station, and lugged back a load of fifty pounds of minerals. Indeed, he said, such was the abundance of good specimens in those days, that it was impossible for a man to get away from the place

with less than fifty pounds of minerals. Our walk was only two or three miles, but as the day was very hot, we were well contented that it was not longer. After passing a little village, called Scottsville, we left the road and crossed the fields. As we neared the site of the quarry, we entered a piece of woodland, where we were rejoiced to find a little spring on the hillside. It had been cleaned out and roughly enclosed with stones, one slab forming a cover. We took advantage of this shady spot to partake of the lunch we had brought with us. As we swallowed cupful after cupful of the precious liquid, I remembered the remark of Nansen, the Greenland explorer, that the greatest physical enjoyment of which man is capable, is a supply of pure, cold water, when very thirsty.

After emerging from the woods, a walk of a few hundred yards, brought us to the quarry. It has been lying idle for many years, but a pile of stone, which had been quarried, furnished a hunting ground for specimens of minerals.

The limestone was highly crystalline in its structure, often showing good sized plates of calcareous spar, and it was mingled with other materials. We found good specimens of graphite or black lead, a compound of iron and carbon, which is used in making lead pencils and in the manufacture of crucibles. Pyroxene, a compound of silica, lime and magnesia, with small proportions of other substances, was quite abundant. We met with scapolite, a mineral similar to feldspar, in flat crystalline plates, of a grayish green color and somewhat translucent; sphene, &c.

The darker materials, intermingled with the white limestone were twisted into curves and irregular lines, which sometimes formed a rude resemblance to the letters of the alphabet. However these may have been formed, the appearance would indicate that, after these foreign materials had been deposited or in some way had taken their place amid the surrounding carbonate of lime, the whole mass had been subjected to pressure, or other disturbing force, which had forced these layers into the irregular shapes which they presented. The owner of the quarries had selected slabs, in which the form of letters had been imitated, and he had arrayed on his mantel a series of them, which spelled, "GEORGE WASHINGTON." Although the letters were not perfect in shapes, yet they were sufficiently so to at once show the observer what name was spelled by them.

The proper time to collect minerals is when a quarry is in active operation and its contents are being freely exposed to view. In this case, many years had elapsed since the working ceased, and numerous collectors had examined the pile of material left in it. So we were contented to leave with much less than fifty pounds of specimens. Yet it was an interesting and instructive visit, which revealed some of the characteristics of the primitive limestone. When it was formed, the surface of the earth was probably in a much more heated state, and the mechanical and chemical forces operated more strongly, leading to the extensive crystallization, of which this quarry gave so many evidences. J. W.

It is an intensely practical truth that spiritual things are "spiritually discerned;" and that there is no possibility of a man's comprehending the grandest and most potent truths of religion while giving himself to personal enjoyments and to selfish living. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."—*S. S. Times.*

In the Prophet's Country.

BY LEIGH YONGE.

It was noon, Eastern noon, when we drew rein for our mid-day camp, and the whole valley was lit up with such an unclouded flood of sunshine that it was difficult to find a spot of shade, even amid the grove of prickly pears and wild olives that have sprung up on the ruins of Herod's palace.

Beautiful for situation is Samaria; not even Jerusalem herself, the joy of the whole earth, equals her in site. On a high plateau, in the midst of a vast mountainous amphitheater, the broken columns and half fallen pillars, set up by Herod the Great, testify to what she has been in the days of her pride.

The rose of Sharon, the scarlet anemone, and the brilliant lily of the field, enamel the grass; while the iris, with her bell-shaped flower, not merely wreathes the tombs, which occupy half the site of the ancient city, but has thrust her hardy little roots into every crevice of the stones. In the midst of this field of flowers we sat down to gaze about us. And what a panorama was spread out, and what crowding scenes seemed to pass in procession before our eyes!

This was the capital of the Ten Tribes, when Jeroboam set up his kingdom, when he had led the successful revolt against Solomon's weak son; the hill of Shemer, which we remember Omri, the father of Ahab, bought for two talents of silver. Over yonder to the west rises the rugged peak of Mt. Carmel, running out to sea, and instinctively we look to see if there is a shadow of a cloud, as big as a man's hand, rising in the horizon; for we are now in the Elijah country, where every hill, every rock, and every valley, bears a memory of the Tishbite. Still beyond, and to the north, glisten the snow-clad slopes of Mt. Hermon. Southward is Gilboa, upon which David called the curses, when he wrote his touching elegy on Saul and Jonathan: "Ye mountains of Gilboa, let there be no dew, neither, let there be rain, upon you, nor field of offerings." Through a break in the mountain-chain we see the valley of Sharon, part of the great plain of Esdraelon, the theatre of so large a part of Israelitish history. And yonder, between the sentinel hills, which keep watch over the ruins, sparkles and shimmers the blue Mediterranean, the whole making a picture rarely equaled, even in Palestine.

Truly might Isaiah call Samaria "the crown of pride." And when we clothe these ruins, uprear the fallen colonnades, build again the ivory palace, and people the city with the gay, teeming Eastern life, we realize what the place must have been when the "woman of unconquerable will and indomitable hate" ruled and reigned, where Ahab and Jezebel wrought the wickedness which has made their names a by-word among all nations down through the ages. Here, more than a thousand years later, the man of magnificent schemes, Herod the city builder, with his artist's eye for beauty, came, with his infamous court and his wanton women, and reared a second palatial city. But the glory of both has vanished, like the early mist and the morning dew.

On the brow of the hill is a miserable mud village of sixty houses, the only redeeming feature of which is a church built by the Crusaders over the spot where is the reputed tomb of John the Baptist. Omri, Ahab, Jezebel, Jehu, and Ahaziah have passed away, and left no trace; the mighty armies of Shalmaneser are dust;

and the patriot band of Judas Maccabæus no longer scours the plains.

Two or three columns and many a stone alone mark the place where these things have been. Yet the valley, the mountains, the hills, and the far-off sea, are to-day what they were three thousand years ago, and our pilgrimage has not been in vain.

Sitting under the trees, we read the story of Elisha, and tried to fancy where was the house to which came Naaman in all the pomp and circumstance of state, and from which he so wrathfully turned away when the prophet, as he thought, derided him with the command to go and wash in the Jordan; and here Gehazi, for the goodly Syrian garment and the talent of silver, took upon himself the curse. In those days, as in ours, the love of money was the root of all evil. And how many of us since then have bartered away our heritage for a "goodly Syrian garment!"

As we read the dramatic account of the terrible straits to which the city was reduced in those famine days which attended the siege, we looked over the mountains, and imagined them swarming with Ben-hadad's soldiers, who from those heights could easily look down over the walls and into the city, and see the stricken people creeping like specters through the streets. And to make the illusion more complete, just beyond us, crouching among the tombs, is a group of lepers, who might well be the ones to venture into the camp of the Syrians, knowing that they could but die, and had gone back with the tidings that turned the darkness into glory, the sadness into song.

But though long threatened retribution was only delayed one hundred years more, the Lord bore with the people; and theu Samaria was again besieged. And this time there was no miraculous interposition. Her temples and her palaces were leveled with the dust, and her people, with ropes around their necks, and bound in gaugs, like slaves, were led away into captivity, from which they never returned. And verily is the Scripture fulfilled, for not one stone is left upon another.

Late in the afternoon we reached the hill of Dothan, and drew near under the shadow of the pomegranates that cluster around its base. Here, we remember, was the grazing ground of the Israelite brethren. And in nothing did the shrewd Jacob show better judgment than in the selection of his pasturage; for the abundance of grass and water would make the place an elysium for flocks and herds.

Here came the boy Joseph, with gifts and greetings from the father. Around one of the empty pits, of which there are many, we gathered, and looked down into its depths, imagining it to be the one in which the boy was cast by his jealous brothers. And to add to the vividness of the scene, we lifted up our eyes and saw, passing along the great highway near by, a caravan train from Damascus, with their laden camels, bearing spicing, balm and myrrh down to Egypt. Just so, thirty-five hundred years ago, came those travelling merchants; for this is now, as it was then, the great caravan-road whereby the traffic from Asia was carried to the land of the Pharaohs. And by them was the young Israelite carried as a slave, into Egypt, there to become the instrument for the salvation of his people.

It was a steep ascent to the top of the hill. And here I had my first experience of the sting of the Egyptian nettle. Sharp and unpleasant it was, and slippery was the velvety turf. But

a strong determination carried me to the top, where, exhausted, I sank down to rest and to dream of the prophet; for, as we remember, many centuries after Joseph and his brethren had passed away, Dothan became the residence of Elisha. Here, as quaint old Fuller says, he became "the picklock of the cabinet council of the Syrian king." An army, as we recall, was sent to Dothan to arrest the seer; and when the servant of the prophet looked out in the morning, he saw with dismay the place encompassed with Syrian chariots and horsemen. "Fear not," said Elisha; "they that be with us are mightier than they that be with them." And the young man's eyes being opened to the spirit world, he beheld the hill surrounded by fiery guards of angels with drawn swords, and by horses and chariots of fire,—the heaven-sent protectors of the man of God. And does not a peculiar interest and sacredness linger round a spot that has been hallowed by such visitants?

A flood of new light and meaning is poured upon the Word when we read it in Bible lands, and among the scenes which it portrays. It brings the Scripture nearer, and makes it clearer and dearer, and is an inestimable privilege, for which we cannot be too thankful.—*S. S. Times.*

SINCE SHE WENT HOME.

Since she went home—

The evening shadows longer linger here,
The winter days fill so much of the year,
And even summer winds are chill and drear,
Since she went home.

Since she went home—

The robin's note has touched a minor strain,
The old glad songs breathe but a sad refrain,
And laughter sobs with hidden, bitter pain
Since she went home.

Since she went home—

How still the empty rooms her presence blessed,
Untouched the pillow that her dear head pressed.
My lonely heart hath nowhere for its rest
Since she went home.

Since she went home—

The long days have crept away like years,
The sunlight has been dim'd with doubts and fears,
And the dark nights have rained in lonely tears
Since she went home. *Round Table.*

THE HOUSE OF MY PILGRIMAGE.

BY MARGARET J. PRESTON.

'Tis the House Beautiful! its frescoed ceiling,
Studded with stars and light,
Is ever to my lifted gaze revealing
Visions of worlds so bright
That I am awed with wonder God should care
To make the pilgrim's wayside inn so fair.
Its pillared mountains draped in emerald glory,
Its tessellated floor
Illumined with creation's golden story,
And rich with such a store
Of lavish loveliness on every hand,
Too vast, too marvellous, to understand.
Light, color, fragrance, all beyond comparing;
Sweet melodies that make
The ear that listens overwhelmed, despairing,
Through very rapture ache.
So much of worldless beauty, grandeur, grace,
Just for sojourners' brief abiding-place!
And wherefore? Is it that my heart should linger
Content as it hath been,
Seeing with what adornment God's own finger
Hath hung the pilgrim's inn?
That with my senses satisfied through bliss,
I ask for no diviner home than this?
Nay, nay, not so! If earth's seducing splendor
Can eye and ear engage
With such a full content as even to render
My house of pilgrimage,
With all its ills, so beautiful to me,
What must the "house of many mansions" be?
LEXINGTON, Va.

FOR "THE FRIEND."

Moses—Christ.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

The law itself was a promise of better things to come, its rites and ceremonies having no substance or efficacy intrinsically in themselves, the virtue and saving life of them being concealed in the spiritual things of which they were patterns and to which they pointed, for it is impossible for the blood of bulls or goats to wash away sin, but the blood of Jesus Christ cleanseth from all sin."

Moses himself, a servant of Christ in the house (that is the church) of God is a lively type of Christ, as Moses prophesied, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you; and it shall come to pass that whosoever will not hear that Prophet shall be destroyed from among the people." Deut. xviii: 15-19. Acts. iii: 22, 23.

This prophesy the Jews interpret as referring directly to Joshua, which no doubt it did, but Joshua himself in other ways is a type of the Lord Jesus, and Peter's words spoken by the inspiration of God, prove that ultimately they point to Christ. A few musings on this likeness may not prove unprofitable to others, who use the law as a schoolmaster to bring them to Christ.

Moses at his birth was like Jesus, subject to the edict of a cruel king, who each thus sought to destroy the promised deliverer.

Moses means drawn out or delivered, and he himself was not only so drawn out of the river, but he drew out the children of Israel, from the house of bondage.

Jesus means Saviour, "for He shall save his people from their sins."

Moses at forty years of age "supposed his brethren would have understood how that God, by his hand, would deliver them," but was taught that deliverance cometh not by man's power, nor in man's time.

Jesus knew what this was when He said: "Mine hour is not yet come" (John vii: 4), and "My time is not yet come" (John vii: 6), for in all things He submitted to the will of the Father, and did those things which He saw his Father do.

Moses dwelt in the wilderness, through which he afterwards led Israel, and with Aaron went unto Pharaoh.

Jesus was led into the wilderness to be tempted of Satan, and having suffered temptation and having overcome, He is able to succor those who are tempted.

Moses forsook the court of a king choosing, what to the Egyptians was the despised occupation of a shepherd.

Jesus left his throne of glory to come as one despised and rejected of men, yet was He the Good Shepherd who giveth his life for the sheep.

God ushered in the law which came by Moses by mighty miracles, and thunderings and visible appearances of glory.

God closed the same dispensation in Christ, come in the flesh, by whom the law was fulfilled, with still mightier miracles, and ushered in the new spiritual dispensation of Christ by the heavenly gifts and realities of which the former were but types, and as far exceed them in glory as heavenly things do things perceived only by the outward senses.

As Moses commanded the slaying of the paschal lamb, and the blood to be sprinkled around the doors of their houses, so does Christ, our

passover who was slain for us, sprinkle his most precious blood on the doors of our hearts, and so cleanseth us from sin that the angel of death, who smiteth for sin, doth pass over.

Moses prayed for Israel when in difficulties at the Red Sea, and interceded for them at Kadesh.

Christ prayed for his apostles that their faith might not fail, and is now our intercessor before the throne of Grace.

"Moses sat to judge the people from morning unto the evening." Ex. xviii: 13.

"We shall all stand before the judgment seat of Christ." Rom. xiv: 10.

"Who made thee a ruler and a judge over us," was said to Moses in Egypt."

"Who gave thee authority to do these things?" to Christ in his Father's house at Jerusalem.

Moses received the law, written by the finger of God, on tables of stone.

Christ writes his law on fleshly tables of the heart.

Moses talked face to face with God, so that his face did shine, and he was obliged to veil his face when speaking to Israel.

Christ, when veiled in the flesh, declared plainly of the Father, and when He yielded up the Ghost the veil of the temple was rent in twain, Christ, our Great High Priest, having by the offering up of himself once to God, as an atonement and sin offering for our sins, entered into the very presence of God with his own blood, and made manifest the way into the abiding place of God's mercy. For the Lord is that Spirit, and we, by faith through Him, have access to the Father.

Moses was, above all men, meek, and by his renouncing his kingly glory and becoming an humble shepherd, proved that he was lowly of heart, and was chosen to be a leader and commander to Israel.

Christ, who is meek and lowly in heart, asks us to follow Him, and He, of God, is made to us a Leader and a Commander, to turn us from darkness to light and from the power of Satan to God.

Moses "was king in Jeshurun." Dent. xxxiii: 5.

"On Jesus' cross was written "Jesus of Nazareth, the King of the Jews," and Nathanael exclaimed, "Thou art the Son of God; thou art the King of Israel; to us is He the King of Righteousness; the Prince of Peace.

W. W. B.

Natural History, Science, etc.

Jumping Seeds.—Seeds which have the property of jumping when warmed have long been among the minor articles of commerce exported from Mexico. Specimens of the plants which produce them have recently been examined by botanists. It belongs to the Euphorbias and is termed *Sebastiania Palværi*. The motion is produced by the larvæ of a moth which infests the plants and lives in the capsules of the plant. This larvæ will act when warmed during several months.

Birch oil is manufactured in the State of Connecticut, from the Black Mountain or Sugar Birch. The brush of small wood is cut up into short pieces and then boiled for six hours in water. This extracts the oil. It is used in tanning to give the leather the peculiar odor possessed by Russian leather.

Mining in Spain.—The iron of the North of Spain was so renowned, that the steel produced from it had become proverbial in the famous "Bilboa blade" several centuries ago. As late as 1863 the Bilboa mines were producing less

than 100,000 tons of ore annually, in the fiscal years 1887-8, more than three and three-quarter millions of tons. The great deposits of copper-bearing pyrites in the province of Huelva were worked in Roman, if not in pre-Roman times; nevertheless, the output continued small until recent years. In 1888, Spain produced 3,202,416 tons of copper ore, of which, by far, the greater part came from the province of Huelva.

Camphor Trees in the United States.—The Camphor Tree will grow in any latitude where the thermometer does not fall below 20° F. The United States Department of Agriculture has raised a large number of plants from seed, and distributed them in the Southern States. The camphor is obtained by chopping up the wood and roots, boiling them in an iron vessel. The supply of the gum comes chiefly from Japan. There has been a great advance in the price, owing to the amount consumed in making smokeless powder and celluloid.

Specific Gravity of Iron.—When a piece of iron or steel is thrown into a pot of the melted metal, it sinks at first, showing that it is specifically heavier, but as the iron heats it expands and becomes lighter and rises to the surface.

Train Delayed by Caterpillars.—A despatch from Mankato, Minnesota, on 23rd of Fifth Month, says: "All the trains on the Milwaukee Road this morning were delayed at a point seven miles out of this city by millions of caterpillars, which had crowded on the rails to sun themselves. The caterpillars were ground into masses of grease over which the wheels slipped."

Skin Bottles in Mexico.—The skins of animals, such as goats, sheep and swine, are universally employed for transporting and storing liquids, precisely as in Egypt, thousands of years ago. The daily supply of *pulque* is brought to market on the natives' backs in pig-skins, the four legs protruding from the body in a ludicrous manner when the skin is full of liquid. *Ballou's Aztec Land.*

An Engineering Difficulty.—When a tramway was built between Zacatecas and Guadalupe, in Mexico, the cars were ordered from Philadelphia, and while they were building, the steel rails which came from Liverpool, by way of Vera Cruz, were laid down from one end of the route to the other. Finally, when the cars arrived from the United States, it was found they would not run on the tract, the fact being that the rails had been laid on a gauge three inches narrower than the cars had been designed for. What was to be done? The Mexicans at first proposed to rebuild the cars—make the bodies narrower and cut off the axle-trees to fit the gauge of the rails. A practical American engineer was at the time in Zacatecas, and took in the position of affairs at a glance, offering, for \$500, to show the owners how to get out of the trouble without changing an article on the cars. The money was paid, and with twenty men and some suitable tools, the American took up a few rods of the track, made a proper gauge for the rest and had the cars running over the short distance in one day. It was the old story of Columbus and the egg, easy enough when one knew how to do it. The managers of the road promptly put the American in charge, and he has filled the position ever since.—*Aztec Land.*

Mesquite Bush.—The Mesquite grows to the height of 10 or 12 feet. The seeds are contained in a small pod, and are used by the natives to make a sort of bread, which is sweet to the taste. The wood is extremely hard and heavy.

Items.

Canada Yearly Meeting (Conservative.) From a member of this Yearly Meeting, the following account has been received:—

Epistles were received and read from all the Yearly Meetings we are in correspondence with, and were very strengthening and encouraging to us. And some lively Epistles in the Truth were written by some of our younger members, and sent back to them. We had a very satisfactory meeting, with the exception of there being so few of our members in attendance, which had a discouraging aspect to some of us who long for the rebuilding of the broken down walls, and that Zion's stakes may be strengthened, and her cords lengthened, and her borders enlarged. Oh! for a deeper work of grace in the hearts of the children of men!

We had the company of Archibald Crosbie, of Iowa, Zebedee Haines, of Pa., and his wife, also Barclay Stratton and wife, of Ohio. The company and gospel labors of these dear Friends were very acceptable to us. Comforting and cheering to be thus remembered by the Master in sending his servants and handmaidens among us, and anointing them to preach the preaching He bade them. Elizabeth Russell was also very acceptably with us. A. Crosbie is visiting all the meetings.

New England Yearly Meeting. (Progressive.)—From the printed minutes of this body we learn that the number of members is 4416, which is 52 less than the number reported last year. The number of births during last year was 33, and of deaths 96. The number of ministers 117.

Wm. O. Newhall acted as clerk, and Timothy B. Hussey and I. Warren Hawkes as assistants. Several suggestions from the Quarterly Meeting for changes in the Discipline were referred for consideration to a committee. Reports were received from the Committees having charge of the Mosher Fund,—of a needy Friend in the British Provinces,—of Providence Boarding School,—of Oak Grove Seminary,—on Gospel Work,—on Freedman,—of the Trustees of the Stenge and Knowles' Fund,—on Foreign Missions,—on Peace,—on Bible Schools,—on Temperance,—on Indians,—on Education.

Suggestions contained in some of the Epistles received to change the name of "The Society of Friends" to "The Friends' Church," and to appoint a committee to act in the matter of a conference of Yearly Meetings, were not approved.

A proposition to build a Yearly Meeting house in a central locality was referred to the Representative Meeting.

Several ministers and their companions from other Yearly Meetings were present. We learn from a private letter, that when their certificates were read in the Meeting for Ministry and Oversight, one of the representatives objected to the ministry of some of the strangers as unsound in doctrine.

New York Yearly Meeting.—From the printed minutes, the following information is gleaned—The Yearly Meeting was held at Poughkeepsie, commencing Fifth Month, 29th.

Charles W. Jones acted as clerk this year.

The Report on Bible Schools gave the number of such in the Yearly Meeting as 63, with an average attendance of 2180 scholars.

The Annual Statistics gave the whole number of members as 3854, which appears to be slightly less than a year ago. The number of births was 37, and of deaths 45. There are 69 ministers.

The principal of the Murray and other Funds amounts to \$54,700. The income was principally used in promoting education, and in distribution of Bibles, Tracts, and of Peace and Temperance literature.

The Report of the Associated Executive Committee of Friends on Indian affairs, gives the number of Indians who are members of our Society, as 350.

The number of students at the Academy at Union Springs had been 87 (61 of them boarders), of whom 42 were members. A considerable amount of repairs had been made to the buildings, during the past year.

In order to escape the taxation to which the property of unincorporated religious bodies is sub-

ject, it was concluded to take the necessary steps to have the Yearly Meeting incorporated.

A minute was adopted endorsing "the position of the Yearly Meeting of last year, as unalterably opposed to license in any form, and that we believe absolute prohibition is the only way to deal with this gigantic evil" [of temperance]. A committee was appointed to represent the Yearly Meeting in a proposed conference of Yearly Meetings to be held in 1892.

A draft of a Catechism was adopted and directed to be published.

Probation for Criminals.—The Legislature of Massachusetts has passed a law providing for the appointment of "probation" officers, who shall take the supervision of criminals convicted of minor offences, so that if these conduct themselves well, they may be saved from the disgrace and contamination of imprisonment.

Look to Heaven.—It is necessary to raise one's self again towards Heaven, when stricken down upon the earth.—*Ozanam.*

THE FRIEND.

SEVENTH MONTH 18, 1891.

Since the publication in our columns of a notice that copies of "Quaker Strongholds" may be obtained gratuitously, we have received from a valued Friend a letter expressing the uneasiness of the writer with the book. This letter says:—

"I have no doubt there are many of our members, who are so well established in our principles, as to read the work without being influenced by such parts as undervalue the views ever held by consistent Friends; but feeling there are those who are not, and that it is the tendency of the natural mind to be biased in the direction towards which it may already incline, makes it a matter of concern for works of a doubtful tendency to be circulated among us.

"I do not wish to criticise the author of this book, neither do I feel surprised, taking into account the circumstances by which she is surrounded, that she has not seen farther than those whom she came amongst, some of whom it might reasonably be expected she would look to as examples, but it would be cause of regret if she or her friends on the other side of the Atlantic, or those on this side who may sympathize with some changes which are taking place, should be encouraged to believe that Friends were endorsing more fully than they are, or can do all, the sentiments contained in it."

We have been much interested in the experience of Caroline E. Stephens, in being brought from dependence on a pre-arranged form of worship, such as is prescribed in the liturgy of the Episcopal Church, and being led to feel after the Divine Power in her own heart, as that which must qualify for the performance of worship "in Spirit and in Truth," and we regard her book as a valuable testimony to the spirituality of true religion. Our feeling towards her and her writings is very kind; yet, as intimated in the editorial notice in the twenty-fifth number of the present volume, we have not been free from some uneasiness as to the manner in which some of the "testimonies" of the Society of Friends are spoken of, fearing that her words might be used by some to excuse themselves from that faithful observance of those, which a close attention to the Spirit of Christ would lead them unto.

"Experience abundantly proves that many who are capable of making a great sacrifice when their blood is heated by conflict, and when the public eye is fixed upon them, are not capable of persevering long in the daily practice of obscure virtues. It is by no means improbable that zealots may have given their lives for a religion which had never effectually restrained their vindictive or their licentious passions. We learn, indeed, from fathers of the highest authority, that even in the purest ages of the Church, some confessors who had manfully refused to save themselves from torments and death by throwing frankincense on the altar of Jupiter, afterwards brought scandal on the Christian name by gross fraud and debauchery."

The above extract, which I find among my papers, but the source of which I have forgotten, illustrates the importance of those who profess to labor in the cause of Christ, "*taking heed to themselves*, and watching against those evil passions or weaknesses to which they are prone. To such, the exhortation of the Prophet Isaiah is applicable, "Be ye clean that bear the vessels of the Lord."

It is the power of the Lord immediately revealed or accompanying the labors of his servants, that must effect whatever good is done; and unless those who profess to work for Him are careful to keep near Him in watchful obedience, humbly depending on his help, it is not reasonable to expect that much of his blessing will go with them in their efforts.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of the Treasury has authorized the acceptance of the offer of the master of the Chilian transport Itata to pay \$500 for violation of our navigation laws in having cleared from San Diego, Cal., without the necessary permit. This is the full legal penalty for such an offence, but its settlement has no bearing on the other charges against the officers of this vessel, namely, kidnapping a Federal officer and violating the neutrality laws.

Marshal Garde seized the Chilian transport Itata at San Diego, Cal., on the 9th inst., for violation of the neutrality laws and carrying off United States officers. The sessions of the International Young People's Society of Christian Endeavor were begun in Minneapolis, Minn., on the 9th inst.

The Steamer Danube has arrived at Victoria, British Columbia, from the North, with the first catch of sealskins—18,000—secured outside of Behring Sea. Seals are reported as plentiful as ever. "These skins were shipped down so that, in case of the schooners being captured by the officers, the early season's catch would be saved."

It is stated that the grasshopper pest in New Mexico and Arizona is becoming serious. They are moving slowly eastward.

The Agricultural Department will soon send a specialist West to investigate the grasshopper plague.

Grasshoppers are swarming in innumerable numbers over a section of the eastern part of Colorado, and are destroying every green thing above ground. They cover an area of about 460 square miles, with Bivina as its centre. The grasshoppers are of the small, wingless kind. Next year they will have developed into the winged variety, and there will, it is feared, be a return of the plague of 1874 and 1875.

The low price of cotton is causing great dissatisfaction among the farmers in South Carolina.

The Socialistic Labor Party and Single Tax League in Boston have been refused permission to hold meetings on Boston Common by the City Government. A petition has been drawn up demanding the right to hold open-air meetings.

The Committee on Agriculture of the Baron de Hirsch fund in New York, who had devoted much time to maturing a plan for the establishment of Russian Hebrew agricultural colonies in the United States, are about to begin practical operations. A tract of land, embracing about 5,000 acres, has been secured in the southern part of the State of New Jersey, on which the first colony is to be started by the settling of about fifty families. As soon as this colony is un-

der way steps will be taken for the establishment of fresh settlements.

The Superintendent of Immigration at New York, reports that 405,664 immigrants arrived at that port during the past fiscal year, as compared with 328,691 during the previous fiscal year. Of last year's arrivals 74,382 came from Germany, 70,716 from Italy, 35,424 from Ireland, 33,504 from Russia, and the others from other countries. Nearly 170,000 of the immigrants in question settled in New York State and 56,000 in Pennsylvania, the next largest number going to Illinois and Michigan. One-third of the immigrants are laborers.

Deaths in this city last week numbered 448, which is 4 less than during the previous week and 105 less than during the corresponding period last year. Of the foregoing 228 were males and 220 females; 103 died of cholera infantum; 45 of consumption; 33 of diseases of the heart; 22 of inflammation of the lungs; 21 of marasmus; 19 of convulsions; 16 of apoplexy; 16 of inanition; 12 of old age and 11 of typhoid fever.

Markets, &c.—U. S. 4½'s, 100½; 4's, 117; currency 6's, 109 a 119.

COTTON was quiet and unchanged. Sales on a basis of 8½ cts. per pound for middling uplands.

REFINED SUGARS.—Cubes, 4 5-16 cts.; powdered, 4 7-16 a 4 9-16 cts.; granulated, 4 3-16 a 4½ cts.; crown A, 4½ cts.; crystal A, 4 3-16 cts. and confectioners' A, 4½ cts.

FEED.—Winter bran, in bulk, \$18.00 a \$19.00; spring bran, in bulk, \$17.00 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; do. do., extras, \$4.00 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.75 a \$5.00; Western winter, clear, \$4.75 a \$4.90; do. do., straight, \$4.90 a \$5.10; winter patent, \$5.10 a \$5.35; Minnesota, clear, \$4.60 a \$4.75; do., straight, \$4.85 a \$5.10; do., patent, \$5.15 a \$5.50.

GRAIN.—No. 2 red wheat, 97½ a 97½ cts.
No. 2 mixed corn, 66½ a 67½ cts.
No. 2 white oats, 47 a 47½ cts.

BEEF CATTLE.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; fair, 5 a 5½ cts.; common, 4 a 4½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4½ a 7½ cts.

HOGS.—Western, 7½ a 7½ cts.

FOREIGN.—The Emperor of Germany in the course of his visit in England, has received deputations from the anti-slavery society and the fishmongers society, attended a garden party given by the Princess of Wales, was present at a welcome given him in the Guild Hall on behalf of the people of London, reviewed the volunteers at Wimbledon and visited Lord Salisbury at his residence, the Hatfield House. He finally left for Scotland, and the Empress went to Felixstowe, where she will temporarily reside. In the course of his speech in reply to the address of welcome presented to him in the Guild Hall on the 10th inst., the Emperor made the following pacific utterances:—

"My aim is, above all, the maintenance of peace, for peace alone can give the confidence necessary to a healthy development of science, art and trade. Only so long as peace reigns are we at liberty to bestow honest thoughts upon the great problems, the solution of which, in fairness and equity, I consider the most prominent duty of our time.

"You may, therefore, rest assured that I shall continue to do my best to maintain and constantly increase the good relations existing between Germany and other nations.

"I shall always be found ready to unite with you and with them in the common labor for peaceful progress, friendly intercourse and the advancement of civilization."

Charles Spurgeon, the eminent English preacher, is ill.

The result of the election held on the 7th inst., at Carlrow, for a successor in Parliament to the late O'Gorman-Mahon, has resulted in a crushing defeat for the Parnellite candidate in the district which Parnell admitted was his stronghold, and where, he said, if he was defeated he would admit he had nothing left to fall back upon in political life.

A fire in the West Stanley colliery at Consett, near Durham, on the 13th inst., wrecked the pit head and destroyed most of the machinery. The loss will exceed \$300,000. About 500 men are thrown out of work.

The census of England and Wales, just taken, shows a total population of 29,001,018, an increase of 3,026,572, or 11.65 per cent. since the last census was taken.

The Russian newspapers are dissatisfied over the German Emperor's visit to England. The principal papers suggest that Russia and France jointly protest against the English occupation of Egypt.

The volcano, Vesuvius, is in a state of eruption.

In consequence of the prevalence of cholera at Mecca, pilgrims returning from that place have to undergo a quarantine of twenty days at Eltor before proceeding through the Suez Canal.

A dispatch from Melbourne, dated the 13th inst., states that the heavy and incessant rains which have been prevailing here for sometime past have caused a serious overflow of the Yarra Yarra River. The streets of this city have been inundated by the overflow, which has not been equalled since 1863. All the railroads are blocked, and many of the streets in the suburbs are entirely submerged. Thousands of people are homeless, and the misery resulting from the inundation is already wide-spread.

An official despatch from Santiago, Chili, says:—"The revolution is stationary. Famine prevails at Tarapaca and Antofagasta. There is no discipline among the rebel forces. Balmaceda, at the cost of the state, has sent all political prisoners on board the steamer Bolivia, bound for Iquique, where they will be at liberty to act as they please. A plot has been discovered to destroy the Government squadron at Valparaiso. All the conspirators have been seized, excepting one, who hanged himself. A reconnoitering force from Coquimbo has temporarily occupied Hausco and Vallenar, where food is scarce. Complete order prevails."

There have been fresh revolutionary disturbances in several parts of the Argentine Confederation. The Government is taking vigorous measures to quell the threatened revolt in the provinces of Entre Rios, Cordoba and Catamarca.

A despatch from San Jose, Costa Rica says: "Reciprocity with the United States is considered necessary, and all the concessions asked for will be granted. Costa Rica will send a good exhibit to the Chicago Fair, as she expects that the United States will be the consumer of all her products."

A landslide occurred on Stoop Mountain, on the banks of Skene River, in British Columbia, on the morning of the 7th instant, by which nine houses were swept away. One white woman and 40 Indians were killed.

The ship Canada, the largest ship ever built in Canada, was launched at Kingsport on the 6th instant. She is 175 feet long, over all, 45 feet beam, 27 feet depth of hold, 2400 tons net.

RECEIPTS.

Received from J. Ellwood Hancock, N. J., \$4, being \$2 for himself, vol. 65, and \$2, for Robert Taylor, to No. 13, vol. 66; from Samuel P. Leeds, N. J., \$2, vol. 65; from Deborah W. Buzby, N. J., \$2, vol. 65; for Ellen D. Moore, N. J., \$2, vol. 65; from Hamilton E. Field, N. J., \$2, vol. 65; per John Bishop, \$4, being \$2 for Jane B. Branson, Philadelphia, vol. 65, and \$2 for Rebecca S. Troth, N. J. vol. 65; from Josiah L. Haines, Philadelphia, \$4, being \$2 for himself, vol. 65, and \$2 for Amy Middleton, N. J., vol. 65; from Walter P. Stokes, N. J., \$2, vol. 65; from William H. Corser, M. D., West Phila., \$2, vol. 65; from David J. Brown, Gtn., \$2, vol. 65.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in the Committee Room, Fourth and Arch Sts., on Seventh day, the 25th inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin Ninth Month 1, 1891. Parents and others who intend to send children to the School, will please make immediate application to

J. G. WILLIAMS, Sup't,
Westtown, Penna.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months, the Library will be open on Fifth day afternoons, from 3 to 6 o'clock.

MARRIED, at Friends' Meeting House, Sixth and Noble Streets, Philadelphia, on the 2nd of Sixth Mo 1891, THOMAS S. DAWSON of Wilmington, Del., and JANE E. PENNELL, of Media, Delaware Co., Pa.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Continued from page 403.)

Indeed, Richard Davies' life strongly exemplified the fact that it is possible to live as a consistent Friend, and be radically different in religious matters from the community around, and at the same time win the regard and respect of others by a steady adherence to convictions of duty. Also his life shows, that while one may be sturdy in upholding his own belief, it is yet possible to be charitable of the beliefs of others, even to the extent of forgiving for cruelty practised in the name of religion. And such a spirit of forgiveness often resulted in unlooked-for deliverance and deep temporal blessings to himself and friends.

There are some Episcopal clergymen of our day who persist in misunderstanding and maligning the Society of Friends; but happily the great majority of them feel a regard and friendship for a denomination whose methods are at total variance with their own. They acknowledge that Friends have in great measure the substance of the religion of Christ, if not all their own forms. It was not so 200 years ago. Then the ministers of the Church of England, too often themselves sadly corrupt, saw only in the new sect a menace to their institutions, and a rebuke to their own frequently inconsistent lives. So they hated and persecuted the Friends. The established Church of England has nothing to glory of, when contemplating the unholy and bigoted persecution it waged against dissenters in the 17th century. In bright contrast with the usual record, is the conduct of Bishop Lloyd, during the last twenty years of the life of R. Davies. The journal of the latter contains not a few instances of the kindness of the bishop in interceding for and protecting Friends from the cruel treatment of some of the heartless clergy of the neighborhood. One can be given as a sample.

A friend of R. Davies, named Edward Bourne, came to the former with the request that he intercede with Bishop Lloyd for the relief of some Friends in Worcestershire, named John Fowler, and his mother-in-law, named Banbury. The two latter, in common with many others in that county, were prisoners for refusing to pay tithes. So R. Davies quickly repaired to the bishop's palace in Hartlebury. Upon arriving, he inquired for the bishop's secretary, who received

him even affectionately, and said he would acquaint his lord that Davies was there. Soon the bishop came in. After some conversation, R. Davies said that he had made his visit on behalf of some of his friends who had suffered much on account of tithes, and that he had been informed that three had been committed to Worcester jail by the priest of Tredington; but that two of them *had been released*, and the third yet remained a prisoner. "Released," exclaimed the bishop, "how are they released?" R. Davies replied, "by the hand of their great Creator." "It seems, then," said the bishop, "they are dead." "And the same man," continued R. Davies, "doth prosecute the widow of one of them, *viz*: William Banbury's, and hath already put her into your court, for that which her husband suffered and died for; and we reckon that in common law, when the prisoner dies in prison, the prosecution ceases." The bishop remarked that he feared but little could be done in this distressing case, as the persecuting clergyman was a very covetous man. However, at the solicitation of Richard Davies, he wrote a letter to the clergyman requesting the release of the imprisoned Friends.

Then this excellent pleader for human right and justice commenced to open to the bishop the case of a Friend named William Sankey, who also had been cruelly treated by a clergyman named Vernon, because he could not pay Vernon tithes. Although Sankey had but recently lost his wife and had six little children dependent upon him, yet Vernon had cast him into prison. The ungodly Vernon, a professed preacher of the religion of the gentle Jesus, had besides, by process of law, taken from Sankey goods of three times the amount of the legal fine, because the Friend could not conscientiously pay towards the maintenance of the church services that he had never attended and did not believe in. He had also abused him in other ways. The bishop listened attentively to this tale of woe, and drew up an order on the spot, requiring Vernon to give an account of his charges and collections against the innocent sufferer. As a result of this interview, Vernon was compelled to alter his conduct in his subsequent dealings with dissenters, and William Sankey was discharged from prison.

In the year 1682 the Friends of Bristol were brought into much suffering; and accordingly a number of Friends, including Richard Davies, resolved to use their influence with Lord Hide on behalf of their afflicted brethren. A petition for presentation to the king was drawn up, accompanied by a list of prisoners whose condition it was desired to ameliorate. The number of these prisoners was one hundred and thirty-nine, of whom eighteen were aged women over sixty years of age, besides eight children. At the end of the list the language was subscribed, "Blessed are the merciful, for they shall obtain mercy."

Unfortunately for the Friends, the Secretary of State, through whom the petition had to be presented, was Sir Lionel Jenkin, an ill-humored Welshman, who had often hindered relief in-

tended for the Quakers. The Friends called on Jenkin and Lord Hide, and after a long wait were admitted. R. Davies quaintly remarks, "The secretary looked grim upon us." During the conversation Jenkin asked R. Davies in a scornful manner what was the Welsh name for "Quaker." He was told; but affected to doubt the information that Richard Davies gave him. Thereupon, Charles Lloyd, one of the Friendly delegation said, "If thou didst ask my friend aright, he hath answered thee aright, for there is English, Welsh, Latin, Greek and Hebrew for a Quaker." The secretary replied, "Sir, I understand Welsh pretty well, and English, and Latin, and Greek, but if you go to your Hebrew, I know not what to say to you." After the Friends had concluded their business, R. Davies remarked to the secretary, "I am sorry that one of the stock of the ancient Britons, who first received the Christian faith in England, should be against those who have received the true Christian faith in this day." Sir Lionel replied that he was not against the Friends, but that Friends often voted at the elections for men who were against the interests of the king. Davies responded that it was their birthright as freeholders and burgesses, to elect men who were qualified to serve both the king and their country. Further dispute then ensued regarding religious matters; and when R. Davies left, he had much conciliated the secretary by his plain yet very polite defence of the persecuted denomination. It was afterwards noted that Jenkin was more moderate in his treatment of Friends than he had ever been before.

(To be concluded.)

"Eighth Month 25th, 1822.—First-day.—Our minds were, I believe, afresh humbled with the prospect of the day, opening before us; quiet resignation is the best preparation for whatever may be brought upon us. After breakfast, and the Scripture reading, I was constrained to express something by way of stimulating to good order in sitting down to meals: that we may be favored in our short pauses, at such times, to participate also in renewed refreshment of spirit. Paying but a slight regard to these moments allowed in a family for individual secret breathing to the Fountain of all our rich supplies, temporal and spiritual, is attended with great loss. There is a danger of the lamp of life in a spiritual sense, becoming dim, and even being extinguished, by the cares of this life.

The deep work of regeneration, redemption and entire sanctification, is not sufficiently the object of Christian professors."—*Extract from the Memoir of Mary Copper.*

"ALL have their secret bitters, their provings, humiliations and distresses. Their hidden way is known to Him who sees in secret and never forsakes his poor suppliant children. Though our outward path differs, there is a deep sense that tribulation marks the way to the kingdom. It is tribulation that worketh patience, experience and hope; and thus it differs widely from earthly sorrow."—*Mary Copper.*

Mingo.

BY M. E. SAFFOLD.

Over thirty years ago, a cargo of negroes, brought from Africa, was landed on the coast, near Savannah, Georgia. The negroes were immediately sold to planters, and by them put upon their plantations to work. Unable to speak a word of English, ignorant and degraded as it was possible for them to be, they were, at the same time, docile and obedient, and readily learned to perform the duties assigned them. One of them came into the possession of my family under the following circumstances:

One morning Uncle Abram, father's colored manager on the plantation, came into the yard leading a very tall and exceedingly black negro man, whose hands were tied in front of him with a rope, one end of which Abram held. Father, mother, little sister Nelly, and myself, met him at the steps, where Abram explained that his prisoner was Mingo, the African whom our neighbor, Mr. Jenkins, had bought some time before, who had run away from his master and been caught in one of father's cotton-houses, asleep.

"Why did you tie him?" asked father, reprovingly.

"Being a wild African, I was afraid of him, sir," said Abram, apologetically.

Mingo stood leaning against the steps, listless and indifferent, and, if understanding the conversation, giving no sign of it.

"Anna," said my father, "I expect the poor creature is half starved. Give him some breakfast, and I will take him home myself, and see if I can't keep Jenkins from being too hard on him. He is a cruel master."

This man Jenkins had once been father's overseer, and been dismissed from the plantation for undue severity with the negroes.

Mother went into the house and returned, bringing a plate of food.

"Mingo," said she, going close up to him and speaking very gently, "I am going to untie this rope, that you may eat. You will not try to get away—will you?"

Although he probably did not comprehend all she said, still the voice, manner, and the food, all indicated kindness. With a weary sigh he said, simply:

"Mingo stay."

With her own fingers, mother untied the rope tenderly, lest she hurt his bruised wrists, and, making him sit down, placed the plate of food on his lap and bade him eat. The verse her own lips had taught me flashed across my mind: "A cup of water in my name to the least of these."

Taking father by the hand, mother led him into the house. Through an open window I saw her standing before him, her tender eyes suffused with tears, and, like Esther before the king, pleading with all her soul for this poor member of an oppressed race. Mingo had finished eating when they returned, mother's face shining as if an angel had touched it. Father, too, looked greatly concerned.

"Give Mingo a hoe," he said, "and let him cut down those weeds behind the smoke-house, while I'm away. And mind, Mingo, you are not to get out of sight of the house."

Mingo obediently took the hoe and went to work, still showing absolute indifference to everything.

Father mounted his horse, which stood ready saddled, and rode away, saying:

"I will do my best, Anna, to gratify you."

I went into the house to recite my lessons to mother. When they were over, she took me by the hand, and, carrying her little Bible, led me to the place where Mingo was at work. Seating herself upon a bench, she told him to put down his hoe, she wished to talk with him. Mingo sat upon a wheelbarrow, folded his hands upon his knees, and looked silently upon the ground. Just then Nelly came flitting across the yard to where we were, her clustering curls and soft white dress floating out with the rapidity of her movements. She never seemed to walk, but to fly like a bird. As she nestled down by mother, Mingo gave a quick look at her, and an expression of pleased surprise crept over his stolid face.

"Mingo," said mother, "did you run away?"

"Yaw," he answered.

"Why did you do it? Didn't you know you would be caught and whipped?"

"Mingo no mine," he replied, listlessly.

Mother's face contracted as with great pain, but her voice was soft as music with sympathy, as she continued:

"Do they treat you badly, Mingo?"

"Hurt Mingo's back," he said. "Mingo no mine. Mingo's heart hurt; want to see mudder, brudders,"—and the great tears came into his eyes.

I can never forget the expression that came over mother's face as she realized that this poor, benighted creature, urged by his love of home and mother, had actually set out to reach the shores of Africa that he might be with them.

"Mingo," she said gently, "did you ever hear of God, of Jesus, of heaven?"

He shook his head vaguely in response to each question. Simply, as if talking to a child, she told him the story of his creation, of God's great love for him, of Christ's death that he might live; she pictured to his darkened mind heaven and the angels. At last, opening her Bible, she read to him verse after verse from Revelation, closing with the words: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

Shutting the book, she looked up into his face. The tears were flowing down his dusky cheeks.

Suddenly Nelly sprang from mother's side, and, running up to him, put her hand into her pocket, and, taking out her mite of a handkerchief, reached up and wiped the tears from his eyes and cheeks. I was frightened, and sprang forward to draw her back; for, like Abram, I had a terror of the wild African; but mother held me back, saying:

"Be still, Robert!"

Mingo slowly unclasped his hands and put them behind him, as though he feared to touch something sacred.

"Lilly gal angel?" he asked, looking wistfully into mother's face.

"No," she answered, smiling through her tears.

"Look laik angel," continued Mingo, gazing at Nelly with awe and admiration.

"Come, Nelly," said mother, "we will go to the house now."

She turned away, deeply touched. Nelly smiled into the black face above her, and said:

"Nelly sorry for Mingo. Keep Nelly's handkerchief to wipe his eyes."

Putting the handkerchief into his hand, she ran away to the house.

Father returned soon after. Looking into mother's happy face, he said:

"Yes, my dear, I have bought Mingo. Jenkins said he was glad to get rid of him. Now what will you do with him? He is your property, and I wash my hands of him."

"I'll accept the responsibility," cried mother, delightedly.

Mingo was called up and told the change in his condition. The full meaning of it dawned upon him slowly. When at last he realized it, he fell at mother's feet, clasped his hands, and, with tears and laughter, cried out:

"Whip Mingo! Starve Mingo! Mingo no run 'way. Lib wid pritty lady an' lilly gal, hear 'bout God, 'bout Jesus."

So Mingo became our slave. His devotion to mother and Nelly was extreme; and not long after his purchase, he was the means of saving them from almost certain death. The horses drawing the light carriage in which they were driving, became frightened, and dashed headlong towards a long, narrow bridge spanning a deep creek. Mingo was in a field near by, picking cotton with other negroes. He rushed to the rescue, and, seizing the horses by the bridles, brought them to a sudden stop. Trampled beneath the horses' feet, he received an ugly cut in his face and a bad hurt in his hip, but he kept his hold until other assistance came. In an unconscious condition he was carried home. As soon as he opened his eyes and saw mother bending tearfully over him, he asked:

"Mistiss an' lilly gal no hurt?"

Assured that they were safe, he smiled, and never alluded to the occurrence again.

Mother nursed him faithfully—read to him, prayed with him, her whole soul absorbed with the desire for his salvation, Nelly all the while flitting around his bed like a white dove. The cuts healed, and he was well, except for a slight lameness, which never left him; and he was afterwards kept about the yard, to do such light work as wood-chopping and gardening. He never grew out of the simplicity of childhood.

One day, not long after his illness, he told mother he wished to be baptized and join the church. Father had upon the plantation a church, in which a minister of the Gospel preached to the negroes. On the Sundays when he was absent, mother was accustomed to go to the church, taking Nelly and myself with her, and read and sang with such of the negroes as wished to come. Mingo was always present, sitting very close to mother, very quiet and very attentive. After he expressed a desire for baptism, at the next coming of the minister it was attended to. He objected to any change in his name, saying:

"Maybe meet mudder in hebben. Mudder know Mingo. No know new name."

With the close of the war came a great change. Father died, and the plantation went to ruin for the want of proper management. Mother moved to a neighboring town, that Nelly and I might go to school. Mingo followed us, but we were too poor to keep him; so, by mother's advice, he supported himself by hiring to do odd jobs, we helping him when he needed it. He came constantly to see us, bringing always to Nelly something he had picked up in his rambles—a pretty shell or flower, or bright feather from some bird's wing.

One fearful day little Nelly sickened suddenly and died. While she lay in her coffin, mother, sitting beside her, heard the familiar call with which Mingo always announced his coming. Going out, she found him at the steps, a cluster of pure white lilies, gathered from the woods, in his hands. He had not heard of

Nelly's death, so smiled and looked around mother for a sight of her. Not seeing her, he held up the lilies and said, "Fur lilly gal."

Choking down her sobs, mother led him to the room where lay Nelly, with white flowers all about her, asleep in death.

Regardless of those around him, Mingo fell upon his knees and gazed long and intently into the sweet, pale face; then, looking up at mother, while a heavenly light rested upon his scarred and dusky countenance, he whispered:

"Lilly gal angel now?"

"Yes," sobbed mother.

"Lib in hebbin wid God?"

"Yes."

"Jesus take her?"

"Yes."

He arose from his knees, and, laying the lilies reverently above the little heart—now so still—but which had so often bounded at the coming of her humble friend, he limped out of the room.

Mingo's visits to us became rarer after Nelly's death, although he still retained his strong love for my mother. For several weeks we lost sight of him altogether, when one evening a negro came to tell mother that Mingo was very ill, and wished to see her. She went immediately, and found him hopelessly ill with pneumonia. As she entered the room, he looked gratefully towards her, and held out a feeble hand.

"Mingo," said mother, wiping the death-dew from his forehead, "is there anything I can do for you?"

Reaching his hand inside his bosom, Mingo drew out a little scrap of something white, and laid it in mother's hand. She opened it. It was the little handkerchief with which Nelly had wiped away his tears the day he came to us a trembling fugitive. He had treasured it through all these long years.

"When Mingo go, put it on face," he whispered.

"Mingo," asked mother, in tears, "are you ready to go?"

She leaned over him to catch his answer. It came, broken and almost inaudible:

"Mingo no 'fraid—Mistis tell 'bout God—'bout Jesus—'bout angels. Mingo b'l'ev'e;—Mingo no go home an' see mudder—go hebbin, see lilly angel."

With a smile upon his face, and looking straight into mother's eyes, he died.—*S. S. Times.*

WHEN Abraham Lincoln was a young man, he was employed to take a boat-load of produce down the Mississippi River to New Orleans. There he first came into contact with the worst features of slavery. For the first time, he entered the slave market, and saw human beings put up at auction and sold like cattle. He saw families separated, and the hopeless sorrow of father and mother, as the children were torn from their arms and led away into servitude. He saw the whipping post and heard the stinging blows of the lash and the groans of the poor victims.

He said to one of his companions, as they turned away from these terrible scenes, "If I ever get a chance to hit that institution, I will hit it hard, John!" His companion remarked of him that "his heart bled, he was mad, thoughtful, abstracted, sad and depressed."

AFFLICTIONS are designed for our profit.

The Maiden Fish-Tamer.

BY THOMAS C. UPHAM.

A few years since, I read in the newspapers that a little girl in the town of Hingham, in Massachusetts, had tamed the fishes in a small lake near her father's residence. I came to the little girl's home, which was near to the small lake or pond. Knocking at the door and making such apology as I was able to for a visit so early, I remarked to the mother, that I had come for the purpose of seeing the fishes, over which her little daughter was said to have obtained a remarkable control. Readily accepting my explanations, she pointed to a place on the brink of the water, and said that her daughter would soon come down there. I had not stood there long before a little girl, apparently anxious not to detain me, came running down. Seating herself on a rock near the shore, she called aloud to the fishes; calling them sometimes by the name of their tribes, and sometimes by particular names, which she had given them. There was one, a large one, in which she was particularly interested, which she called Cato. But Cato either did not hear her, or was not in a hurry to come. She made an apology for the fishes, saying it was earlier than she had been in the habit of calling them, and that they had not yet left their places of slumber. But repeating still more loudly the invitation of her sweet voice, they soon began to make their appearance. The smaller ones came first, and then the larger ones of many varieties; and at last Cato, who was a sort of king and counsellor in this finny congregation, came among them. Delighted with this renewed visit of their virgin queen, although they seemed to be conscious it was rather early in the morning, they thrust their heads above the water; and she fed them from her hand. And I fed them also.

Observing something peculiar at a little distance in the water, I was surprised to see two turtles making their way towards her. Her voice of affection had penetrated beneath their dark, hard shells. And I noticed that they came with great effort and zeal; as if afraid of being too late at this festival of love. One of them, as soon as they reached the shore, scrambled out of the water, and climbed upon the rock beside her, and she fed them both. I shall not easily forget this interesting scene—this little episode of millennial humanity.

Oh maiden of the woods and wave
With footsteps in the morning dew!
From oozy bed and watery cave
The tenant of the lake who drew
Thy voice of love and mystery, knew
Which makes old bards and prophets true.

Tell us of that better day,
When love shall rule the world again;
When crime and fraud shall pass away,
And beast and bird shall dwell with men,
When seas shall marry with the land,
And fishes kiss a maiden's hand.

The iron age has done its best,
With trump and sword and warriors slain;
But could not tame the eagle's nest
Nor lead the lion by the mane;
With all its strength and all its woe.
There was an art it did not know.

'Twas fitting, that a maid like thee,
In childhood's bright and happy hour,
Should teach the world the mystery
That white-rob'd innocence has power;
That love the victory can gain,
Which is not won by millions slain.

SELECTED.

FOR "THE FRIEND."

A Visit to the Quarries.

A friend residing in Chester County, Pa., had kindly promised to take a companion and myself to see some of the quarries of minerals in the neighborhood of his home. So, on the morning of the 23d of Sixth Month, I took the cars at Philadelphia, on the Baltimore Central Road, in company with one who from boyhood had devoted much time to the examination of the rocks and minerals in the vicinity of Philadelphia, and in the course of years has accumulated perhaps the most complete cabinet in existence of specimens illustrating the Philadelphia belt of rocks and the minerals which accompany them.

These rocks are principally those termed by geologists gneiss and mica schist. Gneiss is composed of three minerals—quartz, feldspar and mica. Its structure is in layers, often thin, yet forming solid masses of considerable thickness. It is often grey or bluish in color, except the parts exposed to the weather, which have colored brown by the oxidation of the iron which is nearly always present in the materials of which it is formed. Gneiss is a term derived from the German, and it differs from granite in having its materials in layers, instead of being crystallized into an irregular mass. Mica Schist is the name given to the same rock when the mica is more abundant and the structure more slaty or schistose—for schist is a word of Greek origin, meaning that which can be split. It will be understood then, that there is no well-marked line of division between gneiss and mica schist, but that a bed of rock may pass insensibly from one into the other, according to the abundance of mica it contains and its slaty structure. Indeed, as my companion remarked, a specimen may be gneiss on one side and schist on the other.

These rocks are supposed by geologists to have been formed from the destruction of still older rocks; the sand, clays and mud derived from which have undergone great changes in the course of ages by pressure, heat and other agencies, which have caused them to crystallize and combine. They vary greatly in the proportions of quartz, feldspar and mica they contain, and in their resulting properties. Quartz, also called Silica, and popularly known as flint, is one of the most abundant substances in nature. In its pure state it is a white, semi-transparent crystalline substance; although often it is found colored by iron or other substances. We meet with rocks and even extensive ledges of nearly pure quartz. In the lower part of New Jersey extensive beds of white sand occur which are almost pure quartz, and are extensively used in making glass. One of the most beautiful forms in which it occurs is that of rock-crystal—transparent regular crystals, with parallel sides and crowned with a pyramidal top. Quartz not only occurs abundantly in a separate form, but it constitutes nearly two-thirds of the weight of feldspar, which is a compound mineral chiefly made of quartz, alumina and potash. In some varieties lime and soda take the place of the potash. Feldspar crystallizes in flat tables or planes. It has a glassy lustre, and the color is white, reddish white or with a greenish tinge. It is one of the constituents of fine pottery, and where it can be obtained in sufficient quantities, and free from iron or other hurtful ingredients is a valuable product.

At Toughkenamon we visited a mill where this substance is prepared for pottery use. The stone is first crushed under two enormous granite

rollers, which reduce it to a coarse powder. This is then placed in large cylinders, into which are thrown a quantity of very hard pebbles, imported from the coasts of Greenland, and the whole is revolved for about four hours by steam power. This converts the coarse powder into one almost as free of grit as flour.

We visited also the quarry from which the manufacturers obtain their supply of stone. It produces some very pretty glassy feldspar, but we were impressed with the enormous amount of refuse material—consisting of feldspar, so much intermingled with quartz as to be unfit for the potter's use. Some of the pieces had the layers of quartz and feldspar so regularly disposed as to make very pretty specimens of what is called graphic granite.

Mica, popularly called isinglass, is remarkable for the ease with which it may be split into very thin scales. These are so transparent that they have sometimes taken the place of glass in windows, and are often used in coal stoves so as to give an opportunity through them of seeing the condition of the fire.

It is a compound mineral, in which siliceous is the most abundant material. This is combined with alumina, potash, oxide of iron and other ingredients in varying proportions. It varies in color, some specimens being simply transparent, and others gray, pale green and even black. In our granite and gneiss it is usually found in small scales, mixed with corresponding portions of quartz and feldspar—but sometimes these materials have crystallized in larger masses, so that veins are found of almost pure feldspar or of pure mica. Plates of mica have been found in Siberia of a yard or more in diameter.

About fifteen or sixteen miles from Philadelphia, the railroad passes along the southern edge of a deposit of serpentine. This is a soft rock, generally of a green color, the principal ingredients of which are siliceous, magnesia and water. The softness of the rock and its color render it a very desirable building stone, and it is largely used for that purpose. Chromate of iron is often diffused through it in grains, giving it a mottled appearance, similar to that of the skin of a snake. From this it derives its name. There are quarries of it which are harder, darker colored and somewhat translucent and take a good polish. This variety is called precious serpentine.

After leaving the quarry of feldspar already spoken of, we went on to a large limestone quarry, which has been worked for many years. Much of the stone is used for building purposes. Some of it is very white and would look well in building. The presence of the kilns used in burning, showed that another portion of it is converted into lime. The limestone is a compound of lime and carbonic acid gas, and when intensely heated this latter substance is driven off, leaving the lime in an uncombined state—or, as it is termed, quicklime.

One of the most interesting features in this quarry, to my geological friend, was the presence in one part of a ledge of the common rock of the neighborhood—mica schist—*overlying* the limestone. The limestone has been regarded by geologists as a more recently deposited rock than the mica schist and therefore lying *above* it; so that the presence of the two rocks in this quarry, in an inverted position, presented a difficult problem to solve.

Before reaching this spot, we had called at a mica schist quarry on the railroad, where stone for building and ballasting were largely quarried. The proportion of mica varied much in different

parts. Here we obtained some interesting specimens of large garnets, which are imbedded in the rocks—as large as unhulled walnuts.

After dining with our hospitable guide, I returned home, feeling that I had had an interesting and instructive trip. J. W.

REPRINTED FROM "THE FRIEND."

Yes, there will come a better day;
I see it, but not nigh,
The threatening clouds will pass away
And leave a brighter sky.

They who the wintry storms abide,
Shall deepen in the root,
Shall spread their branches far and wide
And yield both flower and fruit.

The church has now her sackcloth on,
The precious seed lies low,
While men were sleeping tares were sown
By an unwearied foe.

Athenian like, this restless age,
Is seeking something new;
This spirit e'en the church invades,
And would our faith undo.

Alas, in this enlightened day,
Some hold as idle dreams
The ancient faith: the good old way
Too straight and narrow seems.

The faith our fathers suffered for,
The doctrines which they taught,
Are by professors of their name
Despised as things of naught.

For this a faithful remnant mourn,
Their hearts are filled with fears,
For Zion's sake they cannot rest,
But strew their way with tears.

But there will come a better day;
I see it, but not now.
Then lift each drooping head in hope,
And clear each anxious brow.

Redeemer, Thou canst make these storms
Work out thy sovereign will;
The raging of the wind and waves
Thy purposes fulfil.

Many are straying from the fold,
Far from the beaten track
In which our fathers trod of old;
Oh! bring these wanderers back.

Restore the strength and zeal of youth,
When Barclay, Fox and Penn
Displayed a banner for the Truth
Before their fellow-men.

Oh, keep me with thy little flock,
Though poor and low it be,
Which though the world deride and mock,
Is owned in love by Thee.

The Truth, the same our fathers knew,
Shall yet revive and reign;
And they who closely cleave thereto
Shall lift their heads again.

Bring round in thy appointed time,
A better, brighter day;
And cause thy face again to shine,
And chase the clouds away.

THE BRAVEST OF THE BRAVE.

BY JOAQUIN MILLER.

"Europe was never so entirely and terribly armed.
Woe to him who sets fire to Europe now."—*Moltke.*

And who the bravest of the brave;
The bravest hero ever born?
'Twas one who dared a felon's grave,
Who dared to bear the scorn of scorn.
Nay, more than this; when sword was drawn
And vengeance waited but his word,
He looked with pitying eyes upon
The scene, and said: "Put up thy sword!"
Could but one king be found to-day
As brave to do, as brave to say?

"Put up thy sword into the sheath."

Put up thy sword, put up thy sword.
By Cedron's brook thus spake beneath
The olive trees our valiant Lord.
Spake calm and king-like. Sword and stave
And torch and stormy men of death
Made clamor. Yet He spoke not, save
With loving word and patient breath,
"Put up thy sword into the sheath,"
The peaceful olive boughs beneath.

Ye Christian kings, in Christ's dear name
I charge you live no more this lie.
"Put up thy sword." The time they came
To bind and lead Him forth to die,
Behold this was his last command!
Yet ye dare cry to Christ in prayer
With red and reeking sword in hand!
Ye dare do this as devils dare!
Ye liars, liars, great and small,
Ye cowards, cowards, cowards all!

O God, but for one gallant czar,
One valiant king, one fearless queen!
Yea, there would be an end of war
If but one could be heard or seen
To follow Christ; to bravely cry
"Put up thy sword, put up thy sword,
And let us dare to live and die
As did command our valiant Lord;
With sword commanded to its sheath,
The blessed olive boughs beneath."

—*The Independent.*

FOR "THE FRIEND."

A Peculiar Trait of Bears.

While in the woods I have many times had trees pointed out to me showing marks where bears had reared themselves up, grasping the tree with their fore paws, sometimes even climbing it a few feet, and biting and tearing the bark and wood with their teeth. On Gauley River a yew pine tree was shown me that was nearly bitten in half by them. They always select a yew pine, or a pine on which the rosin has run out through the bark, so I presume it is the rosin they are after.

I have frequently been told by the old hunter, that the young bears sometimes carried a rock or piece of wood and put it against the tree to stand on, thereby enabling them to over-bite their larger opponents. You always find the fresh marks the highest, they seemingly take a pride in over-biting their neighbors. I had credited the rock story as a hunter's yarn, until recently when on Cheat River, one evening camp was made by a large yew pine the bears had been biting that day, and close by stood two other pines with the bark on them scratched off, and the wood for three feet torn and splinted. Leading from the trees was a broad trail, crossing a low, marshy piece of ground, and the crushed weeds and fresh tracks and signs showed plainly that they had been there that day, and that this was a regular rosin rendezvous for them. As usual, the freshest bite was the highest, and to my surprise, not over five feet from the tree lay a large piece of log that had been carried a long way by a bear; that was readily decided by the trail and teeth marks, and that he had carried it at least two hundred yards was shown by the fact that the chunk was of hard wood and there was not a hard wood log nor tree in sight. For what other purpose would a bear have carried that piece of wood two hundred yards other than to enable him to over-bite a rival.

HERBERT M. BACON.

ADDISON, Webster Co., W. Va.,
Sixth Mo. 28th, 1891.

THE want of resignation and perfect acquiescence in the will of God, is one of the principal sources of the unhappiness of which we hear so much complaint.

Influenza, or "La Grippe."

Influenza is the very Proteus of disease, a malady which assumes so many different forms, that it seems to be not one, but all diseases' epitome; and its symptomatology includes almost everything, from running at the nose to inflammation of the brain. In times of epidemic, such as the present, illness of every kind is likely to be laid at the door of influenza; every cold, every headache, every bilious attack is ascribed to the same ubiquitous (or, as we say, "pandemic") morbid agency, as in the Middle Ages all the motly brood of skin diseases were impartially classified and treated as leprosy.

Statistics both of the prevalence and of the mortality of influenza, are therefore apt to be vitiated by more than the usual fallacies which beset all such censuses of disease, and a corresponding liberal allowance for error should be made when dealing with it. The first step towards a right understanding of the nature of influenza, is to get rid of the notion that catarrh is an inseparable adjunct of the disease. It is really an acute specific fever, running a definite course like measles or scarlatina. It would be tedious and unprofitable to describe in detail the symptoms and complications of a disorder which is no doubt painfully familiar to many of my readers. It may, however, be stated that numerous and diverse as are its manifestations, they may all be grouped under three heads, viz., catarrhal, abdominal, and nervous. We have thus three well-marked types, each of which includes several varieties; all three may be intermingled or may succeed each other in the same case. The bewildering diversity of symptoms becomes intelligible if we regard them as the results of disordered nervous actions.

The extraordinary disturbance in our telegraphic systems, sometimes caused by a thunderstorm, is as nothing compared with the freaks played by the living conductors in the human body, if anything throws the governing centres out of gear. In my opinion, then, the answer to the riddle of influenza is poisoned nerves. The cause of the disease I take to be a specific poison of some kind which gains access to the body, and having an elective affinity for the nervous system, wreaks its spite principally or entirely thereon. In some cases it seizes on that part of it which governs the machinery of respiration; in others on that which presides over the digestive functions; in others again, it seems as it were, to run up and down the nervous keyboard, jarring the delicate mechanism and stirring up disorder and pain in different parts of the body, with what almost seems malicious caprice.

It is this that explains the almost infinite variety of neuralgic pains, head-ache, ear-ache, face-ache, lumbago, cramp in the stomach, &c.: which form so distressing a feature of the malady. It also explains the absolute loss of smell and taste, which makes the taking of food the most wearisome of tasks; and it gives us the key to disorders of the sight and hearing, and the severe, though happily transient, affections of the eye and ear, which so frequently accompany influenza, and the lethargic stupor which occasionally follows it. It is the profound impression made on the nervous system by the poison, that explains nearly all the after effects of the malady, and especially that prolonged and sometimes even permanent loss of vital energy; which is perhaps its worst legacy. The same deterioration of nerve force is seen in the

slow and unsatisfactory healing of wounds which nearly all surgeons have observed in patients who have suffered from influenza.

Even spontaneous gangrene of the extremities has taken place in several places, as if the disease induced premature old age. As the nourishment of every tissue and organ in the body is under the direct control of the nervous system, it follows that anything which affects the latter, has a prejudicial effect on the former. Hence it is not surprising that influenza in many cases leaves its mark in damaged structure. Not only the lungs, but the kidneys, the heart, and other internal organs, and the nervous matter itself, may suffer this way. No wonder that so many persons never "feel the same" after an attack: that some develop consumption; that a few become paralyzed, and that there are even instances in which insanity has followed the malady.

What, then, is the nature of this insidious poison, that has so baleful an effect on the nerves? On that point, the doctors of the end of the nineteenth century are as much in the dark as their predecessors at the beginning of the sixteenth. We have not got beyond the "something subtle and occult" of Molineux. It is needless to say that microbes have been sought for, and several have been found; but, not so far the one that is "wanted." Those that have been arrested on suspicion by Cornil, and Babes of Paris, Jolles of Vienna, Klebs of Zurich, and others, have all failed to satisfy the crucial test of inoculation; "colonies" of them have been carefully bred to a proper degree of virulence, and have then been injected into rabbits and other martyrs of scientific research. The unfortunate animals have died with symptoms indicative of blood-poisoning; but not of influenza. That the cause of the disease, however, is a living germ of some kind, can hardly be doubted. This is the only hypothesis which explains all the facts. The sky, the sea, the earth, and the waters under the earth, have been searched in vain for something that would furnish a solution of the riddle. The weather has been tried and found wanting.—One has only to glance through the list of epidemics, to see that influenza has been rife in every possible variety of weather and at every season of the year. It has prevailed in different places at the same time under exactly opposite meteorological conditions. At present, the living germ holds the field—but as to the exact nature of the organism, we must wait for enlightenment at the hands of some patient workers who seek for the sources of disease in the realm of the infinitely little.—*Dr. Morrell Mackenzie, in the Fortnightly Review for Sixth Month.*

Important Question.—While we are "pilgrims and strangers" in this valley of tears, we must constantly meet with sorrows and troubles which nothing but religion, or the grace of God, can enable us to sustain. This, then, is the hidden treasure, the pearl of great price—to obtain which we should sell all that we have. This it is that affords happiness in life; this it is that smooths and softens the pillow of death; this it is that leads its disciples to a heaven of unclouded day. Do we, reader, possess this treasure? Important question! involving joys and sorrows innumerable and eternal.—*Selected.*

Our Needs.—The harder our work, the more we need solitude and prayer—without which, work becomes mechanical and insincere.—*Bishop McLaren.*

Mortgage on a Bicycle.

John Money Penny asked his father to buy him a bicycle. He had outgrown his velocipede, but he had not money enough for a Columbia. His father thought this would be a good opportunity to teach John a little business. "What can you get one for?" he said. John said that Dick Header had a very good one which he was willing to sell for twenty-five dollars. It was worth a good deal more.

"How much money have you got?"

John said that he had saved up about fifteen dollars.

"I can not buy a bicycle for you," said his father; "but I will help you buy one if you want me to. How long will it take you to save the other ten?"

John calculated it would take him three months.

"Well," said his father, "I will lend you ten dollars to put with your fifteen to buy the bicycle with on two conditions: the first is that you give me a mortgage on the bicycle to secure the repayment of the ten dollars, and interest at the rate of one cent a week until the loan is paid; the other condition is that the bicycle shall be in good order and kept in good order, for if you don't pay me my ten dollars, and I have to take the bicycle and sell it to get my money back, it will not sell very well if it is out of order."

John negotiated the bargain with Dick Header, and reported to his father, who said: "Now you must write a bill of sale for Dick to sign, which will always afterwards prove that the bicycle belongs to you and that you paid for it." So John wrote, at his father's dictation:

"I, Dick Header, have this day sold my bicycle to John Money Penny and he has paid me for it twenty-five dollars in full."

This was laid away for Dick to sign when the time should come.

"Next," said his father, "we want a mortgage of the bicycle from you to me." So John wrote again at his father's dictation:

"I, John Money Penny, have this day assigned and transferred to my father, my bicycle, which I have just bought of Dick Header, to secure my father the payment of ten dollars lent me by him, which I am to repay in three months, with interest at one cent per week until the interest is paid; and I am to keep the bicycle in good order at all times. And in case of any default on my part, my father is at liberty to take the bicycle and sell it, and retain out of the proceeds what I owe him, paying me the balance, if any."

That evening Dick came to the house with the bicycle to get his money. John produced his fifteen dollars out of a drawer and a tin savings-bank and a purse, and his father produced his ten dollars from his wallet. Dick signed the bill of sale; John signed the mortgage; his father handed John the ten dollars and took the mortgage. John put the ten dollars with his fifteen and handed them to Dick, and took the bill of sale and the bicycle.

That evening there was great fun on the sidewalk.

A few weeks afterward John missed his bicycle. He was making a great hue and cry when his mother told him that she had seen it in his father's library. John hurried to the library, and was amazed to see it there with a little placard on it bearing the words "FOR SALE." He jumped at it to carry it off, but he found that it was securely tied. Just then his father came in. "Well, John," said he, "do you

know any one that wants to buy a bicycle? I want to sell this one."

"Why," said John, "who does this bicycle belong to? It is mine."

"No," said his father, "you made default in your interest last week."

"Well, that wasn't my fault," said John. "I was away, and I forgot all about it."

"I didn't say it was your fault," replied his father; "but you are in default, and that gave me the right to take the bicycle and sell it to get back my money."

John produced his penny to hand it to his father, with a grave expression which relaxed into a smile, as he saw his father upon receiving it, take off the sale label, and unlash the machine and surrender it to him. As he was going out of the door he turned and said: "Father, who does this bicycle belong to, anyway? It doesn't seem as if it was mine."

"Yes," said his father, "it is yours, subject to a mortgage. I have got 'a pull' on it, as the boys say, and can take it away from you, perhaps. It is yours subject to an incumbrance now. If you succeed in saving up ten dollars within three months, besides the interest, then it will belong to you free and clear."

At the end of the three months, when the mortgage matured, as the phrase is, John surprised his father by producing and counting out his savings to the amount of ten dollars, for he had a good allowance given him on the condition that he should save half of it for permanent purchases; and his father surrendered the mortgage.

John put the paper in the fire, and watched it burning with great satisfaction, saying: "There! I hate a mortgage."

"Yes," said his father, "that is right; but still you wouldn't have been able to buy a bicycle when you did without the help of a mortgage."—*Christian Union*.

FOR "THE FRIEND."

Sixth Month 5th, 1891.—The reason that I prefer being a Friend is not that I think other denominations are not Christians: it is simply my choice, and I am thankful that my right of membership was conferred upon me at the time of my birth. My earliest education was at the time when the Society of Friends was looked upon with veneration and trust by professing Christians generally, and the world also at large, who knew Friends. The name Friend or Quaker was a guarantee for piety and truthfulness, and so it is to this day to those who tread the same paths and mind the same things; and not so only because it was so then, but because it continues to be so with all rightly concerned members who live up to and exemplify the teachings of the Gospel of our Lord Jesus Christ, as was so plainly marked out and sustained by the life and sufferings of our worthy predecessors in the Truth, who under God's providence were so remarkably favored to understand and do his will. I have heard it remarked, if the Society of Friends let fall their principles, they will be given to others more faithful to hold up to the world, which no doubt would be the case. But we have no reason to expect such a thing to take place.

There is evidently a deepening concern throughout the Society in the minds of Friends, and especially so in the younger members. There is a decided interest manifested to become more acquainted with, and carry out the principles of the Society in some places; and should this prove to be so throughout the Society at large,

it would be a bright prospect indeed, giving evidence of the work of regeneration; and perhaps Judges as at the first and Counsellors as at the beginning, may be again raised up amongst us, to the honor of Truth and of the ever blessed name of the Great Head of the Church. Indeed, it is the young that have to be looked to for standard bearers in the future; and may the all-sustaining hand of our blessed Lord be our Counsel and Defence against all encroachments that would lay waste and divide. The meek He will teach of his ways, and guide in judgment also. Let us all strive to gain that favor, that we may be fortified against danger when it appears.

I have attained to greatly advanced age, am now in my eighty-seventh year, and feel much sympathy for those in the younger walks of life, many of whom are now treading the slippery paths of youth. Beware, dear young Friends, of every appearance of evil: keep a single eye to the pointings of the Divine hand, which will never be withdrawn whilst you are disposed to follow it. Never give up to despondency in the trial of your faith, however dark and gloomy every prospect may seem, for at that very time the blessing may be near: but rather wait the appointed time which belongs to the good Master whom we serve, when your sorrow will be turned into joy, and the Divine consolations flow as a river, to the refreshing of your Spiritual life.

It affords me much pleasure and comfort to believe that in the near future there will be apparent indications of better times for our deeply tried Society, and even now such are visible. It must be borne in mind that the branch cannot bear fruit of itself, except it abide in the vine; no more can we, except we abide in Christ, the true vine, the fruit of which is Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c.

JOSEPH MORRIS.

CARDINGTON, Ohio.

Natural History, Science, etc.

Anecdote of a Cat.—Senator Voorhees, of Amor, whose home is at Sutter Creek, says that a laborer employed in one of the mills at that place has in his home one of the strangest families of animals in existence. The head of the family is an old cat, who is the mother of a thrifty family of five kittens; but in spite of the cares of motherhood, she has taken it upon herself to provide for a rat which she has taken under her protection. During a storm some two months ago a half-grown rat, lame and nearly drowned, crawled into the house, evidently in search of food and shelter, and by some chance made its way to the place where the old cat lay snugly on a heap of sacks with her family. Strangely the mother seemed touched with pity over the condition of the wanderer, and instead of attacking him she coolly made room for him and did everything to relieve his sufferings. The rat displayed every sign of gratitude, and the miner's family, when they discovered the intruder, were so struck with surprise that they forbade any one to disturb them. The result was that the rat chose to remain with his new-formed friends, and has now become as docile as his foster-mother. A warm attachment seems to have sprung up between the two, and the rat has grown fat and lazy, wandering about as it suits its fancy, and evidently pleased with his new surroundings.—*Christian Advocate*.

The Cyclamen.—The beautiful *Cyclamen* of

our green-houses is known in Europe as "sow-bread." The roots are extremely poisonous, the active principle being known as cyclamin. The ground roots are used to poison fish. Heat, however, dissipates the poisonous principle so that the poisoned fish are innocuous when cooked. But the remarkable point is that the roots are harmless to swine, and in the woods where the *Cyclamen* is native, swine seek them with avidity, and, hence, the origin of the vernacular name.

The Monkeys Broke Ranks.—Robert Collyer tells an amusing story of a trained troupe of monkeys he once saw in London on a stage. They had been drilled carefully to go through a series of military exercises in uniform, and were making a fine display of their attainments, when a man in the gallery threw a handful of nuts on the stage, and the monkey soldiery at once broke ranks, threw down their guns and scrambled for the hard-shelled dainties.—*New York Sun*.

Parrot Story.—Our next-door neighbor, writes a correspondent, owns an amusing parrot which is always getting into mischief, but usually gets out again without much trouble to herself. When she has done anything for which she knows she ought to be punished, she holds her head to one side, and, eyeing her mistress, says in a sing-song tone: "Polly is a good girl," until she sees her mistress smile; then she flaps her wings and cries out: "Hurrah! Polly is a good girl!" She has been allowed to go free in the garden, where she promenades back and forth on the walks, sunning herself and warning off all intruders.

One morning a hen strayed out of the chicken yard and was quietly picking up her breakfast, when Poll marched up to her and called out "Shoo!" in her shrill voice. The poor hen retreated to her own quarters, running as fast as she could, followed by Poll, who screamed "Shoo!" at every step.

A few days later, Poll extended her morning walk into the chicken yard. Here, with her usual curiosity, she went peering into every corner, till she came to the old hen on her nest. The hen made a dive for Poll's yellow head, but missed it. Poll, thinking discretion the better part of valor, turned to run; the hen, with wings widespread, following close after. As she ran, Poll screamed in her shrillest tones.

A member of the family, who had witnessed the performance, thought it time to interfere in Poll's behalf, as the angry hen was gaining on her. He ran out, and stooping down, held out his hand. Poll lost no time in travelling up to his shoulder. Then, from her high vantage ground, she turned, and, looking down on her foe, screamed: "Hello there! shoo!"

The frightened hen returned to her nest as rapidly as she had come.—*The Ashland Item*.

Cause of Trances.—J. Buckley, Editor of the *Christian Advocate*, when in St. Louis, visited an establishment where under the preaching of a woman, several of those present fell into a trance condition. He says: "As to the trances I have no doubt that they are of the same nature as those which happened in early Methodism, and occur still among the colored people and among Baptists and Methodists in some parts of the world, Adventists, and other sect holding camp-meetings; and are precisely of the same nature as the jerks which occurred in the early part of the century. They result from continuous and contagious excitement, and take their peculiar accidental type from the prevalent fashion. Trances are the effect of high continuous tension and emotion, and may occur to

persons not at all under the influence of the Spirit of God, if they are susceptible to emotional contagion. Mormons and many other sects in no way connected directly with Christianity have them, and the howling Mohammedan derishes whom I saw in the East."

FOR "THE FRIEND."

An Outside Religion.

It is comely in appearance, and many pay respect to its comeliness. It may mislead because of its nice morality. But it is not altogether modest in its pretensions. The man represented in the Gospel, who had not on the wedding garment when he took occasion to place himself among the invited guests, met with a cold reception, and being inquired of by the king regarding his right to be in the company—was without excuse—what a pitiful condition! when he was compelled to take his departure speechless. Jesus said, "Many are called, but few are chosen." It is the garment of his righteousness that gives title to a seat in his kingdom. "His righteousness and light and life shall clothe the soul in radiant white." Thus prepared for a seat among the redeemed, the song of praise is "unto Him who hath washed them in his own precious blood and made them kings and priests unto God."

Many feel a need of this inside religion and seek for it, but alas, when seeking outside of the conditions of the Gospel they fail to find it. The man who went to Jesus saying, "Good Master what shall I do that I may inherit eternal life?" turned away sorrowful because of the conditions, for we read he had great possessions. Jesus loved him and said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

"Why will ye die, oh House of Israel? Ye, who vainly profess religion while living to yourselves and not unto Him who hath died for us that we might live. Let all search and try their ways and turn unto the Lord before it be too late. Repeat, for the kingdom of heaven is at hand. Every good gift and every perfect gift from above, from the Father of Lights, in whom is no variableness nor shadow of turning."

The Lord hath said, "My Spirit shall not always strive with man, for that he also is flesh." Truly it is a fearful thing to fall into the hands of the living God. Then let us be careful how we say, "I know I am saved," lest being deceived, the King's verdict in the day of account should be rendered, "Depart, I know you not." How awfully sad to be included among the number who plead in vain, when saying, "We have eaten and drunk in thy presence, and thou hast taught in our streets." Better, beyond comparison, is the prayer, "Lord, when thou comest into thy kingdom, remember me." The cry of the publican is availing when, by the soul, it is addressed to God and not to man, "Be merciful to me, a sinner."

"Prayer is the sinner's contrite voice
Returning from his ways,
While angels in their turn rejoice
And say, "Behold, he prays."

P. R. GIFFORD.

PROVIDENCE, Sixth Mo. 26, '91.

Nothing is more important in the mental, training of a child than the bringing him to do what he ought to do, and to do it in its proper time whether he enjoys doing it or not.

Items.

An Industrial Scheme.—Perhaps the most difficult portion of the colored people of the South to reach with Christianizing influences are those upon the plantations. Three years ago a number of gentlemen specially interested in this problem, met and formed the plan of the Industrial Missionary Association of Alabama, whose object is to civilize and Christianize the plantation colored people by the industrial method. At first experimenting with a small plantation which they purchased and rented to the colored people, they were much gratified with their success, and formed somewhat later a regular Association, with an authorized capital stock of \$1,000,000 in shares of ten dollars each. It is their object, as fast as possible, to extend this purchase of land, then rent it to the people, the rental paying for all taxes and expenses of a school and church to be established in connection with each plantation, and then offer it for sale to the people as they are enabled to lay by something for purchase. Various gifts, amounting to \$5,000, have been received, conditional, however, on securing \$10,000 by Seventh Month 1st. The President, C. B. Curtis, of Oberlin, O., will receive donations and give any desired information.

Worship.—Worship need not be beautiful or esthetic, but it should be decent. There need not be exquisitely modulated intonations or noble chants, but there must be reverence or it is not worship at all. Eloquence is not worship, and muffled responses are not worship, and sweet music is not worship; nothing is worship that is not the expression of a broken and a contrite heart, which God will not despise.

Mohammedan Activity.—The Moslems are being represented now in the very centres of Christianity. In St. Petersburg a Moslem mosque has recently been erected, and the Moslem Pope of Russia, the Mufti of Orenburg, recently visited the capital in the interest of the work, being received by the authorities with great distinction, and receiving permission from the Czar to collect funds for this purpose. At last accounts he had secured 20,000 rubles. As the Mufti is an energetic man, he will soon have a religious home for the Tartars, Kalmucks, Bashkels, and other Mohammedans in St. Petersburg. In Berlin, too, a Moslem religious leader has made his appearance. This is an *Imam* or Moslem priest, sent by the Sultan for the Turkish Embassy in Berlin. In Liverpool an old fashioned house now bears the inscription: "There is but one God and Mohammed is his prophet." The building has been converted into a Mohammedan Institute, consisting of a library, reading room, museum and hall. Behind it is a building large enough for two hundred worshippers. Instead of seats there are prayer mats. This Mohammedan Mission Institute has been established by a former Methodist, an attorney at law, named Quillian. The latter studied the Koran in Morocco, and became a convert to Mohammedanism. He now intends to convert his fellow-countrymen to the same religion.

A College Club.—One of the most delightful specimens of righteous administration of the laws occurred last week in Cambridge, Mass. There is connected with the college a "high toned" Greek letter club, which used to be regularly connected with a fraternity honored in other colleges, but which has for many years been practically severed from it, and which has degenerated into a mere club of swells and *bon-vivants*. This club provides liquors and sells them to its members and visitors. That is forbidden by the laws of the State, as Cambridge is a prohibition city. The members of the club, including a number of the best-known students, famed in athletics if not in studies, were arrested last week and brought before a fearless and impartial judge, and fined sixty-five dollars each for what they were told was evidently a wilful infraction of the laws. And the judge gave them a faithful warning that if they were caught guilty of the offence again they would be liable to a fine of one hundred dollars and three months in the penitentiary. We most sincerely hope that the officers will keep a sharp lookout on that club, and if they continue to keep and sell liquors that they will all be again arrested, and all sent to the peniten-

tiary, though they be baseball captains, or stroke oars, or sons of millionaires. Collegestudents should be made to keep the laws just as much as any uneducated rumseller.—*The Independent.*

THE FRIEND.

SEVENTH MONTH 25, 1891.

"Those who are lost will not be condemned for the evil deeds they have committed, but only because of their unbelief. Those who are saved will be saved, not because of their good deeds, but because they have believed in Christ."

Such was the drift of a communication to which we listened in a meeting of the Society of Friends, delivered by a person who was evidently sincere and earnest in the belief that these doctrines were in harmony with the teachings of our Saviour and his apostles, as recorded in the Holy Scripture. Yet they give so partial, one-sided and imperfect a view of those teachings, that they practically inculcate serious error.

It is a blessed truth that "God so loved the world that He sent his only begotten Son into the world, that whosoever believeth in Him should not perish, but have everlasting life." The evidence that we have this belief or faith in Christ is to be found in our obedience to his commands. Without that obedience, all profession of belief will avail us nothing, as the Apostle James shows, when he reminds the disciples that the devils also believe and tremble. Their belief does them no good, and our belief will be equally useless to us if we do not submit to the government of Christ, bear his yoke and follow his commands. Our Saviour taught the same truth when He said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father, who is in heaven."

After giving many practical precepts in the Sermon on the Mount, as contained in the 5th, 6th and 7th chapters of Matthew, he ends up his discourse by telling his hearers that he that doeth his commandments is the wise man whose house is built on the rock; but he that doeth them not is the foolish man who builds on the sand, and whose house will be wrecked in the day of trial. Is it not a just inference from his words, that the man who builds his hopes of salvation on a faith in Christ, which is not accompanied with true obedience to Him, is building on a sandy foundation?

Similarly, in the parable of the sheep and the goats, our Saviour teaches that the wicked will be sentenced to punishment, because they had not fed the hungry, clothed the naked and done other works of practical righteousness; and the righteous will be admitted into the heavenly mansions because they had performed those duties. In neither case does He make the decision to rest on the simple question of belief or unbelief.

Our blessed Lord very clearly stated the ground of condemnation, when he said: "This is the condemnation that Light is come into the world, and men loved darkness rather than light, because their deeds are evil." His Apostle Paul taught the same doctrine, when he told the Romans, "If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For, as many as are led by the Spirit of God, they are the sons of God." The same apostle testifies that God will grant eternal life to them who seek for it "by patient continuance in well

doing," but will render "tribulation and anguish upon every soul of man that doeth evil."

Nor is there any real conflict between such texts of Scripture and those which speak of the importance of faith. It is equally true that "He that cometh to God *must* believe that He is, and that He is a rewarder of them that diligently seek Him." It is God himself who implants in the heart convictions of right and of wrong, and points out to man the way in which he should walk to obtain the Divine favor. It is because man believes these impressions to be of God, that he is made willing to deny himself of those things which are evil, and to follow that which is right. Thus he manifests his belief in God and in his righteous retribution, and true faith and good works are joined together as fruits from the same source—even from the Divine life, power and Spirit of God, the one everlasting fountain of all good.

SUMMARY OF EVENTS.

UNITED STATES.—Postmaster General Wanamaker has issued an advertisement of the mail lettings under the Postal Aid bill, passed by the last Congress. It invites proposals from steamship companies for carrying the American mails to foreign countries, in vessels of American build, of the best construction and of the highest speed in their respective classes, over routes minutely described.

Orders were, on the 17th inst., sent to the Collector of Customs at New York, for a readjustment of the force of employes of his office, so as to secure an annual reduction of \$86,450. The plan contemplates the dismissal of 75 clerks and laborers, a reduction of the salaries of seven employes, and the abolition altogether of seven offices now vacant. These changes will take effect on the 31st inst., and are made necessary by the condition of the appropriation for the collection of customs revenue.

A tornado at West Superior, Wisconsin, on the afternoon of the 16th inst., destroyed a hotel which was being built at the intersection of two streets. Five men were killed and four injured by the destruction of the hotel. Several other buildings were wrecked by the tornado, and crops were badly damaged by the hail that accompanied the tornado.

Excitement runs high at Eastport, Maine, over the seizure of seven American fishing boats by the Canadian steamer *Dream*, last week. It is claimed by the Eastport fishermen, that they were fishing in American waters, as defined by the charts made from the surveys years ago, and that the Dominion officials had no right to interfere with their work. The fishing boats which were seized are now at St. Andrews, but will be disposed of shortly by the Dominion authorities.

A company has been organized in Kansas City to lay mains and build works to supply cold air. The projectors of the scheme are confident of its success. It is said that they can send fresh air to any part of the city and remove the impure atmosphere at a very low cost. In winter, hot air will be sent through the pipes.

The Attorney General has rendered an opinion in which he holds that skilled employes of foreign exhibitors at the Chicago Exposition, who come to this country in good faith to set up and operate the machinery of such exhibitors, are outside of and not subject to the contract labor laws of the United States.

Deaths in this city last week numbered 499, which is 51 more than during the previous week and 62 more than during the corresponding period last year. Of the whole number 250 were males and 249 females; 221 under one year of age. One hundred and twenty-nine died of cholera infantum; 39 of consumption; 30 of marasmus; 30 of heart disease; 22 of convulsions; 16 of inflammation of the brain; 15 of congestion of the brain; 15 of inflammation of the lungs and 12 of apoplexy.

Markets, &c.—U. S. 4½'s, 100½ a 101; 4's, 117½ a 118½; currency 6's, 110 a 120.

COTTON was in light request but steady, at 8½ c. for middling uplands.

REFINED SUGARS.—Cubes, 4 5-16 cts.; powdered, 4½ a 4 9-16 cts.; granulated, 4¼ cts.; crown A, 4¾ cts.; crystal A, 4 3-16 cts. and confectioners' A, 4½ cts.

FEED.—Winter bran, in bulk, \$18.00 a \$19.00; spring bran, in bulk, \$17.00 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.75 a

\$3.90; do. do., extras, \$4.00 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.65 a \$4.90; Western winter, clear, \$4.60 a \$4.80; do. do., straight, \$4.85 a \$5.10; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.50 a \$4.75; do., straight, \$4.75 a \$5.00; do., patent, \$5.00 a \$5.35. Rye flour, \$4.80 for choice old Pennsylvania.

GRAIN.—No. 2 red wheat, 97 cts.

No. 2 mixed corn, 72 cts.

No. 2 white oats, 50 cts.

BEEF CATTLE.—Extra, 5½ a 6½ cts.; good, 5½ a 5¾ cts.; medium, 5½ a 5¾ cts.; fair, 4¾ a 5 cts.; common, 3¾ a 4½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4 a 4½ cts.; common, 3½ a 3¾ cts.; culls, 2½ a 3 cts.; lambs, 4 a 7¼ cts.

HOGS.—Western, 7¾ a 8 cts.

FOREIGN.—Lord Salisbury speaking at the United Club, said that he believed that the danger of church disestablishment was considerably removed, and, if it was to be an electoral reform, the Conservatives did not dread it. The demand of a one-man vote was unreasonable, but the question of women voting demanded consideration. The abolition of the illiterate voter might be necessary. He declared that Home Rule had not effected any lodgment in England; that it had been supported in the past by American gold, and was now backed by a clerical conspiracy.

Lord Salisbury also said that he could not tell when the next general election would take place. All he knew about the matter was that the septennial account would come into operation in Eighth Month, 1893.

The President of the Board of Trade, Sir Michael Hicks-Beach, in the House of Commons said that the Government was aware of the temporary stoppage of the tinplate works in Wales, involving the throwing 20,000 men out of work. He thought that over-production was the cause of this state of affairs and quoted figures in support of this theory.

The *Times* summarizes the harvest prospects of the world as follows: In Russia there is a grave deficit; the peasantry are starving, and there is small hope of relief. In India there is serious anxiety; a famine prevails over a considerable portion of the country. Madras, Rajputana and the Punjab are the worst sufferers. There is drought in Bengal, and the need of more rain is urgent. Bombay alone promises a good harvest. The American harvest will be good in quality and amount; but with the failure of the Indian and Russian supplies it is of the utmost importance that the English crop shall not be short. The prospect on the whole is good. In the chief wheat counties, Essex, Norfolk and Suffolk, the crop is above the average, and in other counties up to the average. The harvest will be late and prices high. There is, therefore, a good outlook for the English farmer to break the long series of disastrous years.

The 14th of the Seventh Month being the anniversary of the fall of the Bastille, was observed in Paris and throughout France with appropriate ceremonies and general holiday rejoicing. The French Senate has passed a bill to regulate the working of women and children in factories. The bill establishes a ten-hour working day, forbids night duty and prescribes one day of rest in every seven. The returns issued by the French Board of Trade show that during the Sixth Month the imports increased 56,724,000 francs, and the exports decreased 19,444,000 francs. A crisis occurred in the Chamber of Deputies on the 17th inst., in consequence of a vote having been passed to discuss the passport regulations in regard to commercial travellers, &c. The Ministry was sustained. It is believed that the Government has decided to accede to the request of Whitelaw Reid, the United States Minister, to remove the embargo upon American pork, as it is known that the Government has agreed to bring forward a bill modifying the general customs tariff of Fifth Month, 1881, and fixing the duty at 20 francs per 100 kilos on all salted pork, ham and bacon imported from the United States. Seven hundred men employed on the Northern Railroad struck on the 16th inst. The goods depot of the Western Railway was closed on account of the strike, which, however, lasted but four days.

The persecution of the Jews in Russia has been somewhat relaxed. The decree for the expulsion of Jewish artists from St. Petersburg, has been indefinitely postponed, and renewed orders have been sent to the press to refrain from publishing articles likely to excite animosity against the Jews.

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Received from Edward D. Trump, Pa., \$2, vol. 65; from George P. Stokes, N. J., \$2, vol. 65, and for Jane

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Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in the Committee Room, Fourth and Arch Sts., on Seventh-day, the 25th inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin Ninth Month 1, 18. Parents and others who intend to send children to the School, will please make immediate application to J. G. WILLIAMS, Supt., Westtown, Penna.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months, the Library will be open on Fifth-day afternoons, from 3 to 6 o'clock.

DIED, at her home in Springdale, Iowa, on the 1st of Sixth Month, 1891, RUTH NEGUS, wife of Israel Negus, in the eightieth year of her age. She was born in Columbiana County, Ohio, and was a consistent member of the Society of Friends. She passed quietly away after protracted feebleness.

—, on the 3d of Sixth Month, 1891, at the residence of her son-in-law, Joseph Haldeman, near Garfield, Ohio, MARGERY CREW, in the ninety-first year of her age, a member and elder of Springfield Monthly Meeting, Ohio. She was faithful in attending meetings, while able to do so, was ever concerned that our ancient testimonies might be handed down to posterity unimpaired, and that our ministers might keep to the unction of the Holy One in the exercise of their gifts. Her infirmities were such as to confine her to the house for the last five years of her life. She was cheerful under her confinement, retaining her faculties almost unimpaired till near the close. She was gathered, we reverently believe, as a shock of corn fully ripe, into the heavenly garner. She said to those about her a few days before her death, "The language is be ye also ready," and added, "It is not by any works of righteousness that I have done, but by his mercy that He saves me."





